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vol ii f



INTRODUCTION TO VOL. II.

The previous volume of the History of India comprised an introductory sketch of the Vedic period, and a condensed version of the Mahá Bhárata. The present volume comprises a similar version of the Rámáyana, together with a detailed review of what is termed, somewhat arbitrarily, the Brahmanic age.

The Rámáyana is the second of the two famous Epies, which have been justly regarded by Sanskrit scholars, and by the people of India generally, as the great national treasuries of the traditions and legends of the Hindús. They are indeed the repositories of all that has been preserved of Vedic ideas and institutions, as well as the expression of that later Brahmanical system, which forms the basis of the existing religion and civilization of the masses, ramifying as it does more or less throughout the entire body of Hindú literature. In the authoritative language of the learned Professor T. Goldstucker, "the Mahá Bhárata is the source of all the Puranas, the Purana emphatically so called "1" But

¹ Westminster Review, April, 1868 The author must acknowledge his sense of the kindness and liberality which so eminent a Sanskrit scholar as Pro-

the Rumiy and differs very considerably in character and scope from the Maha Bharata. The main tra ditions of both Epics are decidedly Vedic, but they appear to belong to totally different periods The story of the war of Bharata refers to the very dawn of Hindú history, when the Aryan invaders had only reached the upper courses of the Ganges and Jumna, and when the plains of Hindustan were a terra incognita to be converted by the later Brahman ical compilers into a land of myths and fables. The main tradition of the Ramayana refers, on the other hand, to a comparatively recent period of Aryan conquest, whom an Arvan empire had been established in Oude, and when Vedic rites and institutions had advanced from the Punjab, or land of five rivers, into the very heart of Hindustan Moreover, the Rumávana comprises four distinct phases of religion and civilization First there is an old Kshatriva tradition, replete with Vedic ideas and institutions, of the exile of Rama from the Raj of Ayodhya, or Oude, and the incidents of this portion of the nur rative must be referred to a much later date than the patriarchal and barbarous age of the war of Bharata, although still belonging to the Vedic or pre-Brahmanic period Secondly, there is a yet more modern Brahmanical tradition of a Rima, who apparently flourished as the champion of the Brah manical Linga worshippers of the Dekhan against the Rakshasas of the peninsula of India and island

femore Goldsthaker has displayed in reviewing the labours of one, who have claim to philological learning but strictly confines in melf to historical investigation and criticism. As regards the Puraness generally however it will be seen, from the opening chapter of the Brahmania period in the present volume, that they have by no means been neglected by the author.

of Caylon; and the incidents of this portion of the nariative must be referred to the Brahmanic or post-Vedic age Thirdly, there is a Buddhist element, inasmuch as the so-called Rákshasas were evidently Buddhists, and, it will be seen, notably in the case of a casuist named Jávali, that Buddhist doctrines are mooted in the presence of the Ráma of the Dekhan, for the purpose of being refuted by that Brah-Fourthly, there is a religious manical warrior element, belonging to the age of Brahmanical revival, an age when the Brahmans set up the god Vishnu as a higher conception of deity than the old Vedic devatas, and represented the Rama of the two traditions as an incarnation or avatar of that spiritual divinity.

Here it may be explained that the ancient history of India is divisible into four great religious eras, namely, the Vedic, the Brahmanic, the Buddhist, and the Brahmanic revival First, the Vedic period was a joyous age of Swayamvaras and Aswamedhas, when Agni, Indra, and other personifications of spiritual existences, were propitiated with feasts and invoked with the enthusiastic hymns of the Rig-Veda Secondly, the Brahmanic period was a gloomy sacerdotal age, in which the feasts of the Kshatriyas were converted into sacrifices for the atonement of sins against Brahmanical law, and in which divine worship was reduced to a system of austerities and meditations upon the Supreme Spirit as Brahma, whilst the Bráhmans appeared as a great ecclesiastical hierarchy, and established that hateful priestly dominion which still continues to debase the mind and soul of the Hindú, and renders a foreign rule a necessity to the people at large

Thirdly, the Buddhist period was characterized by the advent of Sakya Mum as Buddha, and the rapid spread of his peculiar dogmas, that existence was an ovil to gods and mon, and that there was no deliver ance of the soul from the vortex of successive transmigrations, excepting by the annihilation of the passions, and the hushing of the spirit into an eternal rest of dreamy and contemplative repose.2 Lastly we have the period of Brahmanical revival, an ago when the Brahmans seem to have abandoned the unpopular worship of their god Brahma, and to have invoked the aid of the old national gods and heroes of the Vedic Aryans against the practical atherem of Buddha, by severally representing Rama and Krishna as incarnations of the Supreme Being he was named Vishnu

Válmíki, the author of the Rámáyana, appears have flourished in the age of Brahmanical revival, id the main object of his poem is to blacken the maracter of the Buddhists, and to represent Ráma i an incarnation of Vishnu. Before, however, tempting to explain the particular phase of regious belief which existed in the age when the amáyana was composed, it may be as well to ance at the general development of religious ideas India. The earliest stage in the development of

[•] The Buddhut period cannot be clearly separated, either from the Brahmunde nod which partly proceeded it, of from the period of Brahmanical reviral which were considered in Indeed, it will be seen in the so-called history of the Brahmund gas, which forms a portion of the present volume, that Dreddhum and barnuum flourabed saids by side. It may howerer be gathered from the ditions connected with the life of \$8 ktys Manu that the worship of Brahmund coded the Buddhist herest and consequently it has been found convenient to low the scain characteristics of the old Brahmanical period, whilst it was still lets with Veche ideas and institutions, and before it had passed through a dightst credib.

the religious instinct in the human race appears to be the worship of the elements, such as fire, water, and wind, which in their various manifestations contribute so much to the general well-being of man, as well as to his occasional injury. As, however, individual experience advances, the religious worship extends to every conceivable thing, visible or invisible, which has been seen or imagined by the untutoied mind, and such objects are personified or spiritualized, and propitiated with offerings of food and drink, and other simple gratifications Gradually, as men separate into families and tribes, they adopt family and tribal gods, which may ultimately become the deities of nations and empires time the exaggerated language of the bards, who praise their Chief as the Raja of Rajas, and their Derty as the God of gods, engenders the idea of monothersm; and this idea rapidly assumes the form of a substantive conception as it becomes blended with the idea of a universal ruler having reached this point, the idea of monotheism is apt to fade away in the progress of human thought into a mere abstract conception of the Creator of the universe, the invisible Soul which pervades all things and animates all things. This is a critical period in the development of monotheism. So long as the idea of deity is blended with that of a supreme ruler, who is invested with human sympathies and national associations, so long his worshippers will pray to him for all the good things of this life, as children would address a father But the mere abstract idea of a Supreme Deity as the Soul of the universe, can only be apprehended by the philosophic few, and is so devoid of all human interest,

that it may be approached with childlike awe, but will never be addressed in the language of devotional forvour. A link is wanting between the human and the divine, a deity incarnate in man, who is in vested with sufficient humanity to sympathize with the sorrows and aspirations of human beings, and at the same time so nearly allied to deity that he can mediate between the human race and the Almighty Father

Such were the conditions of the age in which Valmiki composed the Ramayana. During the Vedic period religious ideas had been gravitating towards monotheism, in connection either with the worship of Indra as the sovereign of the gods, or with the worship of the Sun as the Supreme Soul. In the Brahmanic age the notion of a Supreme Soul had reached the form of an abstract idea, which was identified with Brahma, who appears to have been the peculiar god of the Brahmans But this idea of Brahma was divested of all those human sympathies and historical associations which were connected with the adoration of Indra, and utterly failed to kindle those glorious emotions of nature-worship which were poured forth in the daily invocations to The great truth was unknown, or altogether ignored, that it is as impossible to adore the ideal of deity, as it is to adore the ideal of female beauty, excepting through the medium of the con The worship of an abstract idea like that of Brahma could thus excite neither onthusiasm nor devotion The human element was altogether wanting

At this juncture Buddhism stepped in with its peculiar dogma, that existence was only another name for pain and sorrow. Sákya Muni, the new prophet of Buddhism, appeared as an embodiment of universal benevolence, deeply moved with compassion for suffering humanity, and pointing out the only way by which the soul could be delivered from the vortex of successive transmigrations, and obtain eternal rest. Buddhism thus supplied those human sympathies which were wanting to the worship of Brahma It denounced the caste system, and admitted Súdras, as well as twice-born men, into the ranks of the priesthood. It thus effected an easy conquest over the worship of Brahma, and for centuries was the dominant faith in Hindústan. Bráhmans vainly attempted to supply the missing link between man and deity by representing their ancient sages as incarnations of Brahma, the mindborn sons of Brahma; beings who had emanated from the Supreme Soul as Athene had sprung from the intellect of Zeus. But the haughty Kshatriya, the wealthy Vaisya, and the oppressed Súdra, appear to have been alike estranged from the Bráhmans The worship of ancient sages had no charm for men who were busily engaged in the practical duties of life; and thus the worship of the Supreme Soul rapidly resolved itself into a metaphysical dream

It was at this epoch that the Brahmans called in the aid of the gods of the Rig-Veda, and even the gods of the aboriginal races and ancient heroes of the Kshatriyas, as their allies against the power of Buddha. Men had apparently grown weary of the practical atheism of the Buddhists, and yearned after the worship of their time-honoured deities. Moreover Buddhism proved to be a religion for monks and not for soldiers, and the time came when the Kshatriyas, the descendants of the old Vodic Aryans, began to scoff at the Buddhist mendicant, and to engage in schemes of war and conquest. Meantime the struggle between the Bráhman and the Buddhist, aggravated by the religious hate of centuries, burst forth into religious wars and persecutions of the burning and destroying type But the story of this period still remains for investigation. It will suffice to say here that no records remain of the great conflict, save the charred relies of Buddhist cities and monasteries, and a few vague traditions that in days of old the Buddhists of Hindustan and the Dekhan were driven beyond the seas to Burmah and Ceylon

When this great conflict was nearly over, and when religious and political ideas in India were in a state of revolutionary chaos Válmíki appears to have composed his immortal poem of the Ramayana. The frame-work of his story, as already indicated, was an old Vedic legend of the exile of a Rama who flourished in Hindústan, combined with a later nar rative of the exploits of a Brahmanic champion of the same name who had helped to drive the Bud dhists out of the Dekhan The people of the south, by whose assistance this Rama of the Dekhan had achieved his conquest, were popularly regarded as so many Monkeys and Bears, but Valmiki raised them to the rank of divine beings. In like manner the hostile Ruddhists were declared to be Rákshasas or demons, and were identified with the Rakshasas or evil spirits of old Vedic tradition Meantame Rama was raised to the highest rank of deity as an incarnation of Vishnu

The conception of Vishnu, as it presents itself to

the mind of the Hindú, is one of the most important of all the religious ideas that have ever been formed by the people of India An old Vedic personification, known as Vishnu, which was more or less connected with the primitive worship of the Sun, was invested with the attributes of the Supreme Spirit, and the most famous of the national heroes, such as Ráma and Krishna, and even the most popular of the old animal gods of the pre-Aryan races, such as the fish, the tortoise, the boar, and the lion, were associated with the worship of this Supreme Being by being represented as incarnations or avatais of the great god Vishnu The complicated mythological system connected with the worship of Vishnu through his ten incarnations, will be treated in the third and concluding volume of the present history It will suffice to state here that the idea which pervades the Rámáyana de Válmíki is that Ráma is an incarnation of Vishnu, who was sent into the world at the earnest entreaty of the Vedic deities, to deliver the Bráhmans from the oppressions of the Buddhists or The plan of the Epic will be found Rákshasas simple enough, and it will be seen that the presence of supernatural details furnishes the same clue to the discovery of what is and what is not Vedic tradition, as it does in the story of the Mahá Bhárata success of the attempt of Válmíki to set up a godman as a representative of the Supreme Being will of course be questioned by the European, who peruses the poem free from all the subjective influences of hereditary teaching and superstitious fear, but it cannot be denied by those who are aware that a hundred millions of human beings are imbued with an unquestioning faith in the divinity of Rama, and the first belief that such faith in the heart, accompanied by the frequent invocation of the boly name of Rama, is sufficient to secure eternal happiness for the soul in the heaven of Vishnu.

But although the historical student may find it necessary to analyze the process by which the national traditions of Rama have been converted into vehicles for the promulgation of a theological and ecclesiastical system, it by no means follows that the author of the Ramayana is to be regarded as a mere priestly impostor On the contrary, the same high religious purpose, which characterizes other great Epies such as those of Homer and Milton, is fully expressed in the Ramayana of Valmiki Here it may be remarked that the ordinary conception of the Epic, as an elaborate narrative in elevated poetry, in which free scope may be given to the imagination so long as a moral or religious end be kept in view, has led to a very imperfect estimate of the important part which has been played by the Ilind and Paradise Lost in the history of religious development The true Epic is the creation of the bard who can elevate his intellect and imagination far above the jarring conflicts of his generation, and afford consolation to the soul in those eras of religious and political revolution, when the progress of human affairs seems entirely opposed to all ideas of a divine government of the universe of being Such was the age of Milton, and such appears to have been the age alike of Homer and of Válmíki

The object of these three immortal bards thus appears to have been to exhibit and reconcile the relations between man and deity in accordance with the current religious belief of the ages in which they

respectively flourished. It has already been shown that the religious yearnings which are common to every race and creed, namely, the passionate longing to acquaint deity with our sufferings and sorlows, and to induce deity to take a direct and infelligent interest in our well-being, can never be satisfied with any monotheism, which takes the form of an abstract idea But the Iliad, the Paradise Lost, and the Rámáyana have each furnished in turn a solution of the great religious enigma, the relations between God and man. The conception of these relations differs widely in each case, inasmuch as each one drew his theological ideas and personifications from a different mythological system. But still the same underlying conviction seems to have been common to all three, that a necessity existed for reconciling the ways of God to man. In the days of Homer the Greeks appear to have invoked and proprtiated the Olympic deities much after the fashion in which the Vedic Aryans invoked and propitiated the personified gods of the Rig-Veda Accordingly in dealing with the tale of Troy, which had apparently inflicted so much misery on Greek and Trojan, the popular mind was consoled by the representation that all the derties of Hellas had taken an active part in the events which preceded and accompanied the siege; and that all the sufferings and sorrows, which were associated with that contest, were to be ascribed to the warm interest which was taken by the national deities in the proceedings of the national heroes Milton we know to have been cast upon an evil age, in which the religious mind found no consolation save what was to be derived from a living faith in Christianity.

The bard of Paradise Lost must have perceived that the Commonwealth had failed to save the nation from evvil and religious oppression, and to his pure mind the restoration of the Stuarts must have been a restoration of the rule of the sons of Belial Hinder such circumstances the Christian bard naturally sought to justify the ways of God to man, not by introducing the action of Deity into history, but by reproducing, with all the pomp and circumstance of Epic poetry, the sacred legends which were associ ated with the expulsion of the evil angels, the creation and fall of man, and the final redemption of the human race. The task accomplished by Vulmiki was somewhat different Like Homer, he drew the groundwork of his Epic from national traditions, and his divine personages from a national Pantheon, but he had to reproduce Vedic traditions in a Brahmanical dress, and to represent the human actions of Rama as the divine actions of the in carnation of Vishnu It will also be remarked that there is a considerable change in the deification as it appears in the story of the exile of Rama of Ayodhya, and in the story of the conquests of Rama of the Dekhan In the narrative of the exile the Vodic element predominates with its horse-sicrifices and Swayamvaras, and whilst the language and incidents have been Brahmanized throughout with considerable skill, the deification of the hero is arti ficial and unsatisfactory Rama is indeed represented as a Hindú model of a good son and true husband, but not as a high ideal of youthful doity Indeed the interest of this portion of the Rumayana turns almost entirely upon the mere human details, such as the picture of the city of Ayodhya, the

Aswamedha which resulted ni the birth of Ráma and his brethren, the marriage of Ráma and Sítá, the claim of Ráma to the succession on the throne, and the intrigues of his mother-in-law Kaikeyí by which those claims were set aside, and he himself condemned to many years' banishment in the jungle. The subsequent narrative of Ráma's conquest of Lanka is altogether of a different character the human element almost disappears, and it is difficult to arrive at even glimpses of historical truth beneath the confused overgrowth of fable and exaggeration. Moreover the character of Ráma of the Dekhan appears to have differed widely from that of Ráma of Ayodhyá The Dekhan hero was apparently a champion of the Bráhmans, but he was evidently cruel and unscrupulous in the attainment of his ends; and the baid often appears to labour under the feeling that it is necessary to explain away the conduct of this Ráma, and he does not always succeed in the attempt. The deification of the Ráma of the Dekhan is wild and fantastic, the product of a superstitious and oppressed age, when the popular mind could find no hope for relief excepting in the conception of a friendly warrior, invested with supernatural power and possessed of supernatural weapons. The reckless introduction of fabulous details tends to confirm the theory that the tradition of the exile and that of the conquest originated from different sources Thus it is possible that the wanderings of years could carry a hero from Ayodhyá to Ceylon, as it has carried Hindú pilgrims for generations, but the notion of carrying back a warrior and his conquering aimy from Ceylon to Ayodhyá was more than the Hındú baıd

could explain away Consequently the conception was introduced of a large chariot, which moved through the air at the will of its driver, and passed like a winged city from the straits of Manaar to the banks of the Gogra. It is also curious to notice that the main plot of this latter tradition, namely, the abduction of Sita and the siege of Lanka, bears a strong resemblance to the abduction of Helen and the siege of Troy, saving that whilst the purity of the Hindú heroine was testified by the gods, and she was even then abandoned in the jungle on mere suspicion, the Spartan heroine yielded to every temptation, and was even then received back with favour by her first husband. Again, the war between Ráma and the Rákshasas bears a similar resemblance to that war between the good and evil angels, which finds expression in Paradise Lost, and which appears to have been bofrowed from those ancient legends of the war between Iran and Puran, good and evil, light and darkness, Ormuzd and Ahriman, which still linger in the primitive traditions of the Zoroastrian era.

The abridged version of the Ramayana now presented to the public is not derived exclusively from the poem of Valmiki, and indeed it is scarcely likely that the story of Ráma's conquests, as related by Válmiki, could ever be rendered acceptable to European readers, nor is such a process necessary for historical purposes. There are three Rámáyanas which are supposed to have been respectively the works of Válmiki, Tulsee Dass, and Vyása. The Rámáyana of Válmiki, as translated by Mossrs Carey and Marshman, from the commencement of the

³ The best thanks of the author are due to Mr George Smith of Serampore

3

poem to the abduction of Sítá by Rávana, has been adopted with some revisions and modifications as the basis of the greater part of the present condensed version. The remainder is given in brief outline from the Bengali version. Moreover a few extracts have been introduced in the text from what is understood to be the north-western version, which furnish particulars not to be found in the poem of Válmíki, respecting the early life, education, and marriage of Ráma, and serve to illustrate the more modern ideas upon these subjects, which are current amongst the Hindús.4 Again, throughout the present version considerable extracts have been added in the form of foot-notes from the work which is popularly ascribed to Vyása, and which is known as the Adhy-átma Rámáyana. These extracts will be found valuable from the light which they throw upon the modern belief in the deity of Ráma, but this important point will form a subject of further discussion in the third and concluding volume.5

The so-called history of the Brahmanic age, which occupies a large portion of the present volume, requires a few words of explanation. The previous volume opened with a sketch of the Vedic period, which, although somewhat brief, really contained all

for having kindly furnished him with a considerable number of sheets of Carey and Marshman's translation which had been printed but never published

⁴ For this portion of the work I am much indebted to the assistance of the same young Sanskrit scholar, Baboo Obenash Chunder Ghose, who had helped me with the Maha Bharata The young Baboo aided me in making a tolerably full translation, which has been subsequently filtered down to suit European tastes

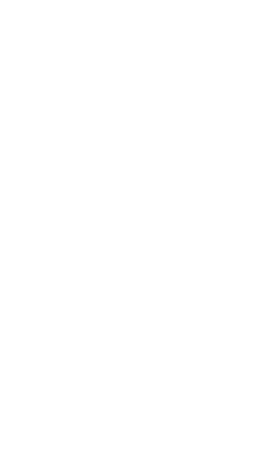
⁵ For the use of this Adhyatma Ramayana I am indebted to Mr Alonzo Money of the Bengal Civil Service, who has in his possession a beautiful manuscript translation illustrated with native pictures, which appears to have been made about the end of the last century, and which for some months was kindly placed at my disposal

the results which could be gathered from really Vedic sources, in other words, from the hymns of the Rig Voda, so far as they had been translated by the late Professor II H Wilson So far this sketch of the Ve die age served in some measure as a test wherewith to trace out such Vedic elements as could be discovered in the Epics, and to separate them from the Brah manical interpolations with which they were closely intertwined In the present history of the Brahmanie age this process has been carried much farther, and consequently it will be found to throw a reflex light upon the Vedic age, masmach as the main result of the critical inquiry into the so-called Brahmanic age is the separation of the ideas and institutions of the old Vedic period from those which prevailed in the later Brahmanic period Hitherto these conflicting elements have been blended together in the national literature and belief of the Hindús, in the same way that they have been blended together in the Maha Bhárata and Rámáyana. The publication of the Hymns of the Rig Veda first furnished the clue to this separation, masmuch as they may be regarded as the most authoritative expression of the Vedic age, just as the laws of Manu may be regarded as the authoritative expression of the Brahmanic age which immediately succeeded This comparison of the Hymns of the Rig Veda with the Laws of Manu, has of course been carried out by the light of the data already gathered from the Epics, and from a toler ably comprehensive investigation of the Paranas, and by this process results have been gained which may possibly be regarded as discoveries, or at any rate may perhaps be received by Sanskrit scholars as confirmatory of similar results which have been

worked out by comparative philology. It will be seen that from this simple comparison of the Hymns of the Rig Veda with the Laws of Manu, without any reference to the important results which have been worked out by the great schools of modern philology, it appears to be established that the Rishis belonged to the Vedic age, and the Bráhmans to the Brahmanic age, that polyandry, or the marriage of several brothers to one wife, which is explained away by the Brahmanical compilers of the Mahá Bhárata as purely exceptional and confined to the sons of Pandu, was in fact an old Vedic institution which finds expression in the hymns of the Rig-Veda; and that the Aswamedha, or sacrifice of a horse, and the Swayamvara, or self-choice of a husband by a marriageable maiden, were purely Vedic institutions; originally unknown to Brahmanism, and finding no place in the laws of Manu, but forming prominent features in Epic traditions, and being duly recognized in the Vedic Hymns From these data it may be easily inferred, that if an investigation of the Brahmanic period can throw so much light upon the period which preceded it, so in like manner further materials for the earlier history of India may yet be gathered from an investigation of the ideas and institutions of the Buddhist period, and of the later age of Brahmanical revival through which the national mind has been slowly passing, since the downfall of Buddha in India, to emerge, it is to be hoped, in the dawn of a brighter and purer day.

J. TALBOYS WHEELER.

Calcutta, 12th January, 1869



HISTORY OF INDIA.

PART IV

THE RÁMÁYANA.

CHAPTER I

THE CITY OF AYODHYÁ.

The story of the Rámáyana opens at the famous HISTORY OF y of Ayodhyá, the modern Oude, which is situated on the river Sarayú, the modern Gogra, about three of the Ráma-of the great of the great of the Ráma-of the great of the Ráma-y of Delhi. In the present day the city of Ayod-oude of the ance of the ance of the cient site beyond a shapeless heap of ruins, a mass rubbish and jungle, which stretches along the athern-bank of the Gogra river. But in olden time Ancient magnificence scity was one of the largest and most magnificent Hindústan, and its memory is still preserved in

Abul Fazel, in 1582, thus describes the city "Oude is one of the largest in Hindústan In ancient times this city is said to have measured 148 (296 English miles) in length, and 36 coss (72 miles) in breadth Upon sift-the earth which is round this city, small grains of gold are sometimes found. The town is esteemed one of the most sacred places in antiquity."

every quarter of the Indian peninsula Its geogra phical position is highly significant of the progress PART IV of Aryan invasion between two great epochs, namely, Geographical position indica-th of Aryan advance from that of the war of Bhurata, and that of the birth of Ráma In the Mahá Bharata the Aryans had appa

rently advanced no farther towards the south east than the neighbourhood of Delhi, but in the Rama yana they seem to have established a large and substantial Raj in the very centre of Hindústan, and to have founded a metropolis which must ever be famous in the ancient history of India The Raj thus indicated was known as the Raj of

The Rai of Kosala Its boundaries cannot be strictly defined, but it evidently covered a considerable area. In one direction it certainly stretched from the banks of the Gogra to those of the Ganges, for there is distinct mention

of a frontier town which was seated on the Ganges, and which separated the territory of Kosala from the Lock of manly country of the Bhils The early history of the Raj of Raya december Kosala 18, however, almost a blank The Rajas claimed to be descendants of the Sun, in the same way that the Rajas of Bhárata claimed to be descended from the Moon, and the Brahmans improved the genealogy by representing the Sun to have sprung from a Rishi named Kasyapa, who in his turn was the grandson of Brahma Thus while the Rajas of Kosala retained their ancient claim of being descendants of the Sun, an attempt was made in the national epic to represent them as children of the peculiar deity of the Bruh But scarcely a trace of an authentic family Rerliest tred! tradition is to be found in the Ramayana earlier than Dasaratha, the father of Rama and in this respect the story of Rama differs somewhat widely from that of the Kauravas and Pandavas The poem com

nences with a glowing description of the Raj of HISTORY OF Kosala, the city and people of Ayodhyá, and the Part IV irtues and accomplishments of the reigning Mahá-Commencement aja, the mighty Dasaratha; and this description Ramavum nay now be presented almost exactly as it stands in he original Sanskrit, with all those Brahmanical exaggerations of ancient Hindú glory and caste disinction, which could scarcely have had any existence excepting in the profuse imagination of a Brahmanical bard:—

In ancient times there was a great country named Ko-Description of the Rij of ala, and that country was happy and joyous, and abounded in Ko-ala and city of Ayodhy i attle, and grain, and riches And in that country on the banks f the river Saiayú, was a famous city named Ayodhyá; and here all the houses were large and beautifully arranged, and Houses streets, temples, palaces, he streets were always watered, and there were very many and chariots of emples richly decorated, and stately palaces with domes the gods ke the tops of mountains, with pleasant gardens full of nds and flowers, and shady groves of trees loaded with lelicious fruits, and above all there were the sacred and replendent chariots of the gods. And the tanks in that city The tanks vere magnificent beyond all description, and covered with he white lotos, and the bees thristed for the honey, and the The lotoses vind drove the white lotoses from the bees, as modesty The wind and the bees lrives away the coy bride from her husband. And the ducks The ducks and nd the geese swam upon the surface of the tanks, or dived inder the clear waters, and the brilliant kingfishers were The kingfishers vroth as they beheld their own reflection in the bright wave, and under pretence of catching the fish they beat the water with their wings And the plantain trees round the tanks The plantain vere bending with the weight of the fiuit, like reverential upils bowing at the feet of their preceptors. The whole Gems ity was adorned with gems, so that it resembled a mine of ewels, and it was like unto Amarávati, the city of Indra. t was perfumed with flowers and incense, and decked out Flowers, vith gorgeous banners, and it was ever filled with the sweet banners

	THE RIMAIANA
HISTORY OF INDIA. PART IV	sound of music, the sharp twanging of bows, and the hely-chaunting of Vedic hymns. The city was encompassed found about with very lofty walls, which were set in with
The most.	variously-coloured jewels, and all round the walls was a most filled with water, deep and impassable, and the city
The gates,	gates were strongly barred, and the portness of the gates and the towers on the walls were filled with archers, and
The guards.	stored with weapons of every description — Every quarter of the city was guarded by mighty heroes, who were as strong as the eight gods who rule the eight points of the universe, and as vigilant as the many headed serpents who watch at the entrance of the regions below
The people of Ascallist	The city of Ayodhya was full of people, and every one was healthy and happy, and every one was well fed upon the best of rice and every merchant in that city had store- houses filled with jewels from every quarter of the earth
The Brahmans and their three classes of disciples, viz. t	The Brúhmans constantly kept alive the sacrificial fire and were deeply read in the Vedas and Vedángas, and were en dowed with every excellent quality they were profusely generous, and were filled with truth zeil, and compassion, equal to the great sages, and their minds and passions were under perfect control — All these Brúhman sages had three
Ser vanta,	classes of disciples, first, the youths who served them as
Students,	servants serve their masters then the students who were
Brahmechárss.	receiving instruction, and then the Brahmacharis who maintained themselves and their preceptors by collecting
The Kahatriyas.	alms. Next to the Brahmans were the Kahatriyas who were all warners, and were constantly exercised in the practice of arms in the presence of the Maharaja. After
The Valsyan.	these were the Vassyas or merchants who sold goods of every description and who came from every corner of the carth. Lest of all were the Súdras who were ever engaged
The Sudrus.	carth. Last of all were the Sudras who were ever engaged in devotion to the gods, and in the service of the Bráhnians. Beades these there were jewellers and artificers anging men and dancing women, charioteers and footmen, potters
Virtues of the people,	and smiths painters and oilmen, sellers of flowers and sellers of beteinut. In all that city of well fed and happy people, no man was without learning, or practised a calling

INDIA PART IV

that did not belong to his family or caste, or dwelt in a mean history of habitation, or was without kinsmen There were no misers, nor hars, nor theves, nor tale-bearers, nor swindlers, nor boasters, none that were arrogant, malevolent, mean, or who lived at another's expense, and no man who had not abundance of children, or who lived less than a thousand years The men fixed their affections upon their wives only, the women were chaste and obedient to their husbands, and all were patient and faithful in the discharge of their several duties No one was without a marriage crown, or ear-rings, or a necklace, or jewels for the hands No one was poor, or wore tarnished ornaments, and no one was without fine raiment and perfumes, or was unclean, or fed on unclean things, or neglected the sacrifice, or gave less than a thousand rupees to the Bráhmans All the women in Avodhyá were extremely beautiful, and endowed with wit, sweetness, prudence, industry, and every good quality, and their ornaments were always bright and shining, and their apparel was always clean and without a stain In all Ayodhyá there was not a man of woman who was unfortunate, or foolish, or wretched, or uneasy, or diseased, or afflicted with fear, or disloyal to the Maháraja All were devoted to truth, practised hospitality, and paid due honour to their superiors, their ancestors, and the gods All the four castes—the Bráhmans, the Kshatriyas, the Vaisyas, and the Súdras, were devoted to the Maháraja No caste intermarried with any other caste, and there were no Chandálas 2 in all the city, either by birth or as a punishment for crime

In the midst of that great city was the magnificent and Palace of the resplendent palace of the Maháraja, encompassed by walls, which were so high that the birds could not fly over them, and so strong that no beast could force its way through And there were two gates in the palace walls, one Temples and treasures on each side, and over the gateways the music of the moho-

 $^{^{2}}$ Chandálas strickly speaking were the offspring of a Súdra father by a Brahman mother, but the name is generally applied to all low-caste or out-caste Manu says —"Even as a Súdra begets on a Bráhmaní woman a son more vile than himself, thus any other low man begets on women of the four castes, a son yet lower"

mistony or bat was playing at every quarter of the day and night and

INDIA. LART IV temples to the gods, and hundreds of treasures filled with In the midst of the palace was the throne of the Throne of the

Palare guarda.

within the walls and round about the palace were man

Maharaja, set upon pillars, and many other pillars were round about the throne, and all the pillars and the thron

Virtues of Maharija Dummilia were covered with precious stones. And the palace wa guarded by thousands of warriors who were as fierce as flame. of fire, and as watchful as the hons that guard their dens in the mountains

In this palace reigned the mighty Dasaratha, the Maha raja of the country of Kosala, and of the city of Avedhya and he was the son of Apa and descendant of Ikahwaku. And Dasaratha was very wise in the Vedas and Vedangas, and had great foresight and ability, and was beloved by all his people He was a perfect characteer, a royal sage famous throughout the three worlds, the conqueror of his enemies ever loving justice, and having a perfect command over al In riches and magnificence he was equal to Indra, and he protected his subjects like another Manu. In supplying the wants and necessities of the people, he proved lumself to be thour true father, rather than the real father who only begot them and he took tribute from his subjects not for his own use but to return it to them again with

greater beneficence as the sun drinks up the salt ocean to

were Vasishtha and Vamadeva. Possessed of such Ministers The Vedlinges are not distinct treatises like the four Vedlas, but sciences

Virtues of his Humaners.

return it to the earth as vivifying rain. His Ministers were likewise possessed of every excellence wise capable of understanding a nod, and constantly devoted to their beloved Maharaja. And Dasaratha had eight special Counsellors Eight special Counsolises

who were ever engaged upon his affairs and the chief of all was Sumantra and his two chosen priests and preceptors Two priests and

preceptors.

¢

Thus the six Vodangus comprise (1) pronunciation (2) metre (3) grammar (4) explanation of words (5) astronomy and (6) ceremonial. Muller a Hurt as Sanskrit Lit p. 108 et seg These two chosen Brahmans, who are here called presss and preceptors, were

perhaps Purchitas or family priests although there are some indications that Va sishtha was regarded as a Goru

and priests Dasaratha ruled the world virtuously, and ren- history or dered it very happy Inspecting the world by his spies, as the sun inspects it by his rays, the great Dasaiatha found no person of hostile mind, and he shone resplendent and illummated the whole earth

The foregoing description of a city, a people, and Review of the foregoing a Maháraja is perhaps without a parallel in the whole Ray, a people, and Ray, a people, range of Brahmanical literature. Ayodhyá is the raja Hindú ideal of perfection, in which the Kshatriyas Hindu ideal of and Bráhmans alike performed their respective duties of protection and worship, and the twanging of bows was heard as constantly as the chaunting of Vedic hymns. It was a city of large houses, wellwatered streets, decorated temples, stately palaces, pleasant gardens, shady groves, spacious tanks, and impregnable fortifications A poetical sympathy poetical sympathy with with external nature is also displayed both here and external nature is in other portions of the Rámáyana, which is singularly illustrative of the dreamy character of the Hindú, and is rendered doubly curious from its occasional subordination to Brahmanical ideas The Coy brides Brahmanical conception of marriage involves a display of extreme modesty on the part of a girl wife; and thus the wind that drives away the white lotos from the thirsty bees, is likened to the modesty which drives away a coy bride from her ardent hus-Again, the respect due to Brahmanical in-Reverential structors is indirectly enforced by the simile that the plantain trees bent with the weight of their fruit, like reverential pupils bowing at the feet of their preceptors Further on the three classes of disci-Disciples of the Brahmans ples or pupils are distinctly indicated, namely, the youths who acted as servants, the students who received instruction, and the Brahmachárís who col-

HISTORY OF INDIA. PART IV

lected alms for themselves and their preceptors The description of the people is equally significant

The people.

They possessed every moral and religious virtue, they were learned, well fed upon the best of rice, free from disease, and lived for a thousand years Every man had abundance of children, lowels, and clean raiment Above all, every one was so rich and so pious, that no one ever gave less than a thousand Street hid upon rupees to the Brahmans A great stress is also laid

tions

upon caste distinctions. Every man belonged to a family and caste, no man followed a calling that did not belong to his caste, and no child born of mixed castes was to be found throughout the city As for the Maharaja, although he subsequently appears in a very different light, he is praised here as pos

Model of a It odd Mahi-TRIT.

sessing every virtue, military and Brahmanical He was at once famous as a characteer and as a sage, a mighty warrior and a controller of his passions, en dowed with great foresight, and well versed in the Vedas and Vedangas His court was of course intended as a model for all Hindú Rajas to follow HIS COMMENTATE He had eight chosen Counsellors, of whom his chamoteer Sumantra was the chief, and he had two

priests, who acted on all occasions as his particular

guides and advisers. His palace was magnificent and resplendent, but in describing the walls the Brahmanical bard has indulged in a simile which furnishes a glimpse of the reality They were so tall

Military and rellmous

Hi two

Real mature of

the palace that the birds could not fly over them, and so strong that no beast could force its way through them From this it is evident that the walls could not have

The name of Brahmachari is generally applied to all religious students whilst living under a Brahman master or Guru. All Brahmacharis wait upon their masters, study the Vedes, and collect alms.

been made of brick or stone; for in that case the history or attempt of a beast to force his way through them would never have entered the mind of the bard all probability the palace was surrounded by a hedge, which was sufficiently strong to keep out wild beasts or stray cattle. In other respects however, the picture is sufficiently imposing. The treasuries, which Treasuries and probably contained the land-revenue of rice and other the enclosure grain, were placed for security within the inclosure,6 and little temples to the different gods, each perhaps containing a single image before which the worshipper performed his devotions, were set up in the same In the middle of the palace was the throne of Throne in the the Maharaja raised upon pillars, and surrounded palace by pillars, and both the pillars and the throne are said to have been adorned with precious stones. The statement that the Maharaja inspected the world with middle of the medistry for his spies, as the sun inspects it with his rays, may spies seem a dubious mode of government to the European; but a strict and universal system of espionage is perfeetly in accordance with Hindú ideas, and its organization was considered to be one of the first duties of a Hindú sovereign.

⁶ In ancient times the land revenue seems to have been generally paid in kind, the Raja being entitled to a certain share of the grain, which was collected at harvest-time

CHAPTER 11.

THE HORSE SACRIFICE OF MAHARAJA DASARATHA

HISTORY OF INDIA. PART IV

The first act of Maháraja Dasaratha which is re corded in the Rámáyana, was the performance of an Aswamedha, or horse sacrifice, to obtain a son Here it is curious to observe that the rite is invested with

an A w needles to obtain a som.

a meaning totally different to that which appears in the Asymmedia described in the Malia Bharnts. The horse was loosened for an entire year but no allusion whatever is made to any conquests over the neigh bouring Rajas, nor to any other incident which would connect the ceremony with an assertion of sovereignty The Aswamedha was performed for the sole and obvious purpose of procuring sons, and this point will be discussed at length after the ceremonial has been described. There is also a curious episode in the narrative which will require special It is the legend of a young Rishi who had passed the earlier years of his life in the hermitage of his father in the jungle, and who had consequently never seen the face of a woman This youthful Rishi was subsequently enticed by a number of

young courtesans to accompany them to the city of Anga, where he married the daughter of the Raja,

Epitode of a Right who had never seen a e certain

and was subsequently engaged to perform the As wamedha of Maharaja Dasaratha With this brief introduction, the narrative of the horse sacrifice may history of be related as follows.— PART IV

Now the Maháraja had three Ránís, and their names The Maháraja were Kausalyá, Kaikeyí, and Sumitiá; but no son was born perform an to him to perpetuate his race So he took seven hundred obtain a son and fifty women into his palace, but still none of them gave birth to a son, and the thought arose in the mind of the Maharaja that hé would perform an Aswamedha saciifice, and thus proprtiate the gods to give him a man-child And Acquiescence of his Brahman the Maharaja told to his priests and preceptors that he preceptors would sacrifice the horse, and the priests bestowed great praises upon Dasaratha, and said to him -" Let all things necessary be prepared, and the horse be let loose, and let a place for the sacrifice be appointed on the north bank of the niver Sarayú And you, O Maháraja, who have formed this holy resolution to perform an Aswamedha, will assuredly obtain the sons whom you desire" Dasaratha then rejoiced greatly, and he ordered his Counsellors to do as his preceptors had commanded, and he went to his beloved Ránís and said -"I will perform a sacrifice to obtain a son, do you therefore commence the preliminary rites" And the beauti- Delight of the ful faces of the Ránís brightened at his words, as the lotos is brightened at the coming of the spring

Then Sumantra, who was the chief of the Counsellors, Ancient prophecy that the said to Dasaratha — "It was predicted in the ancient Asswamedha was to be performed chronicles that you should perform an Aswamedha to probyl Rishi Sringa cure a son, and that the sacrifice should be offered by the Rishi Sringa Now Sringa was born in the forest, and lived in the hermitage of his father, who was a great sage, and he never saw any man save his father, and he never saw any woman, young or old And it came to pass that the Raja of Anga desired to give his daughter Sántá in marriage to Sringa, so he sent young courtesans into the forest, and they alluied Sringa away to the city of the Raja of Anga, and Siínga is still dwelling with the Raja of Anga"

The Maháraja replied —" Let the story of Sringa be told Legend of the Rishi Sringa at length!" And Sumantra told the story thus -

who had never seen a woman

"In the Ray of Anga there was a great drought, because

HISTORY OF INDIA. PARTI'S Drought curred by the nicked new of the Raja of Anga.

of the wickedness of Lomapada, who was the Raga of Anga. And Raja Lomapada called to the Brahmans, and said -'You are learned in the Vedas, and acquainted with the customs of men, tell me then, I pray you, how I may ex piate my sin that the rain may again fall upon the land." The Brahmans answered the Raja - Bring the young

The Reja advised by the limburant to rearry bis Right Brings. Refued of the Rajas secrants t bring Rishi Srings from the jungle.

Rishi Sringa out of his father's hermitage, and give him your daughter Santa in marriage according to the ordi nance ' The Raja agreed, but none of all his servants would go into the jungle and bring away Srings, lest the father of Sringa should see them and pronounce a curse upon So the Brahmans and Counsellors took counsel together, and they remembered that Sringa was an inhabit-

ant of the forest, and that he had never beheld the face of Accordingly by their counsel the Rais prepared Dameis sent to B Woman entice Schage from bh father's large boats, and planted fruit trees and sandal trees therein hermitage. and filled them with perfumed liquors and delicious fruits

and he collected together a number of beautiful young dam sels and sent them in the boats to the hermitage of the Rishi to entice away Sringa from the abode of his father the damsels came to the hermitage they trembled with fear lost the father of Sringa should discover them and they hid themselves in the forest beneath the wide-spreading oreepers and climbing plants but when they learned that the sage had gone out of his hermitage, and left his son alone, they

Gambols of the demiels in the beings of Brings's father

came out of their hiding place and went before the hut, and they were adorned with necklaces of flowers, and with mu sıcal bells upon their ancles and they began to sing and play in the view of Sringa, and they indulged in many sportive cambols and danced together and pushed one another about and threw garlands of flowers at each other and filled the air with music and perfumes And Srings, was amazed at the sight of beings of such slender waists and exquente adornments and when the damsels saw his surprise they sung a soft slow air and approached him and said - Who is your father, and why do you wander in this Sringa replied - My father is a great sage of

Srings invites them into the hermiteen.

the family of Kásyapa, and his name is Vibhándaka. Why history of do you come here thus suddenly? Enter into the hermitage, I pray you, and I will entertain you all? The damsels then went into the hut, and Singa offered them seats, and brought water to wash then feet, and gave them fruits and 100ts, and they smiled upon him, and said in soft accents. -'O sinless son of the sage, if it be agreeable to you, eat now some of the finits of our own abode!' And they gave strings faccinated with him delicious sweetmeats resembling fruits, and wine as sweetmeats, wine, and sweet as honey, and they smiled upon him and caressed caresses him, and putting then fingrant mouths to his cars they whispered soft words to him, and when they departed they pointed to their boats in which they abode, and which were very near the hermitage.

INDIA PART IV

"When it was evening time the sage Vibhandaka re-Alarm of Sringa's father turned to the heimitage, and he saw that his son Singa on discovering what had was very melancholy and absorbed in thought, and he said occurred - Why do you not rejoice at my coming? I perceive, my son, that you are immersed in a sea of anxiety, so tell me why you are changed' Then Singa said -O divine father, some men with beautiful eyes came here and ombraced me very often, and sung soft and ravishing music, and sported before me, and moved their eye-blows in a surprising manner' The sage replied -'O my son, the Rákshasas have come to you in this manner to disturb your devotion, and it is not proper for you to trust them in any way' The sage thus comforted his son, and he stayed in the hermitage all that night, but when it was morning he returned again to the forest

"Then Sringa, seeing that his father had gone out, went Sringa carried -away to the boats which the damsels had pointed out to him, by the damsels and they entertained him as before, and led him to a very pleasant boat, and seated him therein, and carried him away to the city of Anga And when Sringa entered the city, the Rain falls on clouds became black with rain, and Raja Lomapáda went sringa out to meet the young Bráhman who had thus brought the rain, and worshipped him with his head bowing to the earth, and presented him with water for his feet, and with the

mistory or argha, and the Raja then with screne mind gave his lotos-INDIA. PART IV

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Brings married to the Rapa a daughter Santa.

eyed daughter Sinta in marriage to Sringa And the father of Sringa, by the force of his devotions, knew all that had taken place, and he dismissed all anxiety from his mind, and abode in the hermitage as before"

Review of the foregoing episode of Ribbl brings.

The foregoing episode is a specimen of those amusing stories which seem to have been occasion ally converted by the Bruhmans into volucles for the promulgation of their own peculiar ideas The real

POWET of procuring rain t assumed by the Brihmans.

object of the legend is to enforce the belief that drought is occasioned by the sins of a Raja, and that a young Brahman Rishi could produce rain perhaps scarcely necessary to dwell upon the vital importance of seasonable rains in every quarter of India. A long-continued drought implies the greatest calamity that can befall a nation loses his crop, the Raja loses his revenue, and parents lader the vedte and children are literally starving In ancient times the god of the firmament was Indra, and the hymns of the Rig Veda are filled with prayers to

delty who sent

Brihmans riority to Indra.

Brahmanical assumption in the legand of Bruigh.

But one of the earliest means by which the Brahmans established their ascendancy over the masses was by arrogating to themselves a power to bring down rain, which was superior to that of In the legend of Sringa the Brahmans have endeavoured to enforce this view, and by their own showing appear to have taken a singular ad vantage of the superstitious fears of the Raja on

Indra for rain, or with praises of Indra as the giver

account of the drought They not only declared

¹ The legend of Devayani (see vol. i. page 508) contains a currous pacture of the arrogant pretensions of a Brahman to bring down rum by the efficiery of his incentations and of the ludicroos alarm of the Raja and his Council, lest he should depart out of the Raj and leave them to procure rain by their own devices.

that the drought was occasioned by his sins, or in history of other words by his derelictions from Brahmanical Part IV laws and observances; but also urged that he could only expiate his sins by giving his daughter in marriage to the young Rishi; and the subsequent appearance of Sringa simultaneously with the rain cloud must have confirmed the general belief in the rain-procuring powers of the Brahmans. The unconscious immorality in the temptation of Sringa was induced to leave the the temptation of Sringa hermitage of his father are more than questionable; but the idea that they involved any immorality does not appear to have crossed the mind of the Brahmanical author.²

Having thus disposed of the episode respecting Narrative of the Sringa, the main narrative of the Aswamedha may resumed be resumed as follows.—

Now when Sumantra had related to Dasaratha the story The Maháraja of the Rishi Sringa, he said to the Maháraja —"O Raja of and brings Rajas, go now to the city of Anga, and bring hither the Ayodhya. Rishi Sringa and his wife Sántá, and appoint Sringa to be your own Guru" So Dasaratha took counsel of his priest Vasishtha, and with his approval he went away to the delightful city of Anga, and was entertained for eight days by Raja Lomapáda, and having obtained the consent of Lomapáda he returned to his own city of Ayodhyá, taking

² A similar legend has been adopted by the Buddhists It is told not of Sringa, but of his grandfather Kasyapa, and is intended to enforce the sin of animal sacrifices. Kasyapa had acquired great religious merit by strictly keeping all the Buddhist precepts, and the Raja of Benares sent a nobleman to request him to come and offer a sacrifice in his behalf of all kinds of animals from the elephant downwards. Kasyapa refused, upon which the Raja sent his daughter in charge of the nobleman, to tempt the Rishi by offering him half the Raj and the hand of the Princess if he would comply. The scruples of the Rishi were overcome by the sight of the Raja's daughter, and he hastened to the place of sacrifice, but just as he lifted up his hand against the elephant, the affrighted beast set up a loud lamentation, in which all the other animals joined. This brought the Rishi to his senses, and he threw down the knife and fled back to the forest, and resumed his religious devotions. See Hardy's Manual of Buddhism, p. 50

nurrorr or with him the Rishi Sringa and his wife Santa. Then the LICK! PART IV

Maharaja approached Ermga with obeisance and adoration, and appointed him to be chief priest or Hotri in the Aswamedha. When the dewy senson had passed away, and the spring

Proporation for loosening the

had arrived, Sringa requested the Maharaja to collect all the things necessary for the loosening of the horse, and to bring together Vasishtha and Vamadeva, and all the most excellent of the Brühmans Respectful And when the Brahmans had Dependent of the Occinent of the Maharaja paid them respectful homage,

and spoke to them as follows -" Although I have been over most desirous of offspring, none has ever been granted I have therefore determined to perform an Aswa medha, and through the favour of the illustrious Ruhi Sringa, and of you, O Brahmans, I intend at this time to manfice the horse In this thing, therefore I pray you to be gracious to me your humble dependant" At these words Vasishtha and the other Brahmans cried out "Ex collent! excellent!" And they did obersance to the Ma-The Maharal haraja and shouted forth his praise (Then the Maharaja Councilor and to Sumentre and her all Councilor and to Sumentre and her all Councilor and to Sumentre and her all Councilor and the Sumentre and her all Councilors and the Sumentre and

said to Sumantra and his other Counsellors -" Let abund

ance of all things necessary for the sacrifice be speedily provided by you under the direction of these Brihmans Let the horse be untied and suffered to go wherever he pleases, accompanied by a Brahman " And all the prepara Lowerlag of tions were made as the Mahuraja had commanded, and on the night of the full moon of the month Choitre the horse was let loose for an entire year and the prehimmary ceremomes

were all performed. Now when the year was fully over and the spring had Preparations for the mendes of the horse. again arrived, the horse was brought back to the city of

case of dancing-girls.

It is stated in the Ramayana that Santa was only the adopted daughter of the Rays of Ange, and that her real father was Mahareja Dascraths. But the passage must be regarded as an interpolation merely intended to associate the father of Rama with the family of Kasyapa, of whom Sringa was the grandson.

The adoption of daughters is foreign to Hindu ideas excepting perhaps in the 4 The statement that the house was accompanied by a Brahman, and not, as in the Aswamodha of Yudhishthira, by a warrior at the bond of an army is a curlous instance of the Brahmanustion of the description of the ancient rite.

Ayodhyá, and all the preparations were completed for the HISTORY OF sacrifice Pavilions were set up for the accommodation of the Raias, and hundreds of booths were constructed for the Brahmans, and provisions were provided in great abundance. And amongst the Rajas that came to that sacrifice were the Raja of Mithilá, and the Raja of Kási, and the Raja of Anga, and the Raja of Magadhá, and the Raja of Sindhu, and the Raja of Saurashtra, and all the Rajas of the Dekhan Thousands of Bráhmans were feasted by themselves, and the most delicious viands were served up to them on dishes of gold and silver by the Kshatriyas, who were superbly adorned with gems And the place for the sacrifice was made ready Place of sacrifice on the northern bank of the river Sarayú Twenty-one Twenty-one sacrificial posts were set up, and each post was twenty-one nosts cubits high, and was overlaid with gold, and adorned with a cloth and fragrant flowers, and the birds and animals for the sacrifice were tied to the posts, and the hoise was tied in like manner And the sacrificial pits were prepared ac- The eighteen sacrificial pits cording to the ordinance, and they were eighteen in number and arranged in three rows, in the form of the bird Garura, and the pits that represented the wings of the bird were lined with bricks of gold And the sacrificial fire was kin- The sacrifice dled by the Bráhmans, and the horse was led round the sacrificial fire and immolated with the sacred scimitar, whilst the Udgatıı channted the Vedic hymns And the first The Ranis placed with the and second Ránís were placed by the side of the dead dead horse horse, and remained there all night And the different portions of the horse were placed upon the fire according to the ordinance by the Hotri and the Brithi, and the Buthi repeated the appropriate mantias, whilst giving the Thus the Aswamedha was duly perflesh to the fire formed, and Maháraja Dasaratha gave large presents to all assembled, and he gave many provinces to the officiating Presents of pro-Bráhmans, but they would not accept the land, because they by the Brúh-were unable to rule, and were devoted to the study of the Vedas, and he gave them instead a million of cows, and a hundred million pieces of gold, and four hundred million pieces of silver .

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HISTORY OF HABIT IV

Second swriftee performed by Iti hi Brings. Assembling of the gods.

After this Rishi Sringa said to the Maharaja — I will perform another sacrifice to secure you a son", And the Rishi proceeded to do as he had said. And there were collected all the gods, together with the Gandharvas, or celestial musicians, and the Siddhas, or samts who dwell in the sky, and the severe celestial Rishis; [and there came Brahms, the severeign of the gods, together with Siva and Vishnu,] and there also came Indra, the glorious one, surrounded by the Maruts. Then the Rishi began the sacrifice according to the ordinance, and supplicated the assembled deities that they would be pleased to grant four renowned sons to the Maharaja. And the gods replied — "Bo it so, O Brahman, for them art ever to be regarded by us as men regard a Raja." So saying the gods received their shares of the oblation, and then disappeared with Indra at their head.

The gods receive their shares and disappear

The gods pray to Brahma for protection against Rivama. Rivama, rendered invaluerable to the gods, had mad the gods has slaves.

Now when Indra and the gods left the place of sacrifice, they proceeded to the heaven of Brahma, the lard of man kind and giver of blessings and they went before Brahma with joined hands, and addressed him thus - 'O Brahma that Rákshasa, named Rávana to whom in your kindness you granted the blessing that he should be invulnerable to the gods and demons has in his great pride oppressed all the universe, and deprived the gods of their shares of the sacrifices O divine one, save us from Ráyana, who fills the world with noise and tumult, and who has made the gods his By his power he has delivered his subjects, the Rakshasas, from the sway of Yama and made Yama himself the cutter of grass for his steeds He has compelled the Sun to shine mildly over his city of Lanks and the Moon to be always at the full throughout his Ray The six Seasons attend him as his servants, and appear whenever he commands them Agni burns not in his presence and Váyu blows cently in Lanka He has compelled his brother Kuvera to quit Lanka and take refuge in the Kailasa mountain No one can perform a sacrifice through fear of him. He is al

This passegs is so evidently an interpolation, that it is inserted in brackets. It will be seen presently that when the gods left the merides they proceeded that to the heaven of Brahma and then to the heaven of Vishin, in order to propriitate those delities.

ways oppressing the gods, the Brahmans, and the cows · HISTORY OF He has taken away several of our wives by force Secured by your blessing, he treats us with disrespect and has no fear for us O Brahma, we pray you to devise a scheme for delivering us from the oppression of this Rayana "6

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Brahma, hearing these words, conducted India and all Brahma conducts the gods to the ocean of milk, the abode of Vishnu; and the to the abode of Vishnu in the gods propriated Vishnu, whom they could not see, with loud ser of milk praises. Then Vishnu the glorious, the lord of the world, Vishnunppears upon Garurt arrayed in yellow raiment with ornaments of pure gold, rid- with Likshmi upon his knees ing upon Garuia as the sun upon a cloud, appeared with his shell, chakra, mace, and lotos in his four hands, and his wife Lakshmi was sitting upon his knees. And all the gods Prayer of the gods to Vishnu fell prostrate before him, and choked with grief they thus neamst the oppression of addressed him with joined hands—"O Vishnu, you who Rivana are able to remove the afflictions of those who are distressed. we entreat you to be our sanctuary. You are the lord of this universe, and you already know the reason of our coming, and we only give utterance to our wants that we may relieve ourselves from the burden which lies heavily upon our minds. Brahma has blessed Rávana the Rákshasa with a life which cannot be taken away by any celestial being; and Rávana in lus pride has taken advantage of this blessing to oppress the gods, the Bráhmans, and the cows. Brahma is unable to recall the blessing which he has bestowed upon Save us and your Rávana, and you are our only resource creation from the oppression of Rávana!"

At this prayer, Vishnu smiled, and said -"Be not ter- Vishnu prorified, I have already devised a scheme for delivering you throw Rayana from the oppression of Rávana In his pride Rávana would monkeys not request Brahma to secure his life from men and monkeys, for he thought in his heart that they were beneath his notice: I will take advantage of this omission, and cause the destruction of Rávana without casting aside the blessing

⁶ The ancient gods of the Vedas are here represented as supplicating Brahma, whose worship is of more modern origin, and thus virtually acknowledging his superiority Yama is death, Agni is fire, Vayu is the wind, and Kuvera is wealth The Asuras and Danavas were aboriginal tribes, who were popularly regarded as demons

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mistorr or which has been bestowed upon him by Brahma I will go to Ayodhya and divide myself into four parts, and take my birth as the four sons of Maharaja Dasaratha. Thus by becoming man I shall conquer in battle Ravana, the terror of the universe, who is invulnerable to the gods, go you mean time upon the earth, and assume the shape of monkeys and bears that you may render me service in my battle with Ravana "

The gods become incus mai as monkeys

The gods, hearing those words, rejoiced exceedingly and they sounded the praises of Vishnu, and went their way and did as he had commanded them

Apparition of an emantion from Brahma

Meanwhile the Rishi Sringa had performed the sacrifice for obtaining sons for Maharaja Dasaratha, and when he had finished, celestial music was sounded in the heavens, and a divine being came out of the fire arrayed in incom parable splendour, and he was as lefty as a mountain, as mighty as a tiger, as bright as the ardent flame and his shoulders were like those of the lion. This wondrous being was clothed in red, and he wore ornaments on his hands, and on his neck was a chain of twenty seven pearls, and his touth resembled the stars in heaven. Thus glow ing in brightness this celestial being held in both hands like a beloved wife, a large golden vessel filled with the divine payasa, the rice and milk of the immortal gods This colestial being said to the Rishi Sringa, who was the Hoto at the sacrifice - 'O Sage I am an emanation of Brahma come hither to you Do you receive this vessel of payana from me and present it to the Maharaja.' wise Rish replied - 'Be pleased yourself to deliver this surprising vessel to the Maharaja." Then the emanation of Brahma spoke thus to Dasaratha - "O Maharaya, I present to you this food of ambrosial taste, it is the fruit of the Receive O Maharaja, this payasa prepared by the gods which ensures prosperity Let it be eaten by your beautiful consorts and from them you will then obtain the sons for whom you have performed the sacrifice.' And the Maharaja bowed his head, and received the golden vessel full of celestial food which had been given by the gods and

Joy of the

he rejoiced like a poor man who has obtained wealth, and history of the emanation of Brahma became invisible to mortal eye

The apartments of the ladies of the Maharaja were now. illumined with joy, as the atmosphere is illumined by the Runis on sharbright autumnal moon, and the Maháraja entered therein amongst them with the son-producing páyasa, and he gave the half to Kausalya and the other half to Kaikeyi; but when Sumitrá came forward, the Maháraja requested his two elder Ránís to give her a portion of their own shares salyá aud Karkeyí each divided her portion with Sumitrá, so that whilst they each had one quarter of the payasa, Sumitiá had two quarters And when the Ránís had eaten The Ránís conof the sacrificial food, they each one conceived, and the ceive Maháraja, beholding his wives about to become mothers, enjoyed a pleasure of mind equal to that of Vishnu when adored by India and the sages After this the Ránís bore Birth of four four sons, Kausalyá gave birth to Ráma, and Kaikeyí to Róma, Bharata, and Sumitrá having received two quarters of the Lakshmana, Satrughna páyasa food gave buth to two sons, from the quarter which she received from Kausalyá she gave birth to Lakshmana, who became the ever faithful friend of Ráma, and from the quarter which she received from Kaikeyí she gave birth to Satrughna, who became the ever faithful friend of Bharata And on the birth of these four sons there were great rejoic- Public ings in the city of Ayodhyá amongst all ranks of people, and the streets were filled with dancers and musicians, and decked out with flowers and banners

Eleven days after the birth of the four sons, the priest Naming of the Vasishtha performed the ceremony of giving them names of the four Princes after eleven days.

To the son of Kausalyá he gave the name of Ráma, which Meanings of the signifies "the delight of the people," to the son of names Kaikeyí he gave the name of Bharata, which signifies "filling the world with his name," and of the two sons of Sumitrá he named the elder Lakshmana, which signifies " beautiful to behold," and he named the younger Satrughna, which signifies "the destroyer of his enemies" When the names had been thus given, the Maháraja feasted the Bráhmans, and all the citizens of Ayodhyá, and all the

HISTORY or people of the Raj of Kosala; and he gave abundance of IADIT lowels to the Brahmans LART IN

Review of the f regoing the Aswamedha.

The foregoing description of the Aswamedha comprises two distinct narratives of two different sacrifices, namely -

Two sacrifices involved.

1st, The horse sacrifice

2nd, The home and payasa.

The offering of home is not indeed explicitly stated, but still it seems that the second sacrifice of Sringa involved no slaying of animals, but was simply an offering of oblations to the Vedic deities

The sacrifice of the horse can be easily realized

Real heracter of the sacrifice of the horse.

fitmate rite of

The posts to which the birds and animals are tied, and the pits in which the meat is cooked, are per feetly intelligible, and in general conformity with the arrangements made in the Aswamedha of Yud hishthira. The object of the sacrifice, however, was the Rants and the dead horse not an assertion of sovereignty, but the birth of sons, and one of the rites for the attainment of this object was that the Ránis should pass the night with the dead body of the horse. Of this disgusting ceremony there is no reference whatever in the Rig Veda, and it is difficult to avoid the suspicion that the rite is a pure invention of the Brahmanical author intended to disguise the real meaning of the Asymmedha. At the second sacrifice, or offering of the home, the object was attained by giving a portion of sacred food, known as payasa, and con

olmbly a later Brahman ical invention.

Fical of the horse probably believed to stimulate con-CODE WILL

sisting of rice and milk. The idea of food is here involved, of stimulating food which would promote

⁷ See Wilson a remarks in the introduction to his second volume of translations of the Rig Veds. Some revolting impurities appear to have been connected with the rate which need not be particularised.

conception. Now the flesh of the horse was probably history or india a horse for the purpose of procuring such stimulating substitution food for the Ranfs appears to be equally probable of the pivasa for horse flesh But such a belief would be very obnoxious to the later Bråhmans, who were opposed to the slaughter of animals; and hence the páyasa was substituted, a divine food which is still prepared and cooked at Bushmanical sacrifices.

The narrative of the offering of homa is a very retrieved interactive of the remarkable one. It exhibits the peculiar genius of offering of home representing Biahmanism in transmuting a mortal hero into the Rumas an incarnation of Velucian of Vel Supreme Being, with the ultimate object of converting his history into a vehicle for the promulgation of Brahmanical views It is an attempt to represent the four sons of Dasaratha, and especially Rama, as incarnations of Vishnu; to connect those incarnations with the offering of homa, and to exhibit the superior efficacy of the páyasa, or sacred food. The belief in the possibility of a direct incarnation of Deity in the womb of a woman is an important article of faith in many religions, and indeed is the foundation of Christianity itself But the process by which that incarnation is effected has always been treated as a mystery or miracle. In the Rámáyana object and it is surrounded by circumstances which are well cal-incarnation culated to impress a simple and childlike people The object of the incarnation is fully explained, whilst the incarnation itself is treated with singular delicacy. A terrible Rákshasa named Rávana devotes Legend of Rávana, tho many years to the performance of religious austeri- great Rakshasa ties, and by the power of those austerities he secures the favour of Brahma, who thereupon, at his request, renders him invulnerable to gods and demons.

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Révante pyrenes the

miscour or anna now considers himself to be immortal, the gods and demons are unable to harm him, and men and beasts are so much beneath his notice, that he has not stooped to pray for immunity from their attacks. Accordingly, he oppresses the gods, not indeed the great Brahmanical gods, Brahma, Vishnu, and Siva, but the ancient gods of the Rig Veda, whom he com pels to do as he pleases Death is not allowed to afflict his subjects the Rakshasas, the burning Sun is

Complaint of the Vedic gods, an acknow diament of thei inferently to lirabana, and of the tutersority of Brahma to Vehim.

required to shine mildly over his city, the Moon is obliged to be always at the full throughout his Raj, the Seasons come and go at his command, Fire burns not in his presence, and the Wind is forced to blow gently Accordingly the gods complain to Brahma, who acknowledges the superiority of Vishnu, by conducting them into the presence of that deity, and since Rayana has not been rendered invulner able to men and animals, Vishnu resolves to become incarnate as the four sons of Dasaratha, and especially as Rúma, and the gods descend on earth and beget monkeys and bears in order that their progeny may be ultimately formed into an army, and effect the destruction of Rayana under the leadership of Rama

Vichna becomes incarnate through the actives of piyan.

Vishnu having thus granted the prayer of the gods, takes advantage of the sacrifice to become in An emanation of Brahma appears out of the sacrificial fire and presents the payasa, and the Ranis conceive by merely eating the sacred food, a process which has the ment of preserving decency, although somewhat at variance with physiological Henceforth the great difficulty of the author of the Rámáyana, and his subsequent editors has

been to bring the life and character of Ráma into HISTORY OF harmony with his assumed incarnation.8

PART IV

8 The reconciliation of the divine character of Rama with that of his mortal career upon earth, appears to have been a task of considerable difficulty Certainly it has not always been effected by Valmiki, the author of the larger Ramayana, which forms the text of the present paraphrase There is, however, a remarkable abridgment of the story, the authorship of which is attributed to the mythical Vyasa, in which the whole has been spiritualized, and every conflicting incident either explained away or omitted, whilst the greatest possible stress has been laid upon the character of Rama as a saviour and deliverer This work is entitled the Adhyatma Ram'ıyana, and may be regarded as the testament of the Vaishnavas, or worshippers of Vishnu It is indeed chiefly valuable from a religious point of view, but still it may be convenient to exhibit occasionally some of its spiritualizations in connection with the traditional incidents to which they refer narrative is put into the mouth of the god Siva, who is supposed to be relating the Ramayana to his wife Parvati

The following extracts exhibit the religious ideas which are popularly associated in the present day with the birth of Rama -

"Hear now, O Parvati! an account of the sacrifice celebrated by Raja The gods attended in their proper persons, and sitting in a row, took The Tirthas, or places of pilwith their own hands their respective shares grimage, attended in person There was such a crowd the earth trembled, the shock was so great that no one could withstand it So much home was thrown into the fire that at first it appeared mauspicious. When the sacrifice was completed, the god of Fire (Agm) appeared bearing in each hand a cup of rice and Agni said to Dasaratha - 'Take this rice and milk, O Raja! from me go into thy female apartments and give it to thy wives, the fruit of it is great, of its effect there cannot be a doubt' The god of Fire then vanished and Sringa then went into the female apartments, and gave a portion to the three wives Kausalya, Kaikeyi, and Sumitra. All three became pregnant, and when Vishnu entered into the body of Kausalya, Brahma and the gods mounting their cars, stood on the heavens above the city of Ayodhya, and repeated numberless praises to Rama, and then returned to their own abodes in a transport of joy At a most auspicious hour Rama was born of Kausalya. His body was like a cloud, on his head was a crown set with jewels, his four arms were extended, in one hand he held the holy shell, in another the circle, in the third the war mace In his ears were rings in the form of a crocodile, he had and in the last the lotos a string of rubies and Vaijayanti seeds on his neck, his forehead was ornamented with a stripe of saffron and sandal wood A yellow cloth was girded round his louis, a veil of brocade covered his shoulders, his two locks of hair hanging down on his cheeks were like the waving spikenard. He was covered from head to foot with ornaments of gold, lewels, and pearls The beauty of his person appeared with resplendent grace, his eyes were like the lotos The figure of Lakshmana sat on his left hand, the form of the sage Bhrigu on his right. His lips were as red as the rubies of Badakshan At his feet was the form of the lotos, because the whole world finds an asylum at his feet A million suns and moons would hide their diminished heads before the light of his countenance In this form he appeared before his mother Kausalya, who knew him to be the godhead With joined hands

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she bowed down and began to pushe and adore him. (Here follows a prayer of Kauselyk to the infant delty concluding with the following words) :--

t

'Thou, O Lord! hast now four arms, be pleased to assume the shape of an infint that I may nourish thee with maternal affection my happeness will then be perfect.

Rams, highly pleased, explained to his mother the cause of his essuming a human form, and then concealed his four armed shape, and assumed the form of a new born infant, and began to cry aloud. Raja Dasaratha heard the sound, and his joy was indescribable. He distributed innumerable tronsums in alms. Vanishtha also caused him to perform such ceremonies as were necessary on this occasion. The rejoleings in the city of Ayodhya were such as it is impossible to describe. On every gate Lettledrums in thomasds sounded the joyful tidings. The inhabit ants placed the bourles of the mange-tree at their doors they fixed flags and on signs of brocade and embroskery on the tops of their houses. The sprightly dancers d meed in every street the shop-keepers went about uttering proises and thanksgiv ings the cunnels performed various dances and received great rewards.

" Brahms and the gods received intelligence of the birth of Rama with joy unbounded. They stood on the heavens above Ayodhya, and showering down Parijata flowers, they exclaimed with a loud voice, - May thy prosporty endure for ever After giving praise to him they made obecauses and retired to their over lixles."

CHAPTER III.

THE CHILDHOOD OF RÁMA.

The narrative of the Aswamedha of Dasaratha HISTORY OF and subsequent birth of his four sons, is followed by an interesting account of the early years of Ráma, Life of Ráma from Infancy to from the days when he lay a helpless infant upon manhood his mother's knee, until the time when his education was completed, and his marriage was contemplated. This account is valuable on two grounds. First it ex- Hindú love of children hibits that love of children and sympathy with childhood, which are almost peculiar to Hindú bards, and which find expression, not so much in conceptions of a boy-saint or infant deity, as in genuine pictures of infants and children drawn from a close observation of real life Secondly it exhibits the domestic life Realism in the of the Hindús in a succession of scenes representing descriptions of descripti every stage in the progress of the child from infancy to manhood, and Ráma appears in every character with a downright realism which may seem somewhat puerile to men of sterner mould, but which has endeared him to the hearts of Hindú mothers for countless generations. Every scene is perfect Ráma trying to put his toe into his mouth, Ráma Progressive incidents in the laughing and trotting away when called by his hood and boy-lood of Papier.

parents; Rama snatching a morsel out of his father's hood of Rama

hand and eating it with a laugh, Ráma pointing out

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his oyes, nose, mouth, and ears, when called upon by his mother, Ráma crying for the moon, Ráma beginning to say "pa" and "ma," Rama sitting on his father's knee in the Council hall, Rama and the other little boys making clay images and worshipping them after the manner of the family Brahman, Rama going to school with his brothers and learning his letters. Rúma and his brethren dressed in different coloured frocks, and carrying their satchels and ink bottles, Ráma's progress in grammar, science, and accomplishments, Ráma examined in his proficiency by the Maháraja in the Council hall, Rama playing in mock battles and at being Maháraja, Ráma in vested with the sacred thread, and Rama perfectly educated, and arrived at a marriageable age,-all these are described with a natural simplicity, of which perhaps no parallel can be found in European literature 1

Narrative in the Ramayana. The story of Rama's childhood may now be related as follows —

Description of the four pables during the first year of infancy

Now the four infant sons of the Maháraja were exceed ingly beautiful and the three Ránís took very great delight in nursing their respective children. And Ráms, more than all the others, was a very lovely babe and as he alept in a white cot he appeared like a blue lotos floating upon the pure water of the Ganges and sometimes he would hit up his foot and put his toe into his month as if to taste what it was in his toe which drew so much reverence from all who

¹ The incidents of Ráma s exity life are probably a later interpolation. They are not to be found in the Bengal edition of the Rámayans, but only in what is called the North-West recreasion. Accordingly they are not reproduced either in Carry's English version, or in the French translation of M. Famba, or in the Italian translation of Gorroso. Moreover Professor Williams seems to make no allusion to this portion of the naturative in his nacinal analysis of the Richayana. In the Adhyatma Rámáyana there is some alluson to the youthful sports of Ráma, but they have oridently been borrowed from the life of Kráma.

beheld him When Maháraja Dasaratha, accompanied by HISTORY OF the priest Vasishtha, went to see his infant sons, the priest pointed to Ráma, and said -"O Mahaiaja, I perceive from the marks on Ráma that he is no ordinary child, and I am by the priest nearly assured that he is an incarnation of Vishnu. Behold incarnation of his beautiful colour, like green grass, his fine hair glossy and Distinguishing curled, his large head and high forehead, his brow radiant marks. with the signs of royalty, his face smiling like the full moon, his large dark eyes, his lips red as the Bimba fruit, his nose like that of the green pariot, his neck like that of a shell, his long hands and red palms bearing the marks of the chakra, lotos, and circle on the tips of his fingers, his wide breast, his legs resembling plantain trees, his feet red as the rising sun, bearing the marks of the shell, the chakra, the mace, and the lotos Behold all these, and you will see that he is full of marks belonging to Vishnu"

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When the four little boys were sufficiently grown to be Rama and his able to run about, they were the delight of their mothers and to run about Sometimes the Maháraja would call Ráma, Anecdotes of Ráma. of the Maharaja and Ráma would turn his back and laugh and run away, and if his mother Kausalyá or his father the Maháraja ran after him, he would run all the faster, and afterwards would come back to them of his own accord Sometimes Ráma would snatch a morsel of his father's food, and going to a distance from him, he would eat it up and laugh at the Maháraja all the Sometimes his mother would ask him to point out his eyes, nose, mouth, ears, or other parts of his body, and he would do so by touching those parts with his forefinger. Sometimes the women of other households would come to the palace, and ask Ráma who his mother was, and then he would smile and run to his mother and sit upon her lap And it so happened that one evening, whilst the Rání Kau-Story of Ráma salyá was nursing Ráma in the inner court of the palace, the moon and refusing to be full moon arose in the east in all its splendour, and Ráma felt comforted a very strong desire to have the beautiful moon to play with as a toy And he put out both his little hands towards the moon, in order to obtain it, but his mother could not understand what it was that he wanted, and thereupon he tried to

HISTORY OF And with these words he would take hold of her cloth and INDIA. pull her away PART IT

At five years of age Rama and his brethren are clucated by Rites of fultiation.

When Rama and has brothron were five years of age they commenced their education according to the rule. Vasishtha was appointed to be their proceptor, and he initiated them in their studies in the accustomed form He first worshipped

Decreased the

the divine Samswatf, the goddess of all learning and after wards directed the four brethren to make offerings of flowers and leaves of balo fruit to the goddess. He then took a chalk stone, and drew the vowels upon the floor, and directed the boys to run over each letter three times, and when this lesson was over, the Maharnja gave many rich presents to Vasishtha, and from that time they went every day to the house of Vasishtha, to receive his instructions. And the four lads were dressed by their mothers in clothes of different colours, and Rama was dressed in yellow Lalshmana in purple, and Bharata and Satrughna in green and red. And

they had hundreds of servants at their command, but still

each one carried his ink bottle in his right hand and over

four boys

Dally stiendance at school

> his left shoulder was his satchel containing books, reeds and white palm leaves. In this manner they went out of the palace every morning and proceeded with other school boys to the house of their preceptor, and sometimes when a boy strayed away from school without the leave of his preceptor, they were commanded by Vasishtha to go out into the street and bring the truent in And when they knew all the vowels, they were taught all the other letters of the alphabet and when they knew these also they began to teach the smaller hove under the direction of Vasishtha. And Rama

Progress in their tudies Alabahot.

Grantmar

Arts and aciditions. Azaminations in the Connodhall.

excite his displeasure And when he had learnt all his letters he began to read the grammar and in a short time he loarnt eighteen languages, as well as the arts of singing playing on musical instruments dancing and painting and every one And at certain times the Maharaja would of the sciences send for his sons and examine them in the Council hall before his Council and the boys always acquitted themselves

to the admiration of all present, and the Ministers and

never disobyeed his preceptor nor did sught that would

Chieftains expressed their great surprise at the proficiency history or of the sons of the Maharaja.

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When the four brethren had passed out of then childhood, they were exercised in the use of arms and in military arms and games and roval games At times, having obtained the permission Hide and-seek of Vasishiha, they would go out and play at hide-and-seek, and mock or they would form themselves into two parties, and engage m'a mock combat; and it was agreed amongst them that the party who was defeated should carry the victor upon his shoulders for a hundred cubits, and when Rama was defeated he was not excused on account of his being the son of a Maharaja, but he was obliged to carry his victor like any other boy Sometimes, however, Rima would play at being Rama's play at the Maharaja, and some of his play-fellows would be his with play fellows for Ministers Ministers, and others his subjects, and some would hold the umbrella of royalty over his head, whilst others fanned him with the chamara Then some would bring offenders before him, and submit their complaints for his decision, and Rama would listen to the whole of the case, and at the end he would deliver his judgment, and would award appropriate punishment to the guilty party

Thus passed away the lives of Rama and his brethren, until the time drew nigh when each one was to be invested Investiture with the sacred with the sacred thread. Accordingly their heads were shaved thread, and the attendant rites by the barber, and they were clothed in red silk, and they went to the house of their pieceptor Vasishtha, and were invested with the sacred string which was made of the skin of the antelope Vasishtha then taught them the holy Gayatıı, and throughout that day they became Brahma-Ráma and his brethren chárís according to the ordinance, and each one carried his Brahmacháris for the day bag amongst his kinsmen to receive alms Frist, Ráma went to his mother Kausalya, and she gave him the dole of rice, and with it many precious jewels, and in this manner all the brethren went round and received alms and rich gifts from all present, from the subjects of the Maháraja, as well as from the Ministers, Chieftains, and ladies, and all the riches they received they gave to their preceptor Vasishtha

After the four sons of Dasaratha had been thus invested Study the

IXDIA. PART IN has emilif normali h-ment of the four Princes.

mercar or with the sacred thread, they began to learn the Vedas, and in due time they grow up like four heroes, and ewere pos sessed of every virtue and every accomplishment. They

were bright as the moon, skilful in archery, expert in mount

Fundodly of

ing the elephant, the horse, and the chariot, and they were devoted to all the wishes of their parents, and became deeply versed in the Vedas But Rama excelled all his brothron. and was as conspicaous amongst them as a flag upon a tower, and whilst all grow up in loving attachment to each other, Lakshmana was the special companion of Rama. and rejoiced to perform whatever was pleasing to him.

Legend of the great boy of private from or bira pre-erred ly Jamaka, linja of Mithili.

Now it happened one day that Rama was shooting with a bow that belonged to a companion of his, and he bent the bow with so much strength that it broke in two pieces And his companion said to him -"You have strength enough to break my bow, but if you would manifest your full might you should go to the city of Mithils, and break the great bow of the god Sivn, which is preserved in the household of Raja Janaka," And Rama answered - 'Tell me the story of the Then his companion said -th Janaka, Rais of Mithila, has a beautiful daughter named Sita, or the white one' and he has vowed to give her in marriage to that man who can break the great bow, which belonged in former times to the god Siva, and which the Raja worships every day with flowers and incense ' And Rama pondered over these words in his heart but he said nothing, for the time had not vet come.

Review of the foregoing harra tiv of Rama s early life. The blue coloured babe.

The foregoing narrative of the childhood of Rama is so plain and simple as to require but little The picture of the dark coloured babe, lying in his white cot like a blue lotes floating upon the pure water of the Ganges, is perhaps somewhat foreign to European ideas accustomed to the pink complexion of western babies. Moreover the pic ture is somewhat marred by the description of the marks from which Vasishtha the priest is supposed to

-have identified the infant as an incarnation of Vishnu. HISTORY OF The story of Rama crying for the moon is peculiarly Hindú The inability of the mother to console the The marks of Vishnu little boy, and the suggestions of the other women, Incidents conare precisely the every-day occurrences in the houses Rama's crying for the moon of Hindús. When a child of tender years is frac-common to modern Hindú tious, and refuses to eat or to sleep, the women im- worship of mediately begin to propitiate the goddess Sustí, a primitive household deity who finds no place in the Vedas, but who is largely worshipped by the females of Hindústan. If the child still refuses to be comforted, a Bráhman is sent for to exorcise him with Exorcising mantras. Lastly, if these resources fail the husband is sent for to bring about a pacification. present instance the story turns upon the wisdom of the Chief Counsellor in sending for a mirror, and satisfying the child with a reflection of the moon This idea again is essentially Hindú No one but a Hindú idea of the Chief Coun-Hindú, with his passionate fondness for children, sellor being called into and his traditions of patriarchal life, would conceive the idea of a sovereign sending for his Prime Minister to pacify a fractious child. In like manner the scene in which the little boys make clay images and propitiate them with clay offerings, in the same way that they had seen the family Bráhman propitiate the household gods, could only take place in an Indian household. But yet the realism of Hindú childhood Realism of Hindú childhood Realism of Hindú childin trying to make the idols eat the offerings, is hood as displayed towards the clay images paralleled by European children, who will give oats to a wooden horse, or bread and butter to a stuffed bird; and it is thus exquisitely true to human nature, whilst furnishing a significant travestie of the original ceremonial.

The education of Ráma, which commenced type of the modern Hindu.

INDIA.

LART IV Custom of hecoming Itrahuschkeis at the investiture with the

thread.

nistour or according to rule in the fifth year of his age, is the exact routine pursued by Hindu preceptors; and the scenes enacted in Vasishtha's school room are precisely such as still take place in purely Hindu schools . So, too, the investiture with the sacred thread is colebrated in the present day, in the case of all Brahmans and Kshatriyas, precisely as it is described in the Ramayana, the boys becoming Bramachárís or religious mendicants for the day. and carrying about bags in which they receive presents from their relatives and friends The remain ing details call for no remark, the incidents described in the narrative being sufficiently clear to explain themselves

² The worship of Saraswatt by Hinda students is dylag away in English schools, and books are no longer regarded as sacred things; probably because the printed English volumes are treated as altogether different from the ancient manuscripts. Once a year there is a festival to the godden Baraswatt, on which day most school-boys enjoy a holiday for every book in the house should be laid before the image of the godden and romain there for the day English books, however are not always offered, especially if the parents are anxious for their children's provens in education but idle school-boys will on such occasions rise early in the morning and place all their books, English included, before the goddess after which they are perfectly safe as no one would be profuse enough to remove the volumes which have been once offered.

² The Brahmachari is a religious pupil who studies the Vegas, who also cuilacts alms for his own subsistence, and for that of his master or Guru. In the present instance the Guru was Vasishtha.

CHAPTER IV

WARS WITH THE RÁKSHASAS.

The story of Ráma's boyhood is naturally fol- history of lowed by the story of his marriage; but an interval occurs during which he appears to have acted as the Interval between Rama's protector of the Bráhmans against the Rákshasas, or boyhood and marriage aborigines of the country, who seem to have perse-against the Rakshasas cuted the Bráhmans by polluting their sacrifices.

It has already been seen that a considerable con-confusion respecting the fusion exists respecting the aboriginal inhabitants of aboriginal inhabitants of India. India They are alluded to under different names, India. such as Rákshasas, Asuras, Daityas, and Dánavas Sometimes they are popularly regarded as ghosts or Regarded as At other times they are represented as demons forming different families, who have descended from descendants from Brahman Bráhman sages, and have acquired supernatural worshippers of weapons or supernatural powers by the worship of Brahma Thus the terrible Rávana is said to have Brahma. been the grandson of the sage Pulastya, who was the son of Brahma, and to have obtained invulnerability as regards gods and demons as a reward for his severe worship of Brahma It seems probable that originally the names Rákshasa, Asura, Daitya, and Dánava were applied with some strictness to different tribes of aborigines, but that at a subsequent period the names were indiscriminately applied to the

appellations

Represented as

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mstory or aborigmes in general As, however, the popular belief attributed supernatural powers to the abora ginal inhabitants, the Bruhmans took care that those powers should be derived from the faithful worship of Brahma, although it is exceedingly improbable that the aborigines had any knowledge of Brahma. excepting that which they may have subsequently derived from the teachings of the Bruhmans

Origin of the pperdition of the Rakshauts t the Brit mans, and to the limburnical MCCIGCOL.

The origin of the opposition of the Rakshasas to the Brillmans is no doubt to be referred to the natural opposition of the people of the country to the ad vancing tide of Arvan invasion. The opposition to the Brahmanical sacrifices seems to be more obscure, but may purhaps be ascribed to the superstitions fears of a race of savages at finding their country overrun by powerful invaders, whose arresistible might may have been derived from the rites in ques-The establishment of Brahmanical hermitages in the midst of an aboriginal population, also opens

Brahmanical hermitagos.

The narrative of Ruma's expedition against the Varrative in the Rakshasas and of the circumstances which led to it, may now be related as follows -

for future discussion

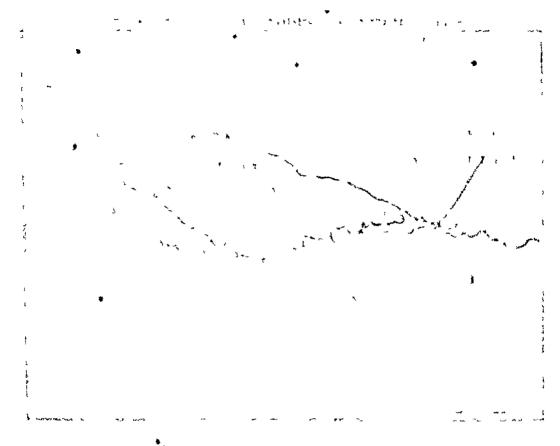
up a curious field of inquiry, but must be reserved

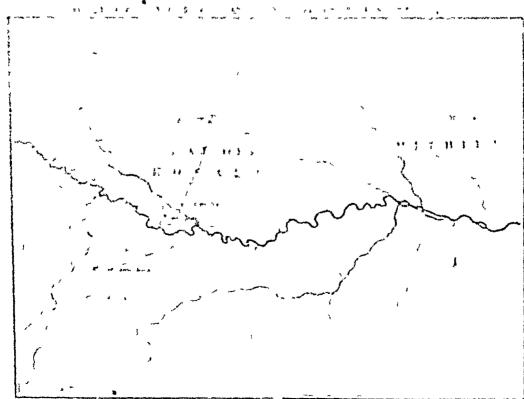
Ramavana of Lime expedi tron examt the Há kalmana.

Auxiety of the Maharaja respecture the marries of bis fou some Tisted invimitre.

Reverential reception of commune by the Haburaja

When Rama and his brothron were approaching their sixteenth year, the Maharaja became very anxious respect ing their marriage. It so happened that one day when he was discussing the subject with his Counsellors in the Council hall the great sage Viswimitra arrived at the gate of the palace and desired the door keeper to go within and tell the Maharaja that Viswamitra the son of Gadhi was When the Maharaja received the message he rose up with his two priests, and went out to meet the sage, rejoicing as Indra at the coming of Brahma and he re





ceived Vaswimitra with every honom, and presented him history or with the orghe, and said respectfully -" Your coming, O Part IV great were, is as grateful to me as unita, as the fall of rant m the proper reason, as the birth of a son to a childless volunters to grant his father as the recovery of lost treasure, as the dawning of a request mighty key! Tell me, I pray you, what important request you have to make, and I shall grant it with great delight." Now Viswaimitra was a very illustrious sage, for in former Viswainlier times he had been a Kshatriya and a great warrior; but kshatriya after practising many religious austerities in the Himáliya mountain he had become a Brahman. His hermitage was situated on the southern bank of the Ganges incr. and many other Brahman sages dwelt there likewise, and passed their days in devotion and surifice. And Viswamitia said Requests the Mahaminto to the Miharipa — O Raja of Rajas, our sattifiers are send Rima to spoiled by the Rikshusas, who pour blood and flesh upon the Britisment homa; and they are commanded by two chieftains, named Rishbass Máricha and Snythu, who have been commissioned by Rija Rivana to destroy all the sacrifices of the Brahmans I therefore pray you to suffer your son Rama to return with me to my hermitige, for he is young, great, and valunt, and the Rikshasas will never be able to stind against him." At Sorrow of the these words the Maharan was exceedingly sorrowful, and he said :- "My son Rama has not yet reached his sixteenth year . I will therefore send a great army with you, but I cannot give up Rima" Then Viswamitra was in great wrath, and as herce as a sacrificial fire when fed with abundance of ghee, and the whole earth was moved, and even the gods were in great fear And he said -"O Maháraja, Viswamitra you have given me your promise, and you cannot depart fulfilment of the Maharan's from your word Make haste then, and send Ráma, and I promise will so protect him that he shall never be overcome by the Rákshasas" So the Maháraja sent for Ráma and Laksh-Ráma and Laksh-Rámana mana, and delivered them up to the sage, and the two permitted to Princes took leave of their parents, and made ready to go Viswamitra with Viswámitia to the place of his abode 1

¹ The following extract from the Adhyatma Ramayana explains the encumstances which induced the Maharaja to part with Rama in a somewhat different

HISTORY OF INDIA PART IV

Departure of the three for the hermitage of Tres amitra. Portion descrip-tion of autumn.

Now it so happened that as the three went out of the city it was the beautiful season of autumn , and the pure sky was free from clouds, as the pure mind of the devotee is free from all passions; and the rains were over, and the high winds had coased, and the breezes were blowing gently at

the approach of the cold season, as the rictous and tumultu ous assume a gentler aspect when they enter the company of wise men The water in every river, lake, and pond was pure and transparent, and the beauty of the clear wave was increased by the presence of the full blown lotes, as the beauty of a pure mind becomes increased by faith in God Thus Rama and Lakshmana, and the sage Viswamitra journeyed along the south bank of the river Sarnyu, towards the spot where that river joins its waters with those of the Ganges, and on their way they beheld the vast fields of rice bending down with the weight of the grain like a modest man bending his head at the recital of his own praises. And

as Guni

Viswimhraacta Viswamitra instructed Rama on the way, and performed all the duties of a Guru And when evening was come they slopt on grass beds by the side of the rider Sarayú.

Journey to the Brahmanical actilement at the junction of the Saraya and Ganges.

Now when the light of morning began to dawn, the sage Viswamitra awakened the two young heroes as they lay upon their beds of grass, and directed them to anse and perform their morning ablations, and repeat the hely Gaya triaccording to the ordinance After this the three pro-

manner "The Maharuja with troubled mind consulted his preceptor Vasishtha :-If he said, Viswamitra should take Rama away I cannot survive the low If I should not permit him to go, this sage, who is a strenuous adorer of the delty doubtless will utter a curse against me. This idea of danger afflicts my soul besides Rama is delicate in his frame, how then can he destroy that grant who resembles the mountain elephant? Vasualtha answered :- I will disclose this secret mystery this son of thine, who is named Rama, is the Omnipotent Bong in whom the universe is comprehended. The sage then told the Maharaja the whole story of Brahms supplication to Vishnu, and spoke as follows :- Know 0 Maharaja, that Rama is the Almighty the Incomprehensible, the Supreme Soul that Lakshmana is an incarnation of Seeha naga. Bharata an incarnation of the shell, and Satrughna an mearnation of the circle. His primeval affection has arouned a female form, and is born in the house of Rays Janaka Now if Rama goes with Viswamitra he will obtain the hand of Raya Janaka's daughter Sita in marriage : Be not therefore under any apprehensions or greated in thy mind, 20 danger can accrue to Rama I have given thee that advice which I deemed most proper keep it concealed in thy own heart. "

ceeded on their journey as before, until they came to the HISTORY or place where the waters of the river Sarayú are joined with PART IV those of the Ganges, and there they saw a sacred hermitage where many holy Bráhmans practised religious austerities And Viswamitia told the two Princes that here was Legend of Siva the holy spot where the great god Siva was wounded by the love inspiring love-inspiring Kama with the arrows of desire, and in return Kama burnt up the god of love with the fire of his anger And Hospitable Viswámitra and the two Princes were hospitably entertained by the Bráhmans in that hermitage, and there they slept that night, and prepared to cross the river in the morning

Now when the morning had come, the sage and the two Passage over the Ganges to the Princes left the hermitage at the union of the two rivers, the southern bank and entered a boat for the purpose of crossing the river Ganges, in order that they might proceed to the hermitage of Viswamitia, which was situated on the southern bank of the holy stream 2 And as they crossed the river they Ronring of the heard the roating of the waters, which is made by the conflict of the river Sarayú with the river Ganges, and having made obersance to the two sacred rivers, they reached the other side, and entered a dreadful jungle which was called the wilderness of Táraká And that jungle was as black as Dreadul Jungle of Táraku a cloud, and very dense, and filled with the voices of birds, and the notes of insects, and the noise of the wild deer, and the roaring of hons and tigers, and bears, and wild boars, and elephants, and rhinoceroses Now in that jungle dwelt a terrible female Rákshasi, named Táraká, and she was the mother of Márícha, and Viswámitra said to Ráma -" This viswámitra cursed Táraká ravages all this country Do you, O Ráma, requests Rima to slay Táraká, the Rákshasi

² The route followed by Viswamitra and the two Princes on this occasion is easily traced. According to the Adhyatma Ramayana the hermitage of Viswamitra was situated on the site of the modern town of Buxar, which is situated in the district of Shahabad. The distance from the site of the city of Ayodhya, near Fyzabad, to the junction of the Sarayú (Gogra) and the Ganges, is about a hundred and seventy miles, a journey which must have occupied several days, although only two days appear to be indicated in the Ramayana From the junction of the two rivers to the modern town of Buxar, the distance is rather more than forty miles in a retrograde direction from east to west along the southern bank of the Ganges This latter portion of the journey is said to have occupied two days, which approximates to the actual distance

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mistory or for the sake of the Brahmans, destroy her Such an act is not to be abhorred by you, as though it were the murder of a woman; but must be performed as a duty which all Raps are bound to fulfil for the public good, whether it appear merciful or cruol, innocent or blamable " Rama replied -"I am bound to obey your command" And Rama said to Lakshmana - 'Behold this misshapen Rakshasi My heart

li ims and Tarala

relents at killing her because of her female nature, but I will Combattetwees deprive her of her strength and power" And the liero grosped his bow and twanged the string and Thraka heard the sound, and was filled with wrath and presently she came to that place, roaring out with a loud voice, and she rushed upon Rama with her arms lifted high ip the air and she rained a shower of stones upon the two sons of Dasaratha. Then Rama took a missile weapon and cut off her two arms. so that they fell upon the earth Then Lakshmana cut off the cars and nose of Turaka, and she disappeared, and again by the power of sorcery caused a fearful shower of stones to

fall upon the two heroes Then Viswamitra cried out to

Rimas unwillingness t siya Woman,

Rama -"Your unwillingness to kill this impious sacrificedestroying Rakahasi is very wrong. Instantly slay her, for the evening is coming on, and in the darkness it is difficult Slays Taraka at to overcome the Rakshasas" Then Rama thus encouraged the instantion drow forth a powerful arrow with a head shaped like a croscent and he discharged it at the misshapen and venge ful Turaká as she advanced upon him and she was dread fully wounded by this tromendous arrow and vomiting out blood, she fell down and expired. And Viswamitra rejoiced at the death of Taraka and he kassed the head of Rams, and said to him - 'To night O Ráma we will remain here, and on the morrow we will proceed to my own hermitage" And the sons of Dasaratha remained that night with the sage in the wilderness of Taraká

i en to Rama y Vervamitra.

Next morning the sage Viswamitra gave Rama many

In the Adhyatma Ramayana everyone who is slain by Rama, or who dies is his presence or with the name of "Rama" on his lips, seconds at once to the heaven of Vishnu. Accordingly a beautiful form arrayed from head to foot with jewels, is said to have risen from the dead body of Taral 6, and worshipped Rams, and then to have ascended to the abodes of blus.

famous weapons endowed with divine energies, and intesist- history or ible even against the gods, and he tuined to the cast and taught him two powerful mantras By the utterance of the first mantra all the weapons appeared before their master, and mantras awaited his orders, and by the utterance of the second mantra, all sense of hunger, or thirst, or desire of sleep, passed away from the body So Ráma uttered the first mantra, and all the mighty weapons which had been given to him by Viswamitra presented themselves before him, and stood with joined hands, and said -"Command us, O Rama, of mighty arm!" And Ráma examined them all, and said -"Whenever I call you to remembrance, then do you wait upon me" Then all those mighty weapons bowed their heads and went then way

The two heroes and the sage then proceeded on their Arrival at the way until they saw a mountain which appeared like a cloud, Viswamitra. and near it a most exquisitely delightful grove, filled with deer, and enlivened by a variety of tuneful birds Viswámitia said to Ráma - "This is my heimitage, and it is thine even as it is mine" And Viswamitra related the following holy legend to the two young Princes -

"In ancient days, before the glorious Vishnu became in- Legend of Vishnu in the carnate as the Dwaif, this was his holy hermitage, and here Dwaif incarnahe practised sacred austerities as an example to all others, three steps for the destruction And it came to pass that Bali, the mighty Raja of the Asuras, of Bali conquered Indra and the gods, and the gods came to this hermitage and prayed to Vishnu for succour And Vishnu was born on earth in the form of a Dwarf, and he assumed the dress of a mendicant, and went to the abode of Bali, and prayed Balı to give him as much earth as he could step over in three steps And Bali granted his request Then Vishnu took upon himself a mighty form, and took three steps, and the first step covered the earth, and the second covered the heavens, and the third was on the head of Bali And Vishnu bound Bali, and sent him and all his legions to the realms below the earth, and once more restored the universe to the rule of Indra ",4"

⁴ The meaning of this myth is not very obvious It is said to have originated

HISTORY OF INDIA. PART IN

Reception of Rama by the sarre at the hermitage of Viswamitra at Butar

The sacrifice a sailed by the

Hakshama

Victory of

Smahn.

Rama over Maricha and When Viswamitra had fluished speaking, all the sages who were dwelling at his hermitage came up and welcomed Rama, and they presented him with the argha, and with

Adma, and they presented him with the argha, and with water to wash his feet, and entertained both him and his brother Lakshmana with every hospitality. And the two Princes dwelt at the hermitage of Viswamitra for six days, whilst the Brahmans made preparation for the sacrifice. The

whilst the Brahmans made preparation for the sacrifice. The altar was covered with kusa grass, and made ready, together with the sacrificial ladles, the wood and the flowers, and on

the seventh day the sacrifice was begun. Then when the fire was blazing upon the altar, Maricha and Suvahu and their evil crew of Rakshasas rushed to the altar, and tried to defile the sacrifice with bones and blood, but were prevented by

Rama. And Maricha beheld the heroic Rama, who was of the colour of azure, speaking to his brother Lakahmana who was as resulendent as burning gold, and Maricha was filled

was as resplendent as burning gold, and Maricha was filled with contempt, and began to seize the Brahmans, when Rama hurled a mighty weapon at the breast of Maricha, and

drove him far out into the ocean.* Ramathen discharged a fire producing weapon at the breast of Suvahu, and brought him to the ground and he fell upon the sacrifice-destroying

Ráksharas, and slew them all Viswamitra then bestowed great praises upon Rams, and Rams and Lakshmans were honoured by all the sages, and passed the night in great

entisfaction and joy

Now when the morning had dawned and the sons of Dasaratha had performed their devotions, the sages, with Viswamitra at their head, spoke to the two Princes as follows — Janaka the Raja of Mithilé, is about to perform a great sacrifice, which we shall attend and you may ac

Rams and Lak hmens proceed with Viswamitra to the sacrifice of Jaraka in Mithili.

in an obscure Vedic idea that Vishuu as the flun took three steps viz., first on the carth at his rading secondly in the hearens at noonday and thirdly on the under world at his atting (See Wishons Rig Veda, Vol. J n. 53, setc.). The legand however is exceedingly popular probably on account of the unressful trick played against the grant and a festival is still celebrated in memory of the so-called

Maricha is an important character He is not alam, but only driven some hundreds of miles out at sea. In the sequel he respectrs in the character of Minuter to Raya Rayana.

company us And Raja Janaka will show you the great history or bow of Siva, which neither man nor god can bend" Ráma and Lakshmana, and Viswámitra, and all the sages, Country of Journeyed from that place towards Mithilá, which is now the Mithilá, the modern Tirhut country of Tuhut And the first night they slept on the bank of theriver Sone, where Viswamitra told them a wonderful legend respecting the foundation of the city of Kanouj 6 Legend of And the second night they approached the river Ganges, 7 and the sage told the sons of Dasaratha how the river Legend of the Ganges had descended from the Himalaya mountain upon the Had of the great god Siva And Viswamitra said—

The the normalises, the "The cloudless sky was illuminated by the porpoises, the serpents, and the fishes, as they darted through the air like bright sparks of lightning The white foam of the flowing waters, and the flocks of water-birds, filled the air like autumnal clouds The water falling from the head of Siva, and thence to the earth, ran in some places with a rapid stream, and at others in a tortuous current, sometimes it was widely spreading, and sometimes it descended into caveins and again spouted upward The sages, the Gandharvas, and the inhabitants of the earth touched the holy water, knowing its purifying power Those who had fallen from heaven to earth performed ablution in this stream, and became free from sin, and returned again to heaven all the people of the earth rejoiced in this illustrious river,

⁷ The route from Viswamitra's hermitage at Buxar can be distinctly traced The party proceeded vid Arrah to the Sone river, which they crossed. Next they proceeded, still in an easterly direction, along on the bank of the Ganges, until they came to the neighbourhood of Patna, where they probably crossed the river to the northern side, and thus entered the country of Tirhut or Mithila.

⁵ This legend is told at a wearisome length in the Ramayana, but is utterly worthless A sage has fifty beautiful daughters Vayu, the god of wind, makes some amorous proposals which they very properly reject, declaring that they will only accept such husband as their father may give them, and will never receive any Vayu, in his wrath, renders them hunch-backed Subsequently they are all married to a young sage who cures them by a touch, and the city in which they dwelt was henceforth called Kanya-kubja, which signifies the "hunchbacked" girl, and still goes by the name of Kanouj The legend has been modified by the Buddhists, who say that in this city there was formerly the hermit of the great tree, who cursed mnety-nine damsels, so they all became hunch-backed, See Fa Hian's Travels, chap xviii Klaproth's note

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nistons or for by performing ablation therein, men became freed from all impurity and gin !

When Viswamitra had finished his relation, it was early morning, and Ruma said to the sage -"O Brahman, most astomshing in this admirable story of the sacred descent of Ganga Revolving your words in my mind, the night has ap-The party cross peared but an instant" Then Rama and the rest performed the bases and the rest performed that is the performed that it is the performed tha their morning ablations, and crossed the pure river ma boat provided by the sages, and departed to the pleasant city of Visula, and Viswamitra related to Rama the wondrous story

^{*} The story of the descent of the Ganges is of no real value, excepting that it is universally believed by the Hindus. According to a prantity myth, the Himavat mountain had two daughters, Gange and Ums and Gange is the river, whilst Uma, under the numerous names of Parrett. Daren, &c., is the wife of fire. The atory of the descent is also connected with another legend, which fills up a great space in the Rambyana. Sagara, an aucient Raja of Ayodhya, determined on performing an Aswamedha. The horse was accordingly loosened, but was subsequently carried away by the great Serpent Anantra. The sixty thousand som of Sagara sought throughout the universe for the horse, and at length beheld it feeding by the side of Kapila, the sage. Accordingly they charged Kapila with having stolen the 1 horse upon which he consumed them with the fire of his wrath, and reduced them to ashes. Subsequently Segura discovered that his some could only obtain salvation by being mirified by the Ganges water. But Sagara died, and two or three generations passed away and still his sixty thousand sons continued to be more bears of ashes. At length a Raja Bhagiratha entrusted the Raj to the care of his Counsellors, and spent a thousand years in severe austerities upon a mountain. In the hot season he surrounded himself with great fires, and had the sun over his head; in the cold season he laid himself in the water; and in the ramy season he exposed himself to the descending clouds and he fed on fallon leaves, with his mind restrained, and his senses Lept under the most perfect control. After a thousand years Brahms was propitiated, and referred him to Siva and now Rhagiratha had to propitiate this deity which he did by standing with uplifted arm day and night without support on the trp of his great toe, as immovable as a dry tree, and feeding only on air Siva accordingly called upon the Ganges to descend upon his head, which she did, and was detained in the recesses of his jata, or knot of hair on the back of his head, and wandered there for ages. At length the river descended upon the earth, and all the gods and divine beings came to behold the wondrous sight. After descending to the earth the Ganges followed the ear of Bhagiratha and all the gods, demons, surpents, apserss, fishes, and water birds followed the car of Bhagiratha in like manner. Unfortunately the Ganges in its progress watered the merificial ground of the sage Jahnu, and Jahnu in his wrath drank up the whole river However the gods worshipped Jahun, and he relented, and discharged the river from his ears. After this Rhaginatha moved his charge towards the see, and the Ganges followed and watered the sixty thousand sons of Sagara, who were at once purified by the mered water from all their sins. Accordingly their souls ascended to heaven, and Binguratha performed their funeral ecremonics.

of the chuning of the ocean by the gods and demons, and HISTORY OF the production of amuta in the following manner -

"In days of old there was war between the gods and the PIRT IV demons, and India, the sovereign of the gods, was over-churning of the come in battle by the demons. And Indra and the gods gods and fled for refuge to Brahma and Brahma conducted them to fled for refuge to Brahma, and Brahma conducted them to approximate the abode of Vishnu in the sea of milk, and prayed to Vishnu Indra and the gods fix for And Vishnu manifested himself to Brahma and the gods, Brahma, who bearing in his four hands the shell, the chakra, the mace, Vishuu and the lotos And Vishnu commanded the gods to ally themselves with the demons, and to throw every kind of medicinal herb into the sea of milk; and to take Mandara mountain for a churning stick, and the serpent Vásuki for the churning tope, and to churn the sea for the production of amiita, which should render them mighty and immortal And Vishnu said - 'The demons shall share the labour of churning, but I will prevent their tasting of the amrita, which shall be drank only by India and the gods' So the Churning of the gods allied with the demons, and did as Vishnu had commanded; and as they chuined there appeared many wondrous things using out of the sea The goddess Váruní, the Ascent of derty of wine, alose in sweet intoxication, and was joyfully derty of wine received by the demons Next rose the beautiful Apsaras, The Apsaras who became the nymphs of Indra's heaven Then rose the Lakshmi, beautiful and great goddess Lakshmi, radiant with youth and beauty, and vouthful, rises out of the sea a crown was upon her head, and bracelets upon her arms, and becomes the wife of Vishiu and her form was covered with ornaments of pearls, and her jetty hair flowed in long linglets, whilst her complexion

resembled molten gold, and thus attried and decorated she took up her abode on the bosom of Vishnu Lastly appeared The amrita.

the physician of the gods, bearing in his hand the golden cup which contained the divine amrita Then the demons

⁹ In the present myth the wars of gods and demons are plainly alluded to, just in the same way as gods and demons are implied in a previous myth, in which Vishnu promises the gods that he will become incarnate But very often the gods are called Devatas, and seem to represent a superior tribe of mortal men, whilst the demons are termed Dartyas, Danavas, Asuras, or Rakshasas, and appear to represent the aborigines of India

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Indra and the gods qualf the amnta and or ercome the demons. Hospitable entertainment f the party at Visits.

HISTORY OF fought lustily but Vishnu assumed the form of a captivat ing damsel, and stole away the amrita. Vishnu then gave the amrita to Indra and the gods and Indra and the gods quaffed the amrita, and fought and overcame the demons. and Indra once again recovered his rule "

Now when Viswamitra had finished speaking he told the two Princes that they would rest that night in the city of Visala. And when they arrived at the city the Rais of Visals came out to welcome the sage and presented him with water and the argha, and the Raja wondered as he beheld the two heroes, and at his request Viswamitra related to him who they were and wherefore they had come to the city of Visala and they were hospitably entertained by the Raja, and passed the night there

Journey to Mithile.

When morning had come Rams and Lakshmana accompanied by the sage Viswamitra, proceeded towards the beantiful city of Mithila and on the way Rama saw a hermitage in the midst of a grove and he inquired of Viswamitra respecting that hermitage on which the sage

Legend of the ad livry of Indra with the wife of Gantaine, the

related to him the sacred story as follows -This holy hermitage adorned with trees fruits and flowers belonged in ancient times to the sage Gautama and here the sage remained for many thousand years with his wife Ahalva in the performance of religious austerities One day when the sage was absent from his dwelling the mighty Indra passed by, and burned with an impure passion for the wife of Gautama and he entered the hut in the disguise of the sage and began to entreat Ahalva and Ahalya knowing him to be the Raja of the celestials in the wantonness of her heart yielded to his desires. Then the sovereign of the gods left the hermitage but at that moment Gautama entered, and he was invincible even to the gods through the power of his austerities Perceiving him, Indra was overwhelmed with sadness and the sage, behold ing the profligate lord of gods in his diagnise thus ad I dra curred by drossed him in words of dreadful anger - O deprayed wretch assuming my form you have perpetrated this great crime! Therefore from this moment do you become a

Gautama.

eunuch ! The great sage then pronounced this curso upon history or his wife Ahilya:—'O sinful wretch, for thousands of years—PUT IV shall you remain in this forest, abandonted by all and invisible The wife of to all, until Raum, the son of Dasaratha, shall enter here, Guttamarenand you from beholding him shall be cleansed from all sin, intil thearry il and again approach me without fear.' With these words the illustrious Gaut ma abandoned this hermitage, and performed religious an tenties on the summit of the Himálaya mount an "in

Having heard this holy legend, Rima entered the her- rams enters the hermitinge mitage, preceded by Viswimitra; and at that moment, and free Abule from Alraly a was released from her curse, and became visible to the curse all; and a slywer of flowers fell from heaven, and divine music was heard in the sky. Then the illustrious Gautama, beholding with divine eye that his consort was cleansed from all sin, reprired again to his heimitige, and having paid due honours to Ráma, he engaged in sicied austerities with his purified spouse. And Rama proceeded to Mithila with his brother and Viswamitia.

The foregoing narrative of Ráma's expedition Review of the foregoing tradit against the Rákshasas, and subsequent journey to expedition expedition of Rama's expedition of Rama's expedition expedition of Rama's expedition expedition of Rama's expedition expedition of Rama's expedition expedition expedition of Rama's expedition ex the city of Mithila, offers but few points worthy of Russinsan consideration The character of Viswamitra is an Anomalous anomaly. He is said to have been originally a Viswamitra. Kshatriya, and to have subsequently practised so many religious austerities, that he ultimately became a Bráhman; but his case must be regarded as altogether exceptional, as no other similar change of caste appears to have been recorded.11 The geo-

¹⁰ This curious myth of the seduction of the wife of a sage by Indra, the god of the firmament, probably originated in the opposition of the Brahmans to the worship of Indra, to which reference has already been made, and which will form the subject of discussion hereafter The prophetical curse pronounced by the sage, that his wife should remain in the forest until the advent of Rama, stamps the whole as a mythical interpolation

¹¹ The difficulty in connection with Viswamitia's change of caste, is to apprehend the reason why a. Kshatriya should desire to become a Brahman In anc ent times the Brahmans were certainly regarded by the Kshatriyas linth a certain

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General truthfulness of the
prographical
references.
Large interpolation of unhistorical
myths.

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graphical references are generally exact, and present no difficulty, a circumstance which sceme to indi cate that the Ramayana was composed in the neighbourhood of the scenes to which it refers The main feature of the story is the abundance of wearsome and unmeaning legends, which Viswa mitra persists in relating to Rama at every oppor tunity, and in which Rama professes to be deeply These episodes, however, appear to be interested entirely devoid of historical value, and accordingly only a few have been retained in a condensed form as specimens of the remainder. Thus the legend of the descent of the river Ganges upon the head of Siya, and that of the churning of the sea by the gods and demons for the production of amrita, have been preserved in the foregoing relation, not because they possess any hidden meaning, or throw any light upon the religion or civilization of the people, but simply because they are wonderful products of Hindú imagination, which from some cause or other have been frequently brought before the notice of Eu ropean readers, whilst traditions of infinitely great or importance and significance have been wholly ignored

amount of contempt, and it is evident that Virsumitra is to be referred to a toler ably remote period, for he was the reputed father of Saluntals. It seems not un likely that he was one of the Kalistries who had adopted Beddhim, but who from some cause or other deserted to the side of the Bethmans, and henceforward became a favount hero in Brahmanuel tradition.

CHAPTER V.

marriage or ráma

The story of the marriages of Rama and his mistory or three brethren, naturally forms one of the most attractive and favourite portions of the Rámáyana. Interesting story of Rima story of a marriage is universally interesting to young and old; and national interesting amongst western nations it is generally adopted as india. the climax of every romance and every drama. India this interest is intensified from causes which are by no means difficult of apprehension. The sympathies which in Europe are permitted to spread through large communities, are concentrated in the family or household; and the consequence is that family events, such as births, deaths, and marriages, assume an importance in the family which is unknown elsewhere; whilst they are accompanied by a multitude of rites and observances which still further add to the gravity and significance of the occasion. Marriages especially are the all-absorbing topic in The all absorbing topic in The line topic in the little girl who is Hin houselooking forward to the day when she will be arrayed in jewels and fine clothes, and be seated by the side of her future husband, to the aged matron who can paramount duty of Hindú remember every recurrence of the ceremony in the parents to parents to marriage of family for many generations. Indeed the marriage marriages of their children

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HISTORY OF of sons and daughters is a paramount duty which every Hindu father must fulfil, who would escape the consure of his fellow men and the anger of the gods, whilst it is the one great event in the life of every Hindu boy and girl, without exception, throughout the land

But the marriage of Ráma and Sítá possesses

Transcendant interest attractions far above those of any ordinary tradi Barriage of Rama and Sita

Religions ideas of their dayano character

It is not a mere union of a boy and girl, which can only be consummated in after years, but it is the union of a young hero to a marriageable maiden, and of a hero who has won his prize by a feat of arms Moreover the holy legend calls up associations and sympathies which no other story can awaken It describes not only the union of the heroic and beautiful but the marriage of the greatest of gods with the kindliest of goddesses, of the per sonification of all that is handsome and glorious in the god man, with all that is lovely and light and graceful in a goddess maiden, of the divine incarna tion of the immortal Vishnii with the divine incarna tion of the equally immortal Lakshmi. Accordingly, that indescribable charm which is thrown round every marriage in which the lovers are young and fair, is invested with a higher interest from the deep religious feeling which is stirred within the breast of all who listen to the sacred song. The mother remembers when she too was a bride, the daughter sighs for the day when she too will be given to a husband, whilst the poor widow's heart is bursting at a glimpse of happiness which is denied to her for But still with all these natural emotions, there is mingled a deep religious joy and exultation

in all the more important turns in the narrative; history of and especially when Rama triumphantly bends the fabled bow, or takes the hand of his beautiful bride? in the presence of the sacred fire.

It must, however, be confessed that the religious Religious sentiment impersentiment above indicated is not expressed in the feetly expressed Ramáyana in the degree to which it is felt by a by every Hindu. sympathetic audience of Hindús. Thus the narrative to a European reader is a mere ordinary story of a Hindú marriage, in which the allusions to the divinity of the married pair are strained and artificial. But in this respect the associations in the mind of the Hindús supply all that is wanting. From their earliest infancy they have been taught to repeat the sacred name of Rama, and to believe in his divinity; and not a single doubt as to the truth of that divinity is ever felt or uttered When, therefore, the Hindú poet fails, as he must fail, to indicate that incarnation of deity in which he fully believes, and which indeed he is desirous of enforcing, the belief of the reader or hearer is in no way affected by the deficiency To him the divine Unquestioning Ráma is an incarnation of the eternal, the immortal, incarnation of Vishnu and Vishnu and and the invisible; whilst Sitá is a personification of Lakshmi. a corresponding female nature, who is mystically regarded as the primeval affection or divine love of Ráma.

The story of the marriage of Rama is comprised Division of the story of the marriage of in three distinct narratives, as follows .-

1st, The circumstances which led to the mar-three distinct narratives riage, and the ceremony of the marriage, all of which took place in the city of Mithilá.

2nd, The return journey of Maháraja Dasaratha

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from the city of Mithilá to the city of Ayodhyá, accompanied by his four sons and their respective

3rd, The honeymoon of Rama, which did not commence until after the arrival of the party at the city of Ayodhyá

1st. Tradition of the winning of Sita by Rama, and the subsequent marriage.

The first portion of the narrative, comprising the story of how Rama won his bride, and how the marriage ceremony was performed, appears to be a relic of the original tradition, and may now be related as follows—

Confusion of the women of Mithits on hearing of Rams a approach.

When the women of Mithila heard that the handsome and heroic Rama was entering the city, they hastened out of their houses to behold him and so anxious were they to gaze upon his countenance, that in the confusion some put their anklets on their arms and their bracelets on their ancles, and some put the ornaments for their heads on their bosoms and others fixed the ofnaments for their bosoms on their backs 1 And when Raja Janaka heard that the sage Viswamitra had come to his city, he hastened to receive him with every token of great respect, and he said - 'O chief of sages I am truly blessed, seeing that my place of sacrifice is thus honoured by your presence and that of the sages And when the Raja saw Rama and Lakshmana he said to Viswemitra - Who are those two illustrious youths who are as majestic as elephants as heroic as tipers, and as beautiful as the two Aswins?" Vis wamitra replied - 'They are the sons of Maharaja Dasaratha, and the conquerors of the Rakshasas, and they are come hither to inquire about the great bow" And Janaka showed to the sons of Dasaratha the great bow with which Siva had destroyed the gods at the sacrifice of Daksha, and which had over since that day been preserved in the royal

R js Janaka respectfully rroctrs viswamitra and inquires respecting Hams and Lakshmans.

Hydibits the great bow of fire.

¹ This passage respecting the women is evidently a later interpolation, for it is sourcely possible that they should have been acquamted with the merits of Rama, whilst their Reja Janaka was compelled to ask Viswamurra respecting his identity

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house of Mithilá, and worshipped with every honour.2 And history of the bow was laid in a huge chest, which moved on eight wheels, and it was drawn into the presence of Raja Janaka* and the two Princes by eight hundred men, who were tall and strong, so heavy and stupendous was that great bow. And Raja Janaka said to the two heroes —"I have pro-sita promised to that Raja mised to give my beautiful daughter Sítá in marriage to who could bend that Raja who shall succeed in bending the bow, and all the Rajas of the earth have come hither, and not one has ever been strong enough to lift that bow from the ground" Now when Rama saw the bow, he lifted it with one hand Rama bends from the ground in a sportive manner, and a great multitude in deep amazement looked on Then Rama made the bow ready with a smile, and putting forth all his strength he bent the bow until it broke in the midst, and the noise thereof was like the crash of a falling mountain, or the roar of the thunder-bolt hurled by India And all the people were stunned and fell down, excepting only Viswámitia and Raja Janaka, and the two sons of Dasaratha

Then Raja Janaka said to the sage —"This deed of Rama Raja Janaka sends messens without a parallel, and he shall receive my daughter Sitá gers to inform Dasaratha in marriage With thy permission, O sage, let messengers on swift horses go hence to the city of Ayodhyá, and acquaint Maháraja Dasaratha with all that has occurred, and bring him to this city" And Viswamitra agreed, and the messengers were mounted on swift beasts, and in three nights they arrived at the city of Ayodhyá, and they entered the royal palace, and delivered their message to the Then the Maháraja consulted Vasishtha and the other priests, and they were highly pleased, and said -"On the morrow we will go to Mithila" And the messengers from Raja Janaka were entertained in the palace with great respect, and remained there all that night

Early the next morning the happy Maharaja set out The Maharaja with his priests, and his treasures, and all his army, and in and is received by Raja Janaka.

² The story of the sacrifice of Daksha is connected with the worship of Siva Daksha performed a sacrifice, and invited all the gods excepting Siva and his wife Sati, and Siva, at the instigation of Sati, became so highly offended at this omission, that he destroyed the sacrifice

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mistory or four days he arrived at the pleasant city of Mithila, and Rais Janaka came out to meet him and received him with every honour And Raja Janaka said to Dasaratha -"Happy am I this day, and delivered from every kind of distress, for by this alliance my family will be honoured and purified "

Recital of the antestry of Rama and Sits.

On the morrow Raja Janaka commanded his Chief Counsellor to bring Maharaja Dasaratha together with his son Rama and priest Vasishtha. Then the Maharaja, attended by his two priests, and all his friends, went to the place where Janaka was, and the great sage Vasishtha recated to Raja Janaka the names of all the ancestors of Dasaratha, and Janaka recited to the Maharaja the names of all his own ancestors Then Janaka proposed to give his Propositions of marriage for all daughter Sité in marriage to Rama, and her sister Urmilé in the four soms of marriage to Lakshmana and he also proposed that the two daughters of his brother Kusadhwaja should be married to Bharata and Satruchna. And Visyamitra and Vasishtha approved of the marriages of the four damsels to the four sons of Dasaratha. Then Maharaja Dasaratha, having requested leave of the Rays of Mithila, departed to his own lodgings, preceded by Vasishtha and all the sages and there the Maharaja performed a great Sraddha to the ghosts of his deceased ancestors, and gave four lakks of cows with their calves to the Brahmans being a lakh for each son, and

Performance of a great Braddha by Davaratha.

Danaratha,

The Maharefe proceeds to the

cach cow was adorned with horns of pure gold. When the night had passed away, and Maharaja Dasaraths had fulfilled his morning duties, he went out attended by his sons richly adorned with lewels, and preceded by Vasuahtha and the other sages and he proceeded to the place of sacrifice and approached the Raja of Mithilá in due form and thus addressed him - O Rais, peace be to you! We are come into your assembly to perform the nuptials, and now therefore introduce us and our friends into your own house" Then the eloquent Rais of Mithila thus

³ It is customary to perform a Sraddha, or feast to the souls of departed an cestors, on the ovo of a marriage. For a description of the ceremonics of the Braddha, see chapter xii.

replied to the generous words of Dasaratha -"What mistory or porter lave I placed at the gate, and who considers about entering his own house? My daughter is standing at the foot of the alter, and I am prepared and waiting for you"

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Meanwhile Vasishtha had erected the alter in the cham-preparations ber of the gods, and adorned it on every side with fragrant vasishthathe flowers. And there were cooling jars of water, and pots imptial corefilled with branches of trees, and pots of meense, and vessels of shells, and speons and ladles for pouring the homa upon the fire, and vessels of fruit, and milk, and honey, and rice, and parched barley. And the kusa grass was spread upon the floor, and the fire was lighted upon the altar with all the due formulas, and the home consecrated with mantias was placed upon the flame. Then whilst Rima stood on the Janaka places eastern side of the alter, Raja Janaka brought his daughter alter. Siti, adorned with every ornament, into the presence of tho sacred fire, and placed her opposite to the heroic son of Dasaratha, and he spoke to the lotos-eved Rama as follows -- The bride-"This is my drughter Sitá, endowed with every virtue Take her hand in yours, O son of Dasaratha, and she will are sprinkled with holy ever attend you like a shadow. Maintain her for life, and be water not offended if she ever commits a fault" Raja Janaka in like manner desired Lakshmana to take the hand of his other daughter Urmili, and Bharata and Satrughna to take the hands of the two daughters of his brother Kuiadhwaja Raja Janaka then sprinkled the bridegrooms and their brides with water consecrated by the utterance of holy mantras, and the trumpets sounded, and each of the four sons of Dasaratha led his bride three times round the fire Walk three times round the upon the altar, and round the Raja, and performed the nup- fire tial ceremonies according to the ordinance A shower of Joy of the gods. flowers then fell from heaven upon them all, and celestial music was heard in the sky, and the Apsaias danced for joy, and the Gandharvas played sweet and solemn music 4

grooms take the hands of the brides and

¹ The marriage of Rama and Sita is somewhat differently related in the Adhyatma Ramayana, as will be seen from the following extract —

[&]quot;Saturanda, the son of Gautama, the priest of Janaka, being satisfied as to the propriety of the day fixed for the marriage, said to Janaka - Let a proper canopy be creeted in thy house, cause four pillars to be raised and adorned with

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Oeremonies in the inner spart ments.

Now when the coremonies of the marriage had been all performed, the bridegrooms led their brides into the inner apartments, and each one scated his bride on his left side, and the women tied their garments together and the women removed the veils from the brides, and desired both the brides and bridegrooms to look each other in the face for the first time, and each of the sons of Dasaratha gazed upon the face of his own bride, and she in like manner gazed upon the face of her lusband, and they exchanged garlands

jowels, with fringes of pentis, embroidery and brocado. The marriago procession was then made ready they first rubbed Rimas body with meal and oil after which he bathed and was dressed in clothes of gold brocada. He had a crown of peerls on his bead carriags of exquisite richness hung from both his earn his eyes were rubbed with antimony and his hands and feet with hemas. He wore a string of peerls and flowers round his neet, and an ornament of pentis on his forehead a stripe of saffron was marked in the centre of his forehead and his two locks of hair hung in curls on his checks. Being thus adorated he mounted his horse, the kettle-drums and shells sounding on every also lights innumerable accompanied him, and immens quantities of firoworks were displayed. The dancees porformed various dances the gold appearing in the heavens sounded thour shells, and showered down flowers upon Rims. Thousands of slephonts resembling mountains, and of horses also swift as they wind, were led before him horsemen and footnen without number attended firm. In this manner was the marriage proceedion of Rima conducted.

"The waits of Janaka, having adorned Sith with jewels and rich clothes, placed her under the canopy Millions of suns and moons would how down in subjection before the faces of Rima and Sith. When the proceedin came to the paleos, Janaka went forth to meet Rima be brought blim and his attendants late the house, and having seated Rimas with Sith under the campy the Brahmans commemed reading the Vedas. At the sound of the Vedas the fire was kindled, and the samulae placed therein. The whole seemably witked round them seven times. The Rigs them took the clothes of the brids grown in a knot, as having bestowed them on each other and Janaka delivered Sith to Rima. At that time the would was filled with the sound of May thy prosperity endure for ever. The gods sounded their kettle-drums and showered down flowers. Alma were distributed in such quantities that no one could complain of want in future, all wore hour?

On the second day Janaka assembled Vasiahths, Viswamitra, and the other holy men, and gave them an account of the birth of Sits, saying — Sits was not produced, holy men! from the body of any one. One day I cleared a spot of ground for a secrifice, and turning up the earth with a plough-share, a librer resect seeded on the top was rooted up. When I opened the seal, a virgin beautiful as a hundred moous rose from out of that vessel. I brought her to my house with the affection of a father, and my sufe and I adopted her and we considered her as our daughter. Janaka then stated that Narada had related to him the whole story of the incarnation of Visham in Rama and his brothers, and the principal affection in the form of Sits, who was to be married to Rama. He added that he had commenced the Swayamara in ordite of discover Rima.

together, and every other rate was performed according to history or the ordinance INDIA Part IV

The foregoing narrative of the marriages of Ráma Review of the foregoing tradition of the foregoing tradition of the interpretation of the marriages of Ráma and his brethren, comprises some exaggerations as interpretation of the marriages of Rama and his regards the great bow of Siva, and perhaps has been brethren slightly Brahmanized by some later editor, but otherwise it bears the impress of being based upon an authentic tradition. That Rama should have tuthentic performed some wonderful feat of arms at the court the narrative of Mithila, and by these means should have obtained the hand of the beautiful daughter of Raja Janaka, is perfectly in accordance with the traditions which have been preserved of the Swavamvara. Again, it warrage will be noticed that the Brahmans play little or no performed by the Brahmans part in the ceremony Vasishtha, indeed, is intro-but by Raja duced as reciting the ancestry of Ráma, and even as preparing the altar and performing the homa; but it is Janaka, the father of the bride, who performs the actual ceremonies of the marriage; and this circumstance is alone sufficient to indicate that the original tradition refers to a period when the authority and dignity of the Bráhmans were by no means so firmly established as they were in later years.

As regards the ceremony itself, it seems to have Four rites included four important rites, viz.:—

1st, The procession of the bridegroom and his The procession relatives and friends to the house of the father of the bride.

2nd, The placing of the bride and bridegroom The sacred fire before the sacred fire which has been kindled on the altar.

3rd, The bridegroom taking the hand of the The taking of bride in the presence of the fire.

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4th, The sprinkling of the bride and bridegroom with water which has been consecrated by the utter ance of verses from Vedic hymns

The sprinkling Resemblance between the sucient Aryan ceremony and the modern Christian rite.

Here it is impossible to avoid noticing the strik ing resemblance between the ancient ceremony as it was performed by our Aryan forefathers in their private dwellings, and the more modern rite as it is performed in Christian churches In Protestant countries the fire on the altar has been rejected as Jewish, and the use of hely water has in like manner been abandoned as Romish But still in all essential particulars the ceremony is the same The bridegroom and the bride are still placed before the altar, and the father of the bride still gives away his daughter, whilst the bridegroom takes her hand in his, and pledges his troth in the presence of the altar, although the fire is wanting The second section of the story of Rama's mar

end. Return journey from Mithill to Ayodbys.

riage comprises the return journey of Maháraja Da saratha from the city of Mithilá to that of Ayodhyá, in which he was accompanied by his four sons and their respective brides. This journey is of ininor importance but it contains a curious account of a meeting between the two Rámas, that is, between Ráma the Kshatriya and Ráma the Bráhman, or in other words, between the present Ráma, who was the son of Dasaratha, and another Ráma, who was the son of a sage named Jamadagni, and was known by the distinguishing appellation of Parasu Ráma, or Ráma "with the axe". This Parasu Ráma is said to have been a great warrior as well as a Bráhman. He was a worshipper of Siva, from whom he obtained his

celebrated axe, and is especially renowned for his prowess against the Kshatriyas Those latter our

Episode exhibiting the protetion of Rama, the Kahatriya, to Parasu Eama, the Brahman.

Nature of the opposition.

cumstances seem to have placed him in opposition to history of Ráma As a worshipper of Siva he was opposed to PART IV Ráma as an incarnation of Vishnu; and as a Brahmanical slaughterer of the Kshatriyas he was opposed to Ráma as the son of Maháraja Dasaratha A further inquiry into his real character will be attempted hereafter. For the present it will be Narrative of the return journes sufficient to reproduce the simple narrative, which is as follows:-

Now on the morning after the marriages of Ráma and Departure of the sage his brethien, the sage Viswamitia took leave of the two Viswamitra Maháraja Dasaratha also took leave of Raja Janaka, and brides

Raja Janaka, gave to cook after the second s Raja Janaka gave to each of the four brides many rich presents of clothes, deer-skins, jewels, soft silks, garments of various colours, beautiful ornaments, together with a hundred thousand cows 5

Then Maháraja Pasaratha departed out of Mithilá in Departure of the great splendour, preceded by his preceptor Vasishtha and his sons and their wives the other sages, and accompanied by his sons and daughters-And as the Maháraja was returning to his own city of Ayodhyá, he saw the birds gathering together on his

"One hundred crores of gold mohurs

Ten thousand magnificent carriages

Ten lakhs of horses, swift as the wind, with saddles ornamented with jewels Sixty thousand elephants, resembling mountains, covered with embroidery and brocade, and with gold chains on their four legs

One hundred thousand male slaves, beautiful and obedient

Fifty thousand female slaves, resembling the rising sun, adorned with jewels, and well versed in service

Two crores of cows giving milk, and lovely as Kama-d'hena

One erore bales of cloth, such as embroidery, brocade, silk and plain

One hundred thousand galmookta, or that species of pearl which is sometimes found in the heads of elephants

An immense quantity of other kinds of jewels, such as diamonds, emeralds, rubies, topazes, sapplires, and cat's eyes

Innumerable vessels of gold and silver

Crores of maunds of sweetmeats and preserves

Grain not to be reckoned "

⁵ The author of the Adhyatma Ramayana exhibits a much more brilliant He states that Sitá's portion consisted of the following articles —

HISTORY OF

or right hand, and the peaceful deer of the forest encompass ing him round about, and he was greatly alarmed and said to his preceptor Vasishtha —"What mean these omens?" And Vasishtha replied —"The birds, O Maháraja, inform you of the approach of something terrible, but the deer who

Evil and good omens.

Terrible appear ance of Parsen Rises, son of Jamaingui.

surround you bid you not to be afraid." Whilst Vasishtha and Dasaratha were thus speaking, a fierce tempest arose which raised the sand in clouds, and caused the earth to quake and the air was filled with darkness, and the sun lost its heat, and the country was filled with dust and ashes, and all were sore afraid except Vasishtha, and the sages, and the sons of Dasaratha. Presently they saw a mighty being, with a late on his head. drawing near unto them, tremendous as Indra, dreadful as Yama coming to destroy the world arrayed in splendour greater than human eye could behold, and bright as the glowing fire With a mace upon his shoulder, and a bow resembling the rainbow and a fiery shaft in his hand, he advanced like Siva going to destroy Tripura, and he was enraged with Rúma the son of Dasara ha, for having broken the bow of Siva, and his wrath resembled a fire throwing out its flames through a cloud of smoke And Vasishtha and the sages knew him to be the Brahman Rama the fam ous Rama who was the son of Jamadagmi and who in days of old had slain all the Kahatriyas in a single day. And they and one to another - Will the great Rama again destroy the Kahatriyas? Thus foreboding Vasishtha and the other Brihmans presented him with propitiatory offerings and said - O my lord accept this argha! O sage be not again angry!" And Raina the son of Jamadagm, accepted the argha without speaking to the sages and he turned to Rams, the son of Dasaratha, and spoke as follows -"O son of Dasniatha, I have heard of your great provess and how you have broken the divine bow of Siva, which was made by Viswakarma But another bow was made by Viswakarma and given to Vishnu, and with this bow I have conquered the whole earth Take it now and if you are able to draw it I will give you battle ' Then the heroic son of Dasara

His wrath scalnet Rima for having broken the bow of Sina.

Varishtha and the Brahmans present the arghs.

Parasu Râma challengus Râma to bend the bow of Vishnu. tha smiled and took the bow, and fixed the arrow, and dis- HISTORY OF charged it at the sky, saying "" As you are a Biáhman I will not discharge this fatal arrow at you." Then the son Rama bends the of Jamadagni lost his strength, and knew that Rama was bow and discharges an Vishnu, and he respectfully saluted the divine hero, and arrow Rivers Ri And Dasaratha acknowledges him to be, went his way to the Mahendra mountain was in great joy, and all the sages bestowed many praises Vishnu upon the heroic son of the Maháiaja

PART IV

After some days, Dasaiatha approached his own city of Grand entry of Ayodhyá, and the city was adoined with banners, and the into the city of Ayodhyá. pleasant streets were watered and strewed with flowers, and Rejoicings of the people the air was filled with the clangour of trumpets, and thousands of citizens went out to welcome back their Maháiaja; and the Maharaja was filled with joy, as he saw his people anxious to behold him and to do him honour, and Kausalyá and Kaikeyí, and Sumitrá, together with the other wives of the Maharara, were ready to embrace their daughters-in-law, the fortunate Sítá, Urmilá, and the two nieces of Raja Janaka. Then the sons of Dasaratha, with their newly-married wives, The newlybowed down to the feet of their mothers, and the Ranis bow down to their mothers took their sons, and their sons' wives, to the different and worship the gods temples, that they might all bow down their heads to the gods and goddesses therein Then the brethren and their wives bowed down to the feet of their elders and preceptors, and were conducted to the palace And all the women Presents and of the neighbourhood came and saw the faces of the brides, and made them presents according to their rank, and the musicians, and the genealogists, and the eulogists, and all. the dancers and singers, were dismissed with rich presents, and the Bráhmans and kinsmen, being well feasted, went their way, and the marriage was over.

The only point in the foregoing narrative which Review of the foregoing narrative character of rative char Parasu Ráma According to an extravagant myth, this Bráhman hero cleared the earth twenty-one times of every Kshatriya, and filled either five or seven lakes

HISTORY OF INDIA

Inference that his alleged extirration of

Reintation of the inference.

with their blood . From this wild statement it has been inferred that the extirpation of the Kshatriyas PART IN was an accomplished fact, to be compared with the downfall of the Greek tyrannies and that the triumph the heliatriyas of the Brahmans was a counterpart of the rise of the

Greek republics 7 Such a view, however, appears to be contrary to probabilities, and is certainly dis countenanced by actual facts The conflict between the soldier and the priest, the Kshatriya and the Brilman, belongs to the age of Buddhism earlier age to which Parasu Rama seems to belong, a conflict between the haughty Kshatriya and the men dicant Brihman, could only have had but one result. Occasionally, however, there may have been trivial local feuds, in which some warlike son of a Bráhman may have triumphed over a Kshatriya, and such a feat would be duly preserved and exaggerated in Brahmanical tradition Parasu Rama was apparently the hero of some such village feud, which broke out respecting the theft of a cow, or as some authorities The cow or calf of the have it the theft of a calf Bráhman Jamadagni was stolen by a Kshatriya. In rovenge Parasu Rama, the son of Jamadagm, slew

Parasu Báme the mere hero of some petty local tradition. originating in the theft of a COM

the Kshatriya. Then, by way of reprisals, the sons of the slaughtered Kshatriya attacked the hermitage of Jamadagni and murdered him Finally Parasu Ráma slew the murderers of his father, and vowed that he would destroy the whole race of Kshatriyas. Henceforth it is said that he killed every Kshatriya

whom he met, and, indeed, he appears to have be-The logond of Parusu Rama, as it is related in the Maha Bharata, has been translated by Professor H H Wilson, and is inserted in his translation of the Vishnu Purana, p. 401 4 to edition.

¹ See Professor Max Muller's Hist. of Sanskrit Literature p. 17 doing full justice to the learning and critical ability of the eminent editor of the Rig Veda, it may be remarked that some of his historical inferences appear to be open to question.

moon

whom he met and, indeed, he appears to have be- HISTORY OF come so terrible with his axe, as to have been called Parasu Ráma, or Ráma with the axe. That this cattle lifting story exaggercattle-lifting story should be exaggerated into a ated into a legend that Parasu Ráma extirpated the whole race Parasu Ráma extirpated the whole race Parasu Ráma extirpated the whole race Parasu Ráma extraordada. of Kshatriyas, is only a specimen of Brahmanical ex-extirputed the Kshatriyas travagance The Kshatriyas were never extirpated. Those professing Buddhism were defeated, and perhaps driven out of India, but the Kshatriyas, or Rajas, are to this day dwelling as a people in their own country of Rajputána. The legend of Parasu Ráma's interview with Ráma is evidently a myth, introduced to exhibit the superiority of Vishnu over Siva; the comparison being probably invited by the similarity of name This myth, however, is in singular opposition to another myth by which Parasu Ráma is represented as an incarnation of Vishnu That the Brahman's should have elevated their own caste hero to the rank of deity is by no means surprising, but it is impossible to reconcile this idea with the statement that Parasu Ráma was a worshipper of Siva; and as such came in conflict with Ráma, who, like limself, was an incarnation of Vishnu

The third section of the story of Ráma's mar- and story of Ráma's honey-moon moon, and is especially curious as representing the Hindú ideal of perfect happiness in wedded life. It list modern character must, however, be treated as a modern interpolation, and indeed is only valuable as an illustration of modern customs and ideas. The change in the contrast between the whole tone of the Rámáyana will be at once personners of the marriage ceremony, and the orinte story of the orinte story.

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LOT II

⁸ This section is only to be found in what is called the North-West recension of the Ramayana

INDIA PART IV

mstory or that of the story of the childhood of Rama In the description of the marriage coremony which was performed at Mithila, there is a certain patriarchal simplicity, which evidently refers to a remote and primitive age In the following narrative there is all the artificial prettiness and extravagant fancy which belongs to modern Hinduism No one but a Hindu bard could have pictured forth such details, and perhaps no audience, which was not composed of orientals, could possibly appreciate the description of carly married life which is here presented to the eye

The story of Ramas honeymoon is all follows -

liinda charac-ter of the mar Tatire.

fitory of the honeymoon in the Ramayana

Consummation of the parriages Advice giren to

hitá hy her

Now it was not until the day of the return of the brides and bridegrooms to the city of Ayodhya that the marriages were fully accomplished. And when it was evening some of the maids said to Sita - 'When your husband comes to see you, do not speak to him too soon, but let him entreat and flatter you for a long while before you open your mouth . and when you do speak you must say but little, for a husband soon becomes weary of a prattling wife' other maids said - This counsel is not good, and we ad vise you to talk to your husband, and do your best to please lum . for the lotos is never weary of giving honey to the bee and yet the love between them is never diminished and if by your wit you can defeat your husband it will give us all a power over him, and make murth for the morrow ' Situ blushed at these words, and the maids then brought her to Rams but she was fearful of approaching her husband, like one who sees a radiant gem in the head of a serpent, but is fearful lest he should have a poisonous fang. The maids then said to her - Wherefore this reluctance? will force you into the presence of your husband just as no one would force another to bathe in the water of the Ganges, but he must do so of his own accord." At that moment a lion roared out in the jungle, and Sitá trembled as she heard the roaring and the cunning maids and to her -"The

midstr of

amonatrances Rame.

roaring is that of a Rákshasa, and you must now take refuge history or with him who conquered Táraká and the other Rákshasas, INDIA for no one save Ráma can protect you from this great peril."

So Sítá approached her husband, and sat blushing near him, and Ráma said to her —"Why do you sit thus, O my beloved? Why do you not show your beautiful face to me, and turn upon me the light of your lustrous eyes? But if you will not look me in the face, at least gratify my passionate heart with the nectar of your words. Yet why be fearful of me? The lotos is never fearful of the bee." And he took her by the hand, and Sítá trembled like one who shrinks from plunging in a tank on a winter morning

Meanwhild the bridal chamber was beautifully adorned perorations of with flowers and garlands On the walls were wreaths of chamber flowers shaped like trees, and deer, and binds of bright plumage, and cats, and snakes, and bees, and flags, and mimic gardens, and there also was the semblance of a pond, the water of which was formed of black crystals, and it was as it were filled with, flowers, and on each of the four sides of it were steps for going into the pond. In the middle of The bridge the chamber was the bridal couch decorated with garlands, and the legs of it were of purest ivory, and the bed was very soft, and it was whiter than the moon, or the sacred shell, or the whitest of white flowers Lamps of gold were lighted, and golden pots were filled with water as clear as crystal, and with camphorated and perfumed water, and betel was prepared, and pots of sandal, with gailands round the necks of And the entrance to the room was adorned with plantam trees, and with branches of the mango tree arlanged in pots, which were adorned with flowers

When the night had passed away and the sun was rising peneription of the heavens, the maids went in and awoke the sleeping pan, and they made much mirth at Sitá, and after this the honeymoon passed away in love and joy, and Ráma was ever happy in the company of his wife. One day Ráma and Sitá mand sitá sat down to play at dice, and Sitá said to Ráma —"I do phaying at dice, not like to play for nothing" So it was agreed between them that the one who lost the game should give a good gift.

HISTORY OF to the Dwija, or twice born . And they sat down to play INDIA. , and the board and the dice were made of ivory, and the balls PART IN

Rema a loke.

- were of gold And Sitá won the game and Rama aroso and gave her a kiss, and Sitá then said to her husband -"What does this mean? I defeated you and then you come and kiss me" Rama replied -"I duly paid the wager I had to give a good gift to the Dwija, but Dwija signifies 'teeth' as well as 'twice born,' and in bringing my lips to your teeth I gave a good guft to the Dwija." Sits re plied -"I shall not play such a game with you again, for you will ever be the winner, if you lose you will kiss me and if I lose I shall have to has you"

Rama compares blia with m nature.

Sports of the married pair in the pond.

One evening after this the moon was at the full, and different things Rama and Sita went to the banks of a beautiful pond which was filled with lotos flowers and Rama began to compare her with the scenes before them. He said - The lotes re sembles your graceful form the moss is like your hair, the bees are like your eyes the reflection of the moon upon the water is like your face the stalks of the lotes are like your arms, and the buds of the lotos are like your bosom. they went down into the pond, and threw water at one another and as their garments hung down from the water Ráma threw lotes flowers upon his wife's bosom Presently Sitá got out of her depth and caught hold of Rama s neck and he was so happy to have his wife s arms round his neck that he was in no hurry to bring her out of the deep water Then they played at hide and seek amongst the lotos flowers and Rama went first to hide and he kept only his face above the surface of the water and when Sita went to search for him she was doubtful whether she saw the face of her husband or only a blue lotos and she went to smell the flower when their lips met, and Rama kissed her Then Sitá went and hid herself in like manner, and when Rama saw her he kissed her many times, but she remained per feetly still. At last they came out of the water, and each of

Rame and Site drink honey torether

The Brahmans-were known as the twice-born. Rams and Sita are here represented as playing to see who should give a handsome present to the Brah mill

them drank a cup of honey, and the heart of Sitá was exhistory of hilarated like one who has drank wine 10 Thus the heroic Ráma and the beautiful Sitá lived in the highest felicity, even as Vishnu lives with the beautiful Lakshmí

To review such a narrative as the foregoing from Review of the a European point of view is simply impossible of the honey-moon of Rama Even an attempt to describe a honeymoon is per-wide difference haps scarcely in accordance with modern taste; for European and a Hindú honeywhatever may have been the custom of a past moon generation, modern manners seem to demand that a bride and bridegroom should retire from the view of their relatives and friends after the performance of the ceremony, and live in some degree of privacy until they have settled down to the calm routine of matrimonial life. Then, again, a European newlymarried pair are supposed to have arrived at years of discretion, and to follow pursuits corresponding to a mature age. But the story of Ráma's honey-Rama and Sita moon is little more than a description of the sportive than children play of a boy-husband and girl-wife, under conditions altogether foreign to European experience. The scene lies in the inner retreat of a Hindú palace. The complexion, age, dress, and manners of the young couple are all opposed to European ideas The bridegroom is a handsome boy of six-Description of teen with a blue complexion He is arrayed in a Hindu bridegroom of sixcoat of cloth of gold, and his trowsers are made of dyed cotton or silk embroidered with flowers has a golden tiara on his head, earrings in his ears, and necklaces of pearls or gems hanging down upon his bosom. The bride is a delicate young girl of Description of fourteen with a complexion the colour of gold, but bride of fourteen

¹⁰ In the original, Sitá is described as being really intoxicated, and as uttering an amount of gibberish which cannot be reproduced in English

INDIA PART IV

misrony or still very fair She is arrayed in a light shawl like garment of a rose-red colour, embroidered with gold. Her raven black hair is wrought into platted locks on each temple, and drawn in graceful curves on either side from her forehead to her cars, whilst the jetty tresses are glustening with jewelled butterflies, and other gossamory ornaments Her cars and nose are alike resplendent with jewels, her wrists and arms are adorned with bracelets. her slender ancles are circled round with golden rings, whilst little golden bells twinkle upon her toes as she walks with naked feet over the carpeted floor Such is the model of a Hindú bride, who has only just been carried from the bosom of her family to the house of her husband, or her husband's father In educational matters she is perhaps more ignorant than a parish girl in England, but in rank and blood and manners she is a perfect Princess, a royal lady, as graceful and charming as a nymph in Indra's heaven, but pure as the driven snow Such then were the pretty bridal pair, whose presence was the delight of the whole household, a pair of youthful Hindú lovers, who played at dice for kisses, or sported in the pond at moonlight, or drank honey together, with all the innocence of married children, sur-

Sports of the parried Hands

rounded by all the luxury of a Hindú zenana, and

without a single care in all the world "

¹¹ The picture of the married life of Rams and Sita is presented in the Adhyatma Ramavana in a more Brahmanical form, as will be seen from the following oxtract -

When Rams had married Site, and had conducted her to Ayothys, he built apartments for her adorned with gold and gems. So great was the quantity of jawols, the reflection from them was far beyond that which could be produced by innumerable tapers the darkness of night was not known in her mantion. In those apartments a throne studded with gents was erected on which Rama set every day elegantly adorned. Sith stood at his left side holding in her hands a fan orna

CHAPTER VI

RÁMA APPOINTED YUVARAJA

place, it settled the succession, and prevented any

civil war between rival claimants for the throne, which might arise at the death of the soveroign

a youthful coadjutor, who might relieve him of all the more active duties of Government military as well as civil Finally, it familiarized the young

Prince with the administration of justice and other

branches of government, and enabled him on the death of his father to fulfil with efficiency all the

DISTORY OF The marriage of Rama having been brought to INDIA a happy conclusion, there seemed to be only one PART IN thing wanting to complete his earthly prosperity, Temporal prospenty of and that was his elevation to the throne. It appears Ancient appointment of the helr-appar to have been an ancient custom in Asiatic monarch the nerr-appa ent to be co-Rija during his father a latetima. ies, for the heir apparent to be solemnly recognized as such in the lifetime of his father, by being formally installed in the regal dignity, and admitted to a share in the administration The object of this Threefold object of the In the first custom appears to have been threefold

(L) Settling the anorusion.

(4) A setting the Secondly, it furnished an aged or infirm ruler with

(1) Educating th young Prince.

Installed as R is under the Tall?

Under such circum duties of Asiatic sovereignty stances an heir apparent on attaining his majority would be solemnly installed as Raja, and henceforth he would receive the title of Yuvaraja, or "little Raja," and would be presumed to act in subordina- HISTORY OF tion to his father, who would still retain the title of PART IV Maháraja, or "great Raja"

The installation of a Yuvaraja would naturally general political importance of the installation of the installation. political event; as the accession of a young and promising Prince would be expected to result in such an infusion of new blood into the administration as would materially affect the interests of both Chieftains and people But in its social aspect social importsuch an event would not fail to excite a far deeper Court and palace interest in the court and palace. In cases where Natural the Maháraja was blessed with a single consort, the of the eldest son when the nomination of a Yuvaraja would be commonly only one wife attended with no difficulty, as the eldest son would naturally occupy the position; although exceptional cases might occasionally arise, as in the royal house of Bhárata, in which the claim of a nephew seemed to override that of a son, and the rivalry ultimately led to a disastrous war. But in families where the Intrigues where the Maháraja Maháraja was married to more than one wife, the indulged in polygamy nomination of a Yuvaraja would frequently be a source of intrigues which would keep the inner apartments in a constant turmoil. The enmittes Jeglousy of the and heart-burnings of the rival women would be wife inflamed by the ambition of the mother kept alive by the ambition of the mothers for the elevation of their respective sons. The apparently Opposition of the just claim of the first wife to see her son appointed first wife Yuvaraja might in the case of an aged and uxorious Maháraja be set aside by a younger and more favoured rival. Meanwhile, any extra attention which the Maháraja might pay to a favourite consort would be construed into an intention to elevate her

son to the throne, and would thus arouse both the

INDIA. PART IV the six e girls of the palace.

jealousy of the wife and the wrath of the mother The slave girls of every Runi would also espouse the Partitionable of cause of their respective mistresses, and by their sympathies and tale bearings would inflame their wrath to the utmost, until at last the pent-up feel ings of the affronted wives would burst into flames, and the peace of the Maharaja would be lost for ever

Intrigues embittered by the conditions of senants life. stimulated by wa t of society and occupation

Nor are these circumstances surprising when the conditions of zenana life are taken into consider Passions, such as pride, ambition, jealousy, and malice-which in Europe are subdued by the moral influence of general society-become intensified in the confined atmosphere of the zenana, in which that influence is generally wanting Here a number of ignorant and passionate women are herded in separate apartments, without any accomplishment or duty that would serve to occupy their mind, without any society beyond that of their slaves and parasites who are more illiterate and cunning than themselves and with all their energies concentrated into one pursuit of so influencing the mind of the Maharaja as to secure the welfare of their own sons at the expense of the sons of his other wives Under such circumstances the feminine mind is left to brood at will over real or imagined wrongs, and the prospect of revenge, until sentiment, kindliness, and even humanity, are utterly crushed in the female bosom and the woman grows into a cruel and relentless tigress Moreover, the question of the suc cession, which under any circumstances would excite the antagonism of rival claimants, becomes of paramount importance on other grounds question is not merely whose son shall succeed to

നർണക്ക് വ the woman hanged to the rocky of the

Vital import ance of the question of succession in polygamous households. In olves the question of which wife

shall rule the family

the throne, but which wife shall rule the royal HISTORY OF household; for the mother of the Yuvaraja would , PART IV naturally secure that position, whatever might be the claims of the eldest Rání; and it can easily be imagined that the mortification of an elder wife in finding herself subordinate to a younger and more successful rival would prove a fertile source of protracted misery, and perhaps would entail the most poignant anguish which a woman could be called upon to bear The mortification of the son would Anguish of an add to the affliction of the mother. She would see being shording the to a younger him become the obsequious servant of the son of a rival, and seeing her own son her own son hated rival, whilst she herself would be compelled to the rival's son submit during the remainder of her life to the airs

been deprived of the affection of her lord. The tradition of the appointment of Rama to be Appointment of Rama to be Yuvaraja furnishes a graphic illustration of the inner Yuvaraja an illustration of life in the zenana of a Hindú Raja, under circum-zenana life

stances similar to those which have been indicated.

her son had lost his birthright, and she herself had

It must, however, be borne in mind that the object Obscurity arising from the of the author of the Rámáyana was not so much to modification of the ancient traditionary life of Ráma in all the truth-purpose of presentation and the struth-purpose of presentation for the purpose of presentation and the struth-purpose of presentation and the structure of the str fulness of authentic detail, as to represent Ráma him-senting Ráma as model self as a Hindú model of goodness, who was equally beloved by all, by the people as well as by the Ministers and Chieftains, and even by all the wives

and all the sons of the Maháraja Glimpses however of the ancient and authentic tradition are sufficiently

manifest throughout the whole narrative; and it is Probable nature of the real by no means difficult to perceive that the real state state of affairs

of affairs in the court of the Maháraja was somewhat of the following character. The two claimants for

and caprices of a detested woman, through whom

INDIA. PART IV

Opposition of R ma to Bharata,

Relative posi-tion of their mothers.

Satruchna.

Progress of the intrigues.

Opposition of younger a fa. to Kansalya, the first wife.

Views of th

msтову or the dignity of Yuvaraja in Ayodhyá appear to have been Ruma the son of Kausalya, and Bharata the son of Kaileyi The mother of Rama was the first wife of the Maharaja, and consequently would have The mother of Bharata, however, the first claim was the youngest wife of the Maharaja, and by means of her youth and beauty she appears to have exercised a considerable influence over the inversors Partimuship of Maharaja The two remaining sons, Lakshmana and Satrughna, appear to have had no prospect whatever of succeeding, and although born of one mother, they appear to have taken different sides, Lakshmana being the particular friend of Ráma, whilst Satrughna was the particular friend and fol This point, however, is not lower of Bharata. clearly stated in the Rámáyana, as, according to the Brahmanical author, both the young Princes, and even Bharata himself, fully recognized on all occasions the superior claims of Rama

> Ayodhya may be inferred in like manner, although the particulars are rather obscurely related in the Ramayana The young and beautiful Kaikeyi, proud of her influence over the Maharaja, had probably determined from a very early period that her son Bharata should succeed to the Ray On the other hand, the first wife, Kausalyá had been nervously jealous lest her more favoured rival should tempt the Maháraja to commit an injustice by setting aside Rama and appointing Bharata As for the Maha

The progress of the intrigues in the palace at

raja he seems to have been disinclined to admit either of his sons to a share in the administration, and at length only yielded when he found that his Chieftains and people were determined to press the measure. Having seen, however, the necessity for history or appointing a Yuvaraja, he seems to have preferred , PART IV Ráma; probably considering him to be the rightful Preference for heir as the son of the first wife. With this view he Rama Sent to appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to have sent away Bharata and Satrughna the city of his appears to his appears to have sent away Bharata and Bharata a to the distant city of Girivraja, which belonged to the father of Kaikeví, in order that their presence might occasion no interruption to the installation of Ráma.

With these explanations the nariative of the Traditional appointment of Ráma to be Yuvaraja may now be Rúmáyana related as follows —

Now Ráma was the son of Kausalyá, and his brother visit of Yud-Bharata was the son of Karkeyí — And it came to pass that Karkeyi and Yudhánt, the brother of Karkeyí, came to Ayodhyá to visit Bharita his sister, and the Maháraja received him kindly and entertained him well. And when Yudhant prepared to 1e-The Maharaja determines to turn to his father's city, the Maharaja determined that his send away son Bharata should accompany him, and he sent for Bharata Yudhant and desired him to take leave of his mother Karkeyí, and to prepare to go with his brother Satrughna to the city of Raja Aswapati, the father of his mother Kaikeyi And Joy of Kaikeyi Karkeyí rejorced exceedingly when she heard that her son Bharata was going with her brother to the house of her And the Maháraja said to Bharata —"Go, my Commands gentle one, to the house of your grandfather, accompanied Maharan to by your brother Satinghna, and revere your grandfather as a deity Serve the Bráhmans with the utmost assiduity, and ask counsel of them, for they are the gods of the earth Constantly travel on horse-back, in a charlot, or on an elephant, and make yourself master of singing, and playing, and painting, and dancing, and never sit for a moment in idleness Never speak a harsh word to any body, for one harsh word will spoil all your good qualities, and ever send messengers to me, as my heart will rejoice greatly to hear of your welfare"

HISTORY OF LYDIA PART IV ummoned.

to retire? ' Then the Ministers and Chieftains said that they meant no ovil to him, but that they all loved Rama. So the Maháraja called togother a great Council of all his Ministers A great Council and Counsellors, and all the Chieftains of the Rai, to discuss the installation of Rama, and all the officers of the army. and all the people of the city of Ayodhya and the country of Kosala were in like manner gathered together?

Speech of the Maharuja expressing a desire to retire in fa our of Rama, and to appoint Rama Yuvaraja.

Now when the Ministers and Counsellors and all the Chieftains were assembled in the Council hall, the Maharaja addressed them in a grave and majestic voice, as follows ---"This day I consider myself to be the happiest of all men, and I am assured that I cannot reward you sufficiently for the great joy you have given to me by your proposal I myself have been for a long while desirons of placing Ráma upon the throne but I would not discover my wish until I. know what were your thoughts upon the measure Now that you have expressed your wishes, let there be no further delay in the matter. It is well known to all of you that this excellent Ray was nourished by my royal ancestors as a father nourishes his sons, and I have persevered in the path trodden by my ancestors and have constantly and varilantly preserved my subjects to the utmost of my power But this frame of mine has become old under the shadow of the royal umbrella, and I am worn out with the weight of the duties of sovereignty and I desire rest My excellent son Rama I wish to appoint Yuvaraja to him I commit the government of the Raj do you accept him for your Raja, or make known some other measure which will prove better for the common weal

Joy f the

Then all the Chieftams there assembled rejoiced as the peacocks rejoice at the coming of rain, and a pleasing sound like the rushing of chariots ran through the whole assem Having heard the desire of the Maharaja, the Chief tams replied to him as follows - O Maharaja, you are many thousand years old we pray you to appoint Rama to

Reply f the Chicitains that Rama should be coadj tor with

The proceedings in connection with the installation of Rama seem to indicate an attention to constitutional forms. But this point will be noticed hereafter in reviewing the narrative.

be your associate in the Raj, we desire that the mighty history or Ráma, rideng on an elephant, may be overshadowed with the royal umbrella" The Maharaja, hearing these words, was gratified in mind, but still being anxious to know more, he inquired of the Council as follows —"O Chieftains, you desire that Ráma should become Yuvaraja, but tell me, I pray you, why do you desire to see my son associated with me while I govern the Raj in righteousness?" tams replied to the Maháraja in these words -"O Maháraja; ın every dıvıne quality your son Ráma ıs equal to India He transcends in excellence the whole race of Ikshwaku In wisdom he is equal to the holy Vrihaspatí, the preceptor Brayery of the gods . His glory and renown are continually increasing, for he reveies the aged, the learned, and the Bráhmans In war he is miesistible, whether against gods, or demons, or men, for he is skilful in the use of all weapons, whether human or divine When he goes out against foreign enemies, accompanied by his biother Lakshmana, he always conquers their cities, and when he returns from the battle, whether he be seated on an elephant or in a chariot, he ever His kind words inquires after the welfare of the citizens, like a father inquiling after the welfare of his children, saying -'Is it well with your sons, and your fathers, and your wives, and your servants?' Thus, O Raja of Rajas, does Ráma ever address us He is afflicted at our distresses, and he rejoices in our joys He is ever truthful, ever attentive to the aged, His truth, continence, and a famous archer, never speaking without a benign smile, and justice, never inclining to the love of women He is never angry without a just cause, and never bestows a favour on one who is unworthy He upholds the law by protecting the innocent and destroying the criminal All the people of the Universal city and country pray for the health and strength and long popularity life of the magnanimous Ráma, whether they be servants or bearers of buildens, citizens or ryots, young or old We therefore supplicate you, O Maháraja, that you will install your excellent son Ráma as your coadjutor in the administration of the Raj"

VOL II

The Chieftams recite the many

INDIA. PART IV Directs his two practit t prepare for Lims s in stallation.

General acclamations.

Vasishthe, at the request of the Mahirata, recites what will be necessary for the cereпору

mistory or transported with delight. It is your desire that my eldest and beloved son Rama should be my associate in the Raj' Then turning to his illustrious preceptors Vasishtha and

Vámadeva, lie said to them in the presence of all the people - 'This delightful month Chitra in which the forests are adorned with flowers, is sacred and auspicious, prepare then

all things for the installation of Rama as Yuvaraja. ' At the words of the Maharaja a mighty shout arose among the people, and when the sound had somewhat ceased, the Maharaja said to Vasishtha -" O chief of sages it is proper for you to say what should be the ceremonics performed at the installation of Rima.' Vasishtha then said to the serv

ants of the Maharaja -" Propage the gold and the jewels,

the purifying bath of the gods, the incense, the garlands of

white flowers the parched grain, the honey the clarified butter the insignia of royalty, and all things necessary for the installation of the Yuvaraja, and place them in the house set apart for the sacred fire of the Maharaja Provide also abundance of food, dressed and seasoned, together with curds and milk sufficient for the wants of a hundred thousand Brahmans, and fill golden pots with water from the sacred To morrow at sunuse the Bruhmans must strew The installution the rice upon the earth and invoke the blessing of the gods upon the installation of Rams. Therefore let the Brahmans be invited to attend and the throne be prepared and the banners be elevated on high and the chief roads be well watered and let musicians and beautiful damsels gaily adorned, fill the inner court of the royal palace and let rice and other food with fees for the Brihmans and garlands of flowers be placed on all the temples, and beneath all the sacred trees and let heroic warriors armed with long

fixed for the DOLLAR

he Mahtraja anda for Rama.

the Maharaja

Then the Maháraja said to his chosen Counsellor Suman tra - Bring hither the accomplished Ráma!" And Su mantra brought Rama in a chariot to the royal palare and the Maharaja adorned with jewels, and with gratified heart , was sitting in his palace as conspicuous amongst his Chief

swords and clothed in clean raiment, enter the first court of

tams as India among the Mauts, when he beheld his god-nistory or like son approaching Presently Rama descended from his INDIA PART IV chariot, and with joined hands followed Sumantra, and Rama arrives at entered the palace, which was as resplendent as the summit the palace of the Kailása mountain, and went into the presence of his father, and bowed at his feet. The Maharaja then took his Received son Rama by his two hands, and drew him towards him, and the Maharaja clasped him in his aims, and commanded a throne to be set before him, lofty, brilliant, and adorned with gold and gems Then the Maháraja, seeing his son standing before him adorned with jewels, like his own image reflected in a mir-101, was the happiest of fathers, and he said to Rama — Speech of the Mahamia to "All men owe three great debts, the first to the gods, the Ruma. second to the Rishis, and the third to their ancestors; the first I have paid by sacrifices and ceremonies, the second by learning the Vedas and the Sastias, and your birth has freed I have now one wish remaining, listen me from the third to my words and promise that you will gratify me You were Requests Rama to become born of my first wife, and you are the eldest of my four sons, Yuvaraja and all my subjects and Chieftains and Counsellors are desnous of seeing you upon the thione I wish you therefore to comply with their request. Do not hesitate to do so on account of my being alive, for it has always been the rule of my race that when a Maháraja grows old, he should give the Raj to his eldest son and retire to the forest. So I wish you to reign in my stead, and relieve me from all my cares, that I may retue to a holy place and worship Vishnu Three threatened by planets are placed in malignant aspect to my star, namely, three malignant aspects Súrya, Mungul, and Rahu, and the astrologers say that such aspects generally portend the death of a Raja, and will certainly subject him to dieadful misfortunes But to-mor- Passing of the row is auspicious, for the moon passes into the favourable moon on the mansion of Pushyá. therefore to-morrow I will noted work to Pushyá mansion of Pushyá, thei efoie to-mori ow I will install you as Yuvaraja Pass the night with your wife Sitá, sleeping on a couch of kusa grass with a stone for your pillar, and let Rama directed to keep watch your friends surround you on all sides, and remain sober, until the morning and watch with you The absence of Bharata is the proper

time for your installation, Bharata is obedient to his elder -

nistory of brother, but still the mind of man is inconstant therefore Leep watch until the morrow" PART IV

Rims proceeds to his mother's apartments.

Ruma having received the instructions of the Maharaja, bowed his head, and went his way to the apartments of his mother Kausalya, and there he beheld his devout mother. attired in silk, and supplicating the gods in silence for the prosperity of her son and Sumitra, the youngest of the Runis, and Sita, and Lakshmana were attending on Kausal ya, as she sat with her eyes fixed in mental supplication to the gods, and contemplated the great Vishnu. Rams approached her, and bowed with joy at her feet, and said -

Acquaints her of his coming eleration.

Jay of Kan-

"O mother. I am chosen by the Maharaja to govern the sub jects of the Raj To-morrow my installation will take place by the command of my father ' Now Kausalyá had been long desirous that her son should obtain the Ray and she replied to Ráma with tears of happiness, saying - 'O my beloved son Rama, may your life be long, and all your oppressors be destroyed Favoured by Lakshmi who is the goddess of all prosperity all the kinsfolk of myself and Sumitrá will be filled with joy O my dear son surely you were born under an auspicious star seeing that your father Dasaratha has been moved by your excellent qualities My devotion to Vishnu has been effectual, since the good genius of the Rai of Ikshwaku will condescend to reside with you. Having been thus addressed by his mother, Rama turned to his brother Lakshmana with a smile and said - O Laksh mana, share the Ray with me Let my good fortune attend

Ráma s kind address to his brother Lakahmana

Goes horne.

you as my second self Enjoy O son of Sumitra the pleasures that spring from royalty for I desire life and a Raj for your sake" Rama then bowed to the feet of both his mothers and gave directions to Sita, and went his way to

his own house

Meanwhile the Maharaja cause and parties direction of the direction of the Maharaja visits said to him — Go now and cause Rama to fast this day ac Meanwhile the Maháraja called his priest Vasishtha and cording to the ordinance ' The divine Vanishtha, profound

² Hahwaku was a celebrated ancestor of the Rajas of Kosala, and in all probebillity was the founder of the royal line all his predecessors being of a mythical character, cominting of Rishis, who were either the ancestors or the descendants of the Sun.

in the knowledge of the Vedas, replied -"Even so" And history of Vasishtha mounted his chariot, and quickly arrived at the house of Ráma, which was as resplendent as a bright cloud? and he entered the third court, and Ráma hastened to him, and assisted him to dismount from his chariot Then the Vasishtha's venerable Bráhman blessed Ráma, and said —"O Ráma, Ráma directions to your father is gracious to you This day you must fast with Sítá, and on the morrow the Maháraja will install you as his associate in the Raj" Then Ráma respectfully bowed his Ráma worships Vasishtha head, and said -" It is an auspicious and sacred day" And Ráma worshipped the sage, and presented him with ten thousand cows, and Vasishtha, having laid his injunctions upon him, took his leave 4 Then Rama bathed himself, and Sacrifices to with devout mind he approached Vishnu with his beloved Vishnu wife, and placing on his head the vessel containing the purifying liquids,5 he offered clarified butter to the gods, and gave it to the fire according to the ordinance. He then Keeps watch throughout the meditated on the god Vishnu, and with his passions under temple of Vishnu

⁴ The narrative of Vasshtha's visit to Rama is somewhat differently related in the Adhyatma Ramayana for the purpose of laying more stress upon the divine character of Rama The passage is as follows -

[&]quot;Vasishtha then proceeded to wait on Rama The latter went to meet him, made his obeisance, and conducted him into his apartment, where he placed the spiritual guide on a seat, brought water to wash his feet, which he poured on his own head, and then spoke - This is a happy day to me, inasmuch as I have been able to sprinkle the water from thy feet upon my head, that thou hast visited me in my own apartment, I am by this means freed from the bondage of sin' Vasishtha at these words considered a little time within himself, and thus answered - Wherefore hast thou, O Lord! thus forgot thyself? I know thee well The Ganges which purifies all things, flowed originally from thy feet, and the great god Siva, knowing the excellence of it, received it on his head My father Brahma ever sprinkles on his head the water with which thou hast bathed thy feet, being confident he shall be exalted from it Thou art the Lord of all, and in accordance with the prayer of Brahma and the gods, hast assumed the human form to punish the evil-doers, Ravana and his iniquitous followers I have taken upon myself an inferior position in this world, and taken upon myself the priesthood, having learned from Brahma that thou wouldst appear among the descendants of the Sun'

Sita, the object of thy affection, has thrown the veil of delusion over the senses of the whole world, she has done it by means of thy divine power Desire this delight of thy soul not to cast the veil over me, that my soul may always be inclined towards thee This is the request I had to make"

⁵ The purifying liquids are the five products of the sacred cow, viz milk, curds, butter, urine, and ordure

LYDIA PART IL

mistory or strict control, and his speech restrained, he lay in the temple of Vishing, on a bed of well spread kusa grass by the side of the fortunate Sité, Leeping watch the whole night.

Rejoicings in the bounc of TAINA

All this time the house of Rama was enlivened with joy ful faces, as a lake abounding in water likes is enlivened by the inchriated bees, and as Vasishtha left the house and made his way to the royal palace, the high road of the city of Avodhvá was crowded with a joyful multitude which moved

Rejoidings throughout the city of Ayodhya.

to and fro like the waves of the sea, whilst their noise was like that of the rearing of a tempest Throughout the night the whole city was illuminated by clusters of lamps, and Muminations and purificeevery road and pathway was cleansed from impurity, and every house was filled with men, women, and children, all longing for the installation of Rama, and anxiously watching

tions

Adorrhay of the for the rising of the sun At the first dawning of the morn city at avertee. ing all the citizens of Ayodhya began to adorn the city They watered the streets with fragrant waters, and strewed the roads with flowers, and they set up glittering banners upon the bright temples of the gods and at the corners of the streets, and on the sacred trees, and on the tops of stately houses, and at the bazaars and shops, and at the courts of justice and hall of assembly And the multitudes,

Young and old exult in the in-tallation of Rims.

young and old, were exhibitated by companies of beautiful danging ourls and by singers and musicians, and every where the people conversed together respecting the instal lation of Rama and even the children as they played together in the court-yards or under the porticoes, were ever saving the one to the other - 'This day Rama is to be anointed Raja." Meanwhile the glad tidings of Rama s in stallation had been carried far away from the city into the country of Kosala and the ryots and the husbandmen and the herdsmen were all eager to witness the ceremony and

Country people flock int the city to behold the installation

of the moon. Review of the mirrative in the

In the foregoing narrative of the proceedings con

they flocked into Ayodhya from all quarters so that the sound of the multitude was like that of the rushing of the flood tide rolling in from the sea at the waxing and waning

nected with the appointment of Ráma to be Yuva- mistory of iaja, a few of the details have been slightly Brah-, PART IV manized Thus Vasishtha, the priest, is introduced Britishmanical for the unnecessary purpose of giving to Ráma al-Vasishtha, a later interpolation of the same commands as those which had been tion previously given to him by the Maháraja; and for the significant object of representing him as receiv-

ing from the young Prince the reverence and worship which the author of the Rámáyana considered to be due to so celebrated a Bráhman. Again, consider-Dubious stress able stress is laid upon the worship of Vishnu both worship of Vishnu by Ráma and his mother; although Ráma is himself said to be an incarnation of Vishnu. Moreover, the feigned anger of the Maháraja on hearing the proposition that he should retire from the Raj, and that Ráma should be appointed in his room, was, in all probability a sincere expression of displeasure. But in Remaining details a relic of the ancient tradition as a relic of the original tradition. The object of Feary as regards Bharata the Maháraja, in sending Bharata to the city of his maternal grandfather, is sufficiently manifest, and it will be noticed that the Maháraja expressly desired Ráma to keep watch during the night which intervened between the great Council and the day of installation; apparently lest Bharata should return during the interval, and create a disturbance for the purpose of enforcing his claim to the succession.

But perhaps the most interesting circumstances Democratic in the narrative are those connected with the popu- denced in the lar movement in favour of Ráma's installation. Here ment in favour of Ráma a democratic element in the ancient Hindú despotisms is distinctly discernible First of all a deputaThe deputation which waited upon which waited upon the Maha raja

the Maháraja to express the popular will, that he

ATOM

General steembly or great Council convened in CONTROL DEDGE

Popular interest VIIII]II. In public affairs ion for Rima

nistony or should retire from the active administration of the Ray, and that Rama should be entrusted with the reins Law IL

Upon this intimation the Maháraja sum mons a great Council or Parliament at which he ex presses his intention of appointing Rama to be Yu

This popular demonstration in favour of comerced into a Ruma sooms to indicate a direct interest on the part of the people in public affairs, although the Brah manical author for his own purposes has converted it into a demonstration of personal affection for the youthful hero That the popular regard for Rama was not so strong as Valmiki would seem to intimate will be proved in the sequel, in which it will be seen that the same assembly displayed considerable apa thy as regards the rival claims of Rama and Bharata, and were only bent upon a prompt settlement of the question as regards the succession It should also be romarked, that there is at least one passage in the sequel which would intimate that there was a far greater difference in the ages of the four sons of Descratha than is indicated in the mythical account of their birth and origin 6

⁶ See expecially a passage in chapter will, in which Kausalya requests Rhma to take care of Lakshmana, because the latter is a mere boy

CHAPTER VII

INTRIGUES OF KAIKEYÍ

The story of Ráma's appointment to be Yuvaraja, and the description of the imposing preparations for the ceremony of installation, would seem to Acme of human indicate that the young Prince had arrived at the by Rama acme of human felicity. His infancy and boyhood had passed away without a cloud. He was happily married to the most beautiful and loving of wives.

Another day, another sunrise, would see him installed Yuvaraja of Kosala. It was on the very eve of the avenging this brilliant success, that the ancient and mysterious conception of an avenging Nemesis, of the envy of the gods at the prosperity of a mortal, would seem to have found an expression in the Hindú tradition.

The city was one blaze of joy and exultation

Throughout the night every street was illuminated Brilliant prepartions for the
with endless clusters of lamps, whilst the vast multitude of citizens were unable to close their eyes for
throughout the
might, and on the
following sunrise

1 The conception of the avenging Nemesis does not literally find expression in

the Rámáyana in its present form. Indeed the religious idea involved is rather that the gods were angry at an event which was calculated to interfere with the fulfilment of the mythical purpose for which Vishnu became incarnate as Ráma, namely, the destruction of the demon Rávana. (See extract from the Adhyátma Rámáyana in the next chapter.) But it is impossible to avoid the suspicion that in the original tradition the sudden adversity which succeeded to so much prosperity was invested with a moral meaning similar to that indicated,

PART IV

nistory or eagerly watching for the rising of the sun At last the white robed dawn appeared in the sky, and im mediately the people began to decorate the city They watered the streets, they strewed the reads with flowers, and they set up gay banners in all directions Meanwhile, fresh crowds of country people were pouring into Ayodhya, and all the ministers of public rejoicing, -the singers, the musicians, and the dancing girls, -were delighting the hearts of young and old with music, and song, and exhila rating dances Even the little children were not forgotton by the Hindu bard, who pictures them sporting together in the court-yards, and under the porticoes, and saying to one another in the midst of their play -" This day Rama is to be anointed Raja "

Painful serne emeted during interm in the pulace of the

Meantime however, from the evening of the preceding day until the rising of the sun on the morn ing of the installation, a terrible scene had been enacted in the palace of the Maharaja, a scene which is never described to a Hindú audience without call ing forth abundance of tears, and many sympathetic expressions of sorrow and condemnation. But here further remark may cease, and the Hindú bard may be permitted to tell his own story, as follows -

Tradition recorded in the

Maharaha on the

Manthum, the ald rurse of Karkert.

Now on the night which preceded the day of installation, and whilst the city was filled with joy and exultation the evil aspect of the stars was working wee and desolation in the palace of Maharaja Dasaratha. There was an old nurse named Manthara who had been the servant of the Rani Kaikeyi whilst Kaikeyi was still living in the house of her father Aswapati and when Raja Aswapati gave his daugh ter in marriage to Maharaja Dasaratha, he presented her with this slave woman as part of her dowry, and Manthart

accompanied her mistress to the city of Ayodhyá. This history or Manthará was very ugly and deformed, her arms were long and thin, her fingers were very large, her chest was narrow, Her extreme her neck was short, and her breasts were as small as figs, ugliness her legs were slender like those of a crane, her stomach was large and projecting, and her back bowed out like her stomach, for she was hump-backed 9 Now this Manthará Beholds the

and the rejoicings of all the people of the city, and she in-

ascended to the 100f of the palace, and saw all the preparations for the installation with great thous which were being made for the installation of Ráma, wrath

INDIA

quired the reason thereof, and when it was told to her that Ráma was to be appointed Raja, she was much troubled, and her eyes were red with anger, for in by-gone years she had offended Ráma, and Ráma had smitten her with his foot, and she had deadly enmity against him ³ So she hastened down attempts to rouse the from the roof of the palace in a great rage, and ran to the leadlousy of Kaikeyi in apartment of Kaikeyi, and found her reposing upon a couch, Bharata and she said to her -"Rise up, you stupid one! Why do you sleep whilst a tremendous calamity is awaiting you? You are born of a 10yab race, but your husband has deceived you The Mahánaja is fair in speech but deceitful in deed He has filled you with vain words, and Kausalyá with riches He has sent your son Bharata to your father's city, which is

At these words Kaikeyí was filled with surprise, and Kaikeyi professes delight

far off, that to-morrow he may quietly install the son of Kausalyá in the Raj You must now so act as to prevent

your husband from installing Ráma"

such a proceeding was scarcely compatible with his divine character, and accordingly the author of the Adhyatma Ramayana ignores the occurrence, and supplies the following pious myth as the reason for Manthará's interference -

at the news of Rama's installation female ugliness That Rama should have kicked the slave-girl in his boyhood is by no means unlikely, and the incident probably found a place in the original tradition

[&]quot;When the gods heard the tidings from Ayodhya of Rama's approaching installation, they were overcome with terror Indra and the rest held a consultation, and then went to Saraswati and prayed her to obstruct the accession of They said - 'Thy lord Brahma has informed us that there is a female slave named Manthara, who waits on Kaikeyi, the second wife of Dasaratha thou visit the earth and enter her tongue' Saraswati, in obedience to the instructions of her husband, went instantly and took up her abode in the tongue of Manthara "

INDIA. PART IV.

HISTORY OF gave some ornaments to her nurse, and said -" O Man than, the information you have given is pleasing to me There is no distinction between Rama and Bharata, and therefore it pleases me that the Maharaja should install his eldest son as his conductor in the Raj Let us go to the house of my eldest sister Kausalyu, and congratulate her on the installation of her son Roma"

Manthara declares that Bhanta will become a slave to Rame

Then Manthará, full of envy, and mad with disappoint ment, threw aside the ornaments given to her by Kaikeyi, and cried out -"O woman, there is no one so foolish as you are in all the world It would have been better for you to have been slain by the bite of a serpent, or the fall of a thunderbolt Kausalya is very fortunate for her son is to got the Raj, and you will be her slave, and your son will be the slave of her son and the wife of your son Bharata will be the slave of her son Rama. What can be more unfortu nate for you than this? And yet you consider it to be a cause for relocance

Kulkeyi dilates on the virtues of Hama and his superior claim to the Haj

Kaikeyi replied - Why do you cherish so much hatred against Rama who is my beloved son ever virtuous and truthful and who has the best claim to the Raj He is the son of the eldest Rani he is the eldest of the sons of the Maharaja and he is in every way fitted to have the Raj He treats me with the same respect as he treats his own mother Kausalya, and when he gets the Rai he will treat Bharata as his own son Rams is the eldest and Bharata the youngest of the four brethren and there is no harm in, Bharata becoming the dependent and servant of Rama Bharata could only get the Ray with the consent of Rams Why then do you pain my heart by speaking against such a happy event? '

Manthari numbers that Bharata and batruguna have heen sent way that Rame mucht be in-

At these words of Karkevi the nurse Manthara became thunderstruck, as if the heavens had fallen upon her head and she began to verify the old proverb that as a lame man and a blind man have each a hundred faults, so there is no limit to the faults of a humpback. She breathed hard and m a tone half of anger and half of supplication, she spoke thus to her mistress Knikeyi - O Runi have you fallen

into such a misery that you can rejoice at that for which you history or ought to mourn? Ráma fears Bhaiata, because the Raj is the common property of all the four brethren, Bharata, and his loving brother Satrughna, are sent to the city of your father, whilst Ráma remains here to be installed in the Raj, for Lakshniana is attached to Ráma, even as Satrughna is attached to Bharata Kausalyá is Agam inindeed the beloved wife, and to-morrow her son will be in- Kausalya is the stalled when the moon enters Pushyá What good then can and points out the coming attend you when your son Bharata loses the Raj? Like a elevation of Rama and slave you must henceforth stand with clasped hands before Bharata. Kausalyá, and you will be her servant, whilst your son Bharata will become the servant of Ráma All the women m the house of Ráma will be filled with joy, and all the women in the house of Bharata will be filled with sorrow Ráma and his posterity will become Mahárajas, whilst Bhaiata will be driven from his father's house, but had Bharata remained in the city of Ayodhyá up to this day, no one but he could have been installed Yuvaraja How will your son, deprived of' wealth, live in subjection to his brother Ráma? It becomes you to save Bharata, who is about to be supplanted by Ráma, as the leader of a herd of wild elephants is driven off by a fierce and roaring lion When Rama becomes Raja he will certainly send Bharata Counsels Kankeyi to into exile and secure the Raj for his own sons. Do you, persuade the Maharaja to therefore, procure the Raj for your own son Bharata, and install Bharata and exile Rays. persuade the Maháraja to send Ráma into the jungle You Ruma. are a woman of an extraordinary character, for any other woman would rather die than behold the prosperity of a cowife"

Then Kaikeyí arose from her couch in great alarm, and Kaikeyí said —"How can I persuade the Maharaja to install my aroused own son Bharata in the Raj, and send Ráma into exile?" Manthará, intent on evil, replied as follows — "O Kaikeyí, hear from me how you may obtain the Raj for Manthard Bharata Do you not remember that when Dasaratha went the two boons to the south to join the gods in the war against the demons, by the Mahahe was greevously wounded in the battle, and was carried

INDIA. PART IV

Desires ber to request the installation of Bharata nd exile of Rama.

mistory or off, and preserved by you? Then he promised you two boons, and do you now ask two favours of him, the Rai for your son Bharata, and fourteen years' exile for the son of Kausalya ' Thus whilst Rama is wandering in the woods your son will acquire the affection of the people, and enjoy the Raj without molestation O Runi, forgning anger, do you go into the chamber of displeasure, and the Raja will come to you and inquire the reason of your grief You have over been the beloved of your husband, and he will not dare to see you angry Should the Maharaja offer you pearls, or gems, or jewels of any kind, pay no attention to him, but only ask for the two boons the Rai for Bharata, and exile for Rama otherwise Rama will obtain the Raj, and you and your son will become wanderers in the jungle"

Kell est rans away t the chamber of displeasure.

Thus excited by her wicked nurse, the beautiful Rani, intoxicated with wrath and jealousy, ran away to the chamber of displeasure and threw off her pearl necklace and excellent jewels, and strewed them upon the ground and she untied her hair so that it fell down dishevelled, an' she covered her face with the darkness of anger

⁴ This myth is differently related in the Adhyatma Ramayana, where Manthu is represented as speaking to Knikeyi as follows :-

[&]quot;Horetofore, a very long time ago, when there was a bloody warfare betwee the gods and domons, Indra solicated the aid of Maharaja Dasaratha. At the time the Maharaja really loved thee he never was separated a moment from the He seated thee on his own chariot he took thee with him to a place where h entered into a dreadful conflict with the demons, during which an fron pan being broken in the wheel of the carriage on the field of battle, thou didn't by putting thy hand into its place, prevent the carriage being overturned. He was then a much pleased with thy conduct that he declared he would grant whatever the mightest request of him. Thou at that time didst require two things from the Mahl mia, and having taken hold of each other's hands as a bond of agreement, thor dicht my when I require these two things, I will remind thee of thy promise The time has now arrived demand from the Maharaja the performance of his contract."

Mr Ward states that an apartment is still maintained in Hindú bonnes to which the wife resorts when angry with her husband. This assertion must be taken with some qualification. The women will sometimes shut themselves up in a spare apartment, such perhaps as a lumber room; and this room may be called the chamber of displeasure with reference to the story in the Ramayana. But such a chamber is not maintained as an mutitution. The disherelling of the hair which was carried out by Kalkeyi, is a more significant proceeding. She undid her platted looks, so as to resemble a widow who is not allowed to wear platted heir

Meantime, the Maharaja, having commanded the instal- history or lation of Rima, proceeded to the inner apartments to impart the news to his beautiful and beloved Karkeyi The The Maharija palace was gay with pariots and peacocks, and vocal with visits the aparttuneful birds. It was filled with beautiful maidens and Knikeyt.

Slave girls, and adorned with clusters of climbing plants and the apartments flowers The painted verandus were supported by pillars of gold, silver, and ivory In the garden were trees over-laden with fruits and flowers, and tanks of transparent water, with beautiful seats upon the banks thereof The Maharaja, Surprise of the Maharaja at full of love for his chaiming Rani, entered the magnificent the absence of kankey. mner apartment, which resembled the sky when covered with silver clouds during an eclipse of the moon, but lo and behold, he only saw the decorated couch, and the beautiful Kaikeyí was not lying thereon And the heart of the Maháraja sank within him, for he was thusting for the piesence of his beloved, and ever before when he entered that apartment, his beautiful Rání had welcomed his coming with a smile. Then he thought in his mind that perchance she had gone to the affartment of Kausalyá, to wish her joy on the installation of Ráma, and he inquired where his beloved had gone Then the door-keeper was terrified, and with hands respectfully joined, he said -" O Raja of Rajas, the Rání is in a great rage, and she has fled in her haste to the chamber of displeasure" Hearing these words the The Manharaja Maháraja was exceedingly troubled, and he went to the great distress to chamber of displeasure, and saw his young wife, dearer to displeasure him than life, lying on the earth in sordid garments and imagining mischief, and he beheld her, as an elephant beholds his female mate who has been pierced by the poisoned arrow of the hunter And he caressed her, and His affectionate tried to arouse her, like one who endeavours to awaken a Knikeji sleeping serpent who will cause his death, and he said to her .- "Why, my beloved, are you in the chamber of displeasure? Why are you without ornaments, and why do you wear sorded attire? I weep as I behold your misery, , and surely I have never offended you by night or day Say if you are sick that I may send for the most eminent

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HISTORY OF physicians or that you have been affronted by any one that I may punish him according to your pleasure I will do whatever you may command I will slay the innocent or release the guilty, for I am a Raja of Rajas, and you are my most beloved I will give you whatever you may request even if it be my own life there is nothing that you may want that I cannot satisfy" So saving the Maliaraia took her to his bosom, like one who takes up a snake by mistake for a garland, and he wined her face and asked her many times what it was that she desired.

Kalkeri de ires favour

Then the wicked Knikovi, seeing that her lord was pierced with the love inspiring arrows of Kama-deva, and infatuated by his love for her, said these dreadful words -"O Maharaja, I have neither been maltreated nor defamed. but I have formed a wish which I entreat you to gratify. and if you will solemnly promise to do as I desire, I will make known my request.' Then the Maharaja, sick with love, smiled upon her, and taking her charming locks in his hand, he said to her as she lay upon the ground - 'Know, O hanghty one that no one is more beloved than you ex cepting my son Ráma and by Ráma, who is dearer to me than life I swear O desire of my soul that I will perform your request O my beloved divulge the wish of your heart, and you will relieve mine May I lose all the ment of every good deed I have done upon earth if I do not perform your request

The Maharaja sweurs to perform her request.

Kaikeri calla upon the gods to a tree hu promise.

Remiude the Malaraja of ри реалин prom -e to ta ours, and requests the

installation of

Bhareta and ends of Rama.

The merciless Rani then made known her evil intent in words as terrible as those of Yama. She said - Grant mo the boon oven as you have sworn. Let all the gods with Indra at their head, the sun the moon, the gods of the household and all the regents of the universe bear witness to this promise of the illustrious the upright and the faith ful Maharaja. ' Then laying hold of her lord, and entreating him while he was intoxicated with love, she said to him -

O Maháraja what happened in the war Remember between the gods and demons, when you were surrounded by the enemy, and in peril of your life then when you were preserved by me you promised me two favours and these

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two favours I now claim The first favour is that my son history of Bharata be installed this day in the stead of Rama, and the PART IV second fayour is that Ráma may embraco the life of adevotee, and clothe himself in the skins of deer and bank of trees, and go this day into the forest of Dandaka for fourteen vears

The Maharaja, hearing these dieadful words, was filled The Maharaja with anguish, and he fell down prostrate upon the ground, swoon like a plantain tree that has been thrown down by a strong Then Kaikevi was anxious, and said within heiself Kaikevi's -" I shall not be sorry for the death of the Maháraja, after he has installed Bharata in the Raj, but now I must try and restore him to his senses" With these thoughts in her mind, she attempted to awaken him, as a hunter awakens a sleeping antelope before he kills it 6 Presently Dasaratha aroused himself, and said -"Am I toimented by demons, or has my reason departed from me?" Then when he fully Distriction of remembered all that Karkeyi had said, he was as distracted the Mahurur as an antelope at the sight of a tigiess, but felt as powerless as a serpent encycled by the spells of the snake-charmer After a long while the Maharaja, full of affliction and anger, He reproches and consuming Karkeyi with his eyes, thus spoke —"O Knikeyi for her cruchty ciuel wretch, depiaved in heart, and destroyer of this family, what has Ráma done to you? He has always paid the same reverence to you as to his own mother Kausalyá, why then are you bent upon his ruin? You, the daughter of a Raja, have crept into my house like a venomous serpent, in order to destroy me For what fault should I abandon my beloved son Ráma? I could part with Kausalyá, or with Sumitiá, or with life itself, but I cannot part with Ráma Among the thousands of female slaves and dependents, no charge has ever been brought against Ráma He conquers mankind by his truthfulness, the Bráhmans by his generosity, his preceptors by his attention, and his enemies by his sword and bow O Karkeyi, have pity upon an old man, who is ap-Implores Karkeyi to proaching the end of his days, and who humbly supplicates withdraw her

⁶ It is a Hindú rule that no man shall kill a sleeping deer Accordingly the hunter must awaken the animal before he may slay it

HISTORY OF YOU It would be easier for a fish to live out of water than INDIA. PART IT

for me to live without Rama Relinquish then thes intention. and never let me hear of it again. Moreover, your son Bharata is virtuous, and would never accept the Ray of his elder brother is to go into exile, so that your labour would be lost. The husband is the Guru of his wife according to the Sastras, so you must never violate my orders Save my life by relinquishing your ovil purpose. Take iewels instead. or a thousand cities or anything else that will satisfy you '

Removerlers obtingey of Kaikey L

Saving these words the Maharaja fell prostrate at the feet of the Rani, but Karkeri was unmoved at his anguish. and such is the nature of a woman, for when she is bent upon increasing her own prosperity she will sacrifice shame. honour, respect, or anything else to gain her end. length Knikevi replied - I am prompted by no evil intention I am in full possession of my senses. Every one calls you truthful and it is said that you always adhere to your promise You have promised me two favours and the time has arrived for you to grant them Why do you humble yourself in order to induce me to absolve you from your promise? Your saying that the husband is the Guru of his wife is perfectly true, but virtue is above all things, and never will I obey the words of my husband, if by so doing I lead him into vice. Grant me the two favours and you

the fulfilment of the Mahirai s promes

Wrath of the Maharapa,

are free '

Reprosohes himself for his HATTAGER HOME rel meriate upo Asokeri recali-

At these words of Knikevi Dasaratha became exceed ingly wroth and would hear no more, but cried out -' Hard hearted and wretched woman what has my son Rama done to you that you wish to send him into exple? For the sake of riches you are bent upon killing your own husband Shame be upon that man who dotes upon his wife there is no happiness for him in this world or the next But how can Bharata obtain the Rai during the life of his father, for as the Sastras have said that a younger son should not marry before an elder brother, so a younger son cannot succeed to the Rai before his elder brother? Your purpose is equally opposed to law as to religion and I therefore look to you either to relinquish it altogether or to take my life'

When Kaikeyí heard these words of the Maháraja, she history or was furious with rage, and said —"O Maharaja, if after, PART IV making me two promises you now refuse to perform them, Kaikeyi misists how will you be esteemed among men? You must say — upon the Maháraja keeping his 'I have broken my word even to her who saved my life,' word and you will become infamous among the Rajas If Ráma be anointed I will take poison this day You know that, according to the Puránas, the earth can bear any weight except that of a liar",

Then the Maharaja remained for a time like one con- Lamentations vulsed, and his eyes were fixed upon the Rání, and he said strances of the Maháraja. nothing, but after a while he remembered the dieadful oath he had uttered to Kaikeyí, and he fell to the earth like a tree that has been cut down by a woodman At length he spoke these words -" O Karkeyi, in what evil hour have I entered your apartment? I have been entrapped by my love for you, as a mouse is entrapped by the bait. As the ocean contains worthless shells as well as rich gems, so compared with my illustrious ancestors I am but as a worthless shell amongst the gems The race who have descended from the Sun have been hitherto without stain, but I am the first to pollute it. Never before was it heard that a father sent his eldest son into exile in order to gratify a capricious wife A wife is bound to serve her husband, and where is the husband who promises her favours in return for her service? I would rather go to hell for violating my promise, than consent to the exile of Ráma Be the consequence what it may, I shall place Ráma upon the throne as soon as it is morning. But I fear lest Ráma should hear of for then he would of his own accord go into my promise exile, rather than send me who am his father to the pains of O Karkeyi, relinquish this ciuel wish! How shall I behold the countenance of Ráma changed like the moon during an eclipse? How can I see my well-matured measure, which has been confirmed by all my people and Counsellors, thrown into confusion like an army which has been smitten by an enemy? What will the Rajas say, when I tell them that, tormented by Karkeyí, I have given the

INDIA, PART IV

mistory or Raj to Bharata, and sent Rama into exile? What will Kausalya say to me, when Rama is banished to the jungle? Can I survive the eight of Ruma departing to the dreary forest, and the agony of his weeping wife Sita? You, a widow, will then govern the Raj with your son Bharata, and shall I discard Rama for you? I am like a man who has drank good wines mingled with poison, or has scated him self on a beautiful carpet which has been spread over a deep well, and you have soothed me with deceifful caresses like the murderous hunter soothing the antelope with the charms of music. The good will exclaim against me, as they would against a Brahman who drank strong drinks. The whole world will abbor me who for the sale of a women has sent his beloved son into a jungle If Rama would refuse to go I should be happy but at my command that dutiful son will proceed to the jungle without a word of complaint and then death will soon convey me, execrated by all men to the abode of Yama, and my beloved Kausalya will follow me on the funeral pile. Then having sent us to hell you will govern the Ray but if Bharata be gratified with the exile of his brother, he shall perform no funeral rites for me But how can the dear Rama accustomed to ride in chariots and upon elephants wander about on foot in a vast wilderness? How can my son, for whom cooks adorned with ear rings pre pared the most excellent food subsist on the harsh and bitter fruits of the forest? How shall he who has been clothed in costly apparel sit on the bare ground clothed with thick kashaya grass? O Katheyi seek not my destruction I fall at your feet be gracious to me I would that the gods would cause my death this night and strike with dhmbness all who know of these things so that Ruma may never hear of my promise and may become the Raja as determined upon by me.'

Wicked Per

Thus did the illustrious Maharaja speak whilst prostrate at the feet of the contemptuous Rani but the wicked Kaikeyi said - 'I have three times repeated my requests and your promises must be fulfilled or I will take poison in Then the Maharaja said to her - That your presence

hand of yours, which was consecrated with mantras, and history of which I accepted in the presence of the fire, I now reject for ever, and with you I reject your son Bharata, albeit he >was descended from me" Thus passed away the dreadful night in the palace of Maháraja Dasaratha

The picture of zenana life presented by the fore-Review of the going narrative furnishes a powerful illustration of rative of the intrigues of Kalkeyi the intrigues which were not unfrequently carried on in the Courts of Hindú Rajas The dialogue has Exaggerations been somewhat maired by the palpable exaggera- Ruma tions of the author as regards the goodness and popularity of Rama. It is impossible to believe Real feelings of Raikert that Karkeyi could have felt all that gratification at the installation of Rama, which she is said to have expressed to her old nurse on first hearing that he was to be appointed Yuvaraja; and it seems more probable that she was brooding over her imagined wrongs, when Manthará suggested to her the means by which she might work upon the affections of the uxorious Maháraja, and procure the elevation of her own son in the room of Ráma. In like manner it is Real feelings of the Maháraja. difficult to believe that the Maháraja could have felt all that overweening affection for Ráma which he is said to have expressed to Karkeyí, although no doubt he was greatly mortified at being betrayed into making a promise to Kaikeyí, which would upset the matured measure which had been proclaimed in the Council, and to which he was almost irretrievably committed. The story of the two Mythical character of the boons is also apparently mythical, and was probably story of the two boons introduced for the simple purpose of strengthening the promise which the Maháraja was induced to make to Kaikeyí in the chamber of displeasure. But in other respects the narrative is marvellously

distort or true to human nature. The malice exhibited by PART IV

Malice of the

the old hag of a nurse, after witnessing the prepara tions which were being made for the installation of

Canalag and abduracy of

Artiul mode of wheedling the Maharnya

Rama, is very well indicated, as well as the motives which she brought to play upon the mind of Kaikeyi The proceedings of Kaikeyi are still more signifi cant, and are precisely what might have been ex pected from the cunning and obduracy of a petted Her first object was to wheedle the Mahá raja into making a promise, her second was to insist upon the fulfilment of that promise the first purpose she determined to appeal to the affections of the Maharaja She knew that Rama was to be installed, and probably expected that the Maharaja would pay her a visit to cajole her into acquiescence with presents and caresses. She ac cordingly retired to another chamber, and hterally sulked, throwing about her ornaments and jewels to show that no presents could console her and dishevelling her hair to indicate her extreme anger and displeasure When the Maharaja found her in this state of affliction, and protested his love and affection and his great grief at her prostration, she said nothing whatever, but when she saw that his caresses had filled him with desire, she seized the critical moment for seducing him into making the The Maháraja having thus committed indiction upon himself, a woman's obstinacy compelled him to keep his word. He might implore and threaten and try to reason with her, but she was inexorable. He had made the promise and she insisted upon its fulfil

ment. To all he could urge she had but one answer "Unless Rama is exiled and Bharata is installed, you will be stigmatized as a har, and I will take poison"

outliner in the promes.

The great stress which, is here laid upon the per- mstory or formance of promises is somewhat remarkable, from , PART IV the fact that it scarcely tallies with the charges which have been so frequently brought forward against the truthfulness of Hindús. But notwithstanding all that has been said upon this subject, it may be confidently asserted that the people of no nation in the world are better acquainted with the value of words, or display a higher regard for those who are scrupulous in keeping their promises.

Brahmanizing of the original tradition, which deserving of notice, as being connected with the bronie a religious devotee Kaikeyí not later worship of Ráma as Vishnu only demanded the exile of Ráma, but required that he should be clothed in the skins of deer and bark of trees, and lead the life of a devotee or Vánaprastha Now the idea that a man should become a devotee as a punishment involves two conflicting elements, which appear to have escaped the attention of the Biahmanical author. Ráma should be represented as a religious secluse was no doubt highly desirable, both as giving prominence to his divine character, and as reflecting a glory upon those Bráhmans who betook themselves to the same mode of life But that Kaikeyí should have insisted upon Ráma's becoming a devotee is altogether incomprehensible; and moreover would destroy any religious merit which Ráma might be supposed to acquire by a religious life to which he was forced by the vindictiveness of his step-mother.

with the Brahmanical ideal of Hindú life, that it would be blasphemy to doubt it, and to this day

There is one point in connection with the Curious Brah

However, the notion is so perfectly in accordance Modern belief in the idea.

INDIA.

mistor or every fanatical worshipper of Rama exults in pic TART IV , turing the divine here arrayed in garments of bark. and with his hair braided into a knot on the crown of his head, as a holy devotee and incarnation of Vishnu 7

⁷ The Brahmans taught that every Hinda of the three superior castos,—the Brühmans, Kahatriyas, and Vaisyon, should pass through four orders or con ditions of life; namely that of the Brahmachari, or religious student the Gri hustha, or household and married man; the Vanapenstha, or hornit and the Bikshuka, or Sanvisi who is a religious mendicant.

The life of a Vanaprostha is well described in the Vishnu Purana, as follows -"When the householder after performing the sets incumbent on his coedition, arrives at the decline of life let him consign his wife to the care of his sons, and go himself to the forests. Let him there subsist upon leaves foots, and fruit; and saffer his linit and beard to grow and braid the former upon his brows and sleep upon the ground bis dress must be made of skin or of lass or knon grosses and he must bathe thrice a day and he must offer oblations to the gods and to fire, and treat all that come to him with hospitality he must beg alms, and present food to all creatures he must anoint himself with such unquents as the woods afford; and in his devotional excremes he must be endurant of heat and cold. The sage who diligently follows these rules, and leads the life of the hermit (or Vansprasthat consumes, like fire, all imperfections, and conquess for binnelf the mansions of eternity

CHAPTER VIII

EXILE OF RÍMA.

The sensational scene within the palace between history of the Maharaja and Kaikeyi, on the night before the expected installation, is followed by a series of touch- Series of six ing events, which terminate in the exile of Rama. Second six touching events connected with the exile of This portion of the Rámáyana requires no prelimin-

it into six sections, as follows — 1st, Ráma's visit to the palace on the morning of the installation

ary explanation, and it will be sufficient to divide

2nd, Ráma's interview with the Maháraja and Kaikeyí

3rd, Ráma's interview with his mother Kausalyá.

4th, Ráma's interview with his wife Sítá.

5th, Parting scene, in which Ráma, Sítá, and Lakshmana take their farewell of the Maháraja and his wives

6th, Lamentations on the departure of Ráma.

The narrative of Ráma's visit to the palace on 1st Ráma's visit to the the morning of the installation may be related as palace on the morning of the installation follows .--

Now when the morning had dawned, the sage Vasishtha, Sunrise in the surrounded by his disciples, speedily carried the sacrificial tion of all the articles into the excellent city, which was adorned with the installation of Rama. flowers and banners, and crowded with people And all was

INDIA. PART IV

HISTORY OF ready for the installation of Rama The golden throne had been set up, with the white umbrella which was the special sign of royalty, and there were the jewelled chamaras of white hair for brushing away the flies from the new Raja, and the sacred tiger's skin, and the bow and scimetar, and the sacrificial fire, and the elephants, and the chariots har nessed with four horses, and there also were the rolden pots filled with Ganges water, and with water from other holy places together with the parched grain, the limes the ghee, the honey, the milk, the curds the kusa grass and the flowers There too were the Brahmans, and the Rajas that paid tribute, and the eight chosen damsels and the large white-humped ball begirt with a golden rope and the shaggy lion, and the cows with golden ernaments on their horns, and very many musicians with all kinds of musical instruments, and beautiful dancing girls exquisitely adorned. together with multitudes of people of all the four castes And at the rising of the sun all were in the street leading to the palace waiting for the coming of the Maháraja and the excellent hero Réma

Sumentra sent by Vasishtha to hasten the Maharaja,

Then Vasishtha said to Sumantra, who was the Chief Counsellor of Dasaratha :- "Go you and hasten the Maharaia, that Rama may receive the Raj as the moon enters the mansion of Pushya." Sumantra, filled with pleasure then entered the palace and he saw that the gate of the inner apartments was surrounded with aged men armed with stayes and clad in mail and wearing turbans, but they gave way as he approached for the inner rooms were always open to him And Sumantra not knowing what had oc curred to the Maháraja approached the curtain at the door of the chamber where Dasaratha had passed the night,

Summetra enters the inner apartments and approaches the door of the Maháraja s chember

¹ At the installation of a Raja, at marriages, and at other seasons of festival, a number of young women are employed to rub turmeric on the body of the per son or persons, on whose account the ceremony takes places. Eight are required at the installation of a Raja on other occasions the number is optional. Widows are prohibited from assisting at this ceremony. Carry and Marshman a state on the semest.

This command as given by the priest to the Chief Counsellor is probably a Brahmanical flourish introduced to show the authority of the priest in succent times.

and praised the Mahana thus :- "As the ocean when il- mistory or hummed by the rising sun gives pleasure to the beholders, so a great Raja by his beingn presence diffuses happiness around him As the character of India addressed the Maharaja mighty god before he went forth and conquered all the Daityas, so do I arouse you As the Vedas and the Vedángas stured up Biahma, so do I stu up you. As the moon awakens the earth, permit me this day to awaken you god of day uses propitious from his couch, may be and all the gods command that success attend you O Maháraja, all is ready for the installation of Rama. As feeble cattle without a keeper, as an army without a commander, as the night without the moon, as a heid of cows without the lordly bull, so is a country in which the Maharaja does not appear" At these words the venerable Dasaratha was speechless with Raikevi desires anguish, but the heartless Karkeyi said -"Go you, Suman- him to bring Rama tra, and bring Ráma hither, for the Maháraja has something particular to communicate to him" Sumantia replied -"How can I go unless I have the permission of the Maháraja?" Then Dasaratha said in his grief —"O Sumantra, The Maharaja go and bring Rama hither, as Kaikeyi has requested you" likewise

Then Sumantia went out of the palace, and he said to all Sumantri prothe tributary Rajas who were there assembled -"I am house of Rama

going at the command of the Maháraja, to bring Ráma with all haste for the installation" And Sumantia went to the palace of Ráma, which was as resplendent as the palace of Beautiful house India, and the palace was adoined with garlands, and surrounded with deer and peacocks And Sumantra put aside the servants who surrounded the doors, and entered the outer apartment which was guarded by young men who Outer apartment guarded were sober and vigilant, adorned with bright earlings, and by young men armed with swords and bows, and he then went towards the mner apartments which were guarded by ancient men Inner apartdressed in ied with cases in their hands And Sumantra by old men said to the old men -" Quickly inform Ráma that Sumantra stands at the door" Then Rama, hearing that the Sumantin

chosen Counsellor of his father was come, ordered that he presence of Ruma and should be conducted into his presence, and Sumantra be-declares his mission

INDIA, PART IVE

mistory or held Ruma sitting on a golden couch elegantly adorned perfumed with sandal and many excellent odours, with Sita standing by his side faining him with peacock's feathers

Rims prepares t go to the Naháraja.

Then Sumantra said to Rama -"O Rama your father Dasaratha and the Rani Kaikeyi desire your presence Go thither without delay" And Rama said to his wife Sita -"O divine one, the Maharaja and the Rani Kaikeyi have consulted together respecting my installation the Maharna will assuredly install me as his conductor in the Ray I will go speedily to the Maharara and do you romain here and amuse yourself with your maids' black eyed Sitá followed her lord to the door, saying -"May the Maharaja bestow the Raj upon you, and esteem

Prayer of Sits.

you worthy to colobrate a Rajasúya May the gods of all the four quarters of the universe protect you May Indra, who wields the thunder bolt guard you on the east, may Yama, judge of the dead guard you on the south may Varuna god of the waters, guard you on the west and may Kuvera, lord of wealth, guard you upon the north ' Rama then wont out with Sumantra, and ascended his bright and spa-

Rimi a vende he charlot.

cious chariot, which was lined with tigers' skins, and adorned with gold and gems, and drawn by horses like young elephants and Lakshmans his younger brother, attended him standing behind him in the chariot with a chamara in Acclamations of his hand resembling the moon When Rama came forth, the multitude filled the air with a prodigious burst of accla-

mations like the shouts of two armies rushing to battle and a mighty crowd surrounded his chariot, and thousands of horses and elephants followed him whilst a company of heroes armed with bows and sometars marched before him Thus amidst the glad sounds of music and the praises of the eulogists the heroic Rama proceeded to the palace of the Maharaja and the verandas and the house tops were filled with slender waisted women beautifully adorned, who sa luted him with eager praises, and threw wreaths of flowers

upon him as he passed. Presently the royal palace appeared in view like a vast cloud and the pleasure-houses around it were as resplendent as the milk white cars of the gods

And Rama descended from his chariot and mounted his history of horse, and entered the gateway of the palace, and his form was as bright as the kindling flame And Ráma rode Passes through the ourts, which were guarded by the five courts and enters archers, and then he dismounted and went on foot through the two next courts, and having passed through all five, he ordered his people to halt, and entered into the presence of his father.

The foregoing nariative of Ráma's visit con-Review of the foregoing nariative af Ráma's visit con-Review of the foregoing nariations a few particulars which are well worthy of the original to the palace tains a few particulars which are well worthy notice The arrangements for the installation are somewhat obscure, masmuch as the ceremony was not ences to the installation actually performed, but still they are very suggestive The golden throne, the white umbiella, the jewelled chámara, and the tiger's skin are perfectly intelligible; the latter probably being laid on "the ground before the throne, and being perhaps deemed a sign of 10 yalty The bow and scimitar were in like manner emblems of sovereignty and objects of worship. The elephants and chariots were probably required for a procession of the new Raja and the attendant Chieftains The Brahmanical articles, such as pots of sacred water, grain, fluit, ghee, honey, milk, curds, kusa grass, and flowers, were all doubtless employed in symbolical rites similar to those which were practised at the installation of Yudhishthira, and at the actual installation of Ráma, which appears in a subsequent part of the Rámáyana. The part taken by the white humped-back bull, the shaggy lion, and the cows with golden horns, is somewhat obscure, unless, like the eight chosen virgins who were appointed to ruh Ráma with turmeric, they were merely introduced to impart a sensational character to the ceremony

HISTORY OP IYDIA. Part IV

Palace arrainements.
Joung men employed to guard the outer partments and old men to guard the kenains.
Hyperholical address of Rumantra to the Malahraja.

The references to the palace arrangements are very curious. The outer entrance seems to have been the resort of the house servants. The outer apartments in Ruma's palace were guarded by young men with bows and scimitars, whilst the inner apartments, or zenana, were guarded, not by cunuclis, but by old men with staves. Again, Sumantra does not venture to enter the apartment of the Maháraja, but stands without the door and addresses him in that high flown language of flattery and religious hyper bole which is so generally affected by Bráhmans when approaching a sovereign

Picture of Rama fanned by Sita.

Hinda character of the procession.

The references to Rama are very striking, and perfectly in accordance with Hindu ideas The representation of the divine hero sitting upon a couch, whilst his wife Sitá is fanning him with peacock's feathers, is a favourite picture with Hindú bards, who frequently preach the duty of wives to fan their husbands The procession formed in full expecta tion that Rama was to be installed Yuvaraja is of a very Hindu character The hero and his brother drive along in a chariot lined with a tiger's skin They are preceded by a body of soldiers, and fol lowed by a number of horses and elephants Ráma drives along the eulogists chaunt his praises, the musicians fill the air with triumphant strains, and the women appear in the verandas in their gavest attire and throw down flowers upon his The progress to the palace is one of joy and exultation, and as such forms a bright contrast to the dark events which were about to be disclosed to the public view

The narrative of Ruma's interview with the

and Ramas in terrors with the Habiran and Kniley L

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Maháraja and Kaikeyí may now be related as fol- history or lows.—

While the whole multitude, filled with joy, were waiting scenes within the palace without the palace, Rama beheld his wretched father sitting with Karkeyi on an elegant couch, his countenance withered up with sorrow. Then Rama humbly bowed at the feet of his father, and at the feet of Knikeyi, and the eyes of the Humiliation, Maharaja were overflowing with terrs, and he could only the Maharaja on exclaim —" O Rima!" Rima country by fathors. exclaim - "O Rima!" Rima, seeing his father's countenance filled with tens, was seized with fear as though his feet had touched a scipent, for Dasaratha was convulsed with guef, like the waves of the sea during a storm, or like the sun during an eclipse, or like a sage who has told a falsehood. And Ráma bowed to Karkeyi, and said -"O mother, tell me how I have offended the Maharaja!" Then Knikeyi, void of shame, and relentless as a tigress, re- Knikeyi informs phed —"The Maharaja is not angry, O Rama, nor is he promise made by the Maharaja in distress; but he has something on his mind which he rin, and of her forbears to mention through fear of you, but it is necessary quests in that you should know it. The Maharaja has made me two solemn promises, and confirmed them by oath, but he now repents, like one of low caste. In former times, when I preserved his life in the war between the gods and demons, he offered me two boons, and swore to perform them, and I have now requested that my son Bharata may be installed as coadjutor with the Maháiaja, and that you may be sent into exile in the wilderness of Dandaka for fourteen years If, therefore, you desne that your father should act according to his oath, you will go out of the city this day, and neturn not for fourteen years, and you will permit Bharata to govern the Raj"

At this merciless speech, the Maháraja was pierced with grief, but the words of Karkeyí had no effect upon Ráma, Ráma's prompt they fell upon his mind like sparks of fire upon the ocean acquiescence waves, and he felt no kind of sorrow, but replied —"Be it so! I will depart into the forest that the Maháraja may fulfil the promise which he has made. But wherefore is he

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mistory or distressed? Whatever my father, or my preceptor, or the INDIA Maharaja may command, that I will cheerfully perform PART IV - Let messengers on swift horses be despatched to bring Bharata from the city of Girivraja, and I will hasten to the forest of Dandaka, and abide there fourteen years" And Knikoyi said - 'So let it be Let not your father's shame Kalkeri Insista

on hi imme diate depuri

affect you, but depart immediately, for until you are gone out of the city your father will neither bathe nor cat' Thus urged on by Knikoyi, as a horse is urged on by a whip,

Rama replied to her thus -"I obey the will of the Maha raja, for there is no act of virtue greater than that of obey RAma obeys. ing the command of a father and fulfilling his engagements Bear with me whilst I take leave of my mother Kausalya and console my wife Sita and then I will this day depart to

Râma s perfect control of his punious.

the wilderness of Dandaka. ' With these words Rama bowed at the feet of his father, who was lying senseless from grief, and he prostrated himself at the feet of Kaikeyi and went out from the inner apartments followed by Laksh mana and all his friends All excepting Rama were bathed in tears but not even the loss of the Raj or the prospect of weary exile, could affect the dignity of Rama, any more than the taking out of a pot of water can lessen the ocean, or pouring in a pot can increase it Withdrawing his eyes from all the preparations for his installation and the insignia of royalty he manifested neither the slightest change of countenance nor sign of sorrow 436 KV

The only point worthy of special notice in the foregoing narrative is the stress laid upon the stoicism. of Rama, or rather upon the perfect control which he maintained over his passions, at the very moment when the cup of happiness was dashed from his lips, strement up and he was condemned to hopeless exile tent to which this virtue is carried by the Hindús is perfectly marvellous The news of sudden and dire calamity will be received with a composure and

dignity, which no one but an Asiatic could display, es to de andria h

and which arises partly from a belief in the inevit- history of able and irresistible decrees of fate, and partly from PART IV a careful training in the habit of self-command.

The next scene, namely, Ráma's interview with 3rd, Ráma's interview with his mother, is even more touching, and may be re-his mother lated as follows —

When Rama left the presence of the Maharaja and Kar- Proceeds to the keyí, he proceeded towards the apartments of his mother mother Kausalvá And as he passed the first apartment, the ancient men standing at the door cried out -" May he conquer glonously" And as he passed the second apartment, he saw the Brahmans, deeply versed in the Vedas, and he Then as he went to the third apartment he bowed to them saw the maid-servants, and children, and matrons, and those expert at keeping the door, and the women, full of joy, rushed off to carry to Kausalyá the news of her son's ap-Now all that night the Rání Kausalyá had been en- Kausalyá's worgaged in religious mortification, and in the morning she was in behalf of her paying divine honours to Vishnu. Desilous of propitiating the bright god in favour of her son Ráma, she had clothed herself in silk, and performed all the ceremonies of thanksgiving and joy, and offered up the buint-offerings, after they had been duly consecrated by mantras from the sacred Vedas When Rama entered the elegant apartment of his mother, he Rama finds her beheld her fanning the fire of the sacrifice, and he saw all sacrificing that she had prepared for the service of the gods; the curds, the rice, the ghee, the sweetmeats, the parched grain, the white garlands, the boiled thick milk, the sacrificial wood, and the jars of holy water The pious Kausalyá had rolled up her silk garment like a 10pe, and thrown it over her left shoulder, and drawn it loosely under her right arm, and she was weary with religious observances and internal abstrac-Seeing Her loy at seeing Rama. tion of mind, but still eager to propitiate the gods her son Ráma, she arose full of pleasure, and as he bowed to her feet she embraced him, and kissed him, and said -"May you attain the age, the renown, and the virtue of the royal sages of old, and the merit worthy of your race

INDIA. PART IV

Rims informs his mother of his coming exile.

mistour or Rama, your futher the Maharaja, faithful to his word will , this day install you into the office of coadjutor in the Raj "

Then Rama, with joined hands, bowed to his mother, and said -"O mother, are you unacquainted with this heavy calamity now impending, which threatens sorrow to Sith and Lalshmana? It is Bharata whom the Maharaja will install as his conditator, and as for me, I am to go into exile for fourteen years, and dwell in the wilderness of Dan daka, and perform all the duties of a Vánaprastha, and live on fruits and roots "

Terrible arief of kausalya.

When the Rani heard these terrible words she fell down to the earth like the bough of a saul tree lopped by the axe of the forester, or like a god who had fallen from heaven and Rama raised her up and gently stroked her with his

Her bitter lam-niations. hand. At length, in an agony of grief she spoke as follows -"O my son! O Ráma! If you had never been born I should have been saved this bitter sorrow. A barren woman has only the grief of being childless and knows not what it is to lose a son O Rama I am the chief Rani yet whilst you are here I have been supplanted and now what shall I have to suffer when you are gone? My death must be the consequence Disliked and neglected by my husband, I am already contemned by the servants of Larkeyi and now those who serve me will see the son of Kaikeyi installed in the Ray and will not vouchsafe me a word O my son how shall I, thus deeply afflicted be able to behold the face of the wrathful Karkeví! Seventeen years O Ráma have I passed since your birth hoping that my sorrows would one day end O Rama I am worn with age and I cannot sustain the loss of you nor the persecution of my rivals You too doomed to hunger and fatigue are now sunt in misery with wretched me Surely my heart is as hard as a rock since it has not burst ere now like the banks of a river in the runy There must be no room in the mansions of Yama, or death would have seized upon me this day, like a lion springing upon a trembling doe What is life to me? The sacrifice performed for obtaining a son has been to me like seed sown upon a barren land. If you go into the wilderness

I will follow you, like a feeble cow following her calf But, History of O Rima, it is not pleasing to me that you should forego the Raj and go into the jungle The Maharaja is subject to the words of a woman, and has become the slave of Karkeyí Urges Ráma to seize the Ray, and slay the You, O Ráma, have committed no fault that you should be Maharaja driven into exile, and what son who remembers the duties of a ruler, would regard a sovereign who has sunk into his second childhood? O Rama, before this matter is noised abroad, do you assume the management of affairs! Who will oppose you? If, urged by Kaikeyi, your father should appear hostile, do you slay him without remorse, enslaved by Kaikeví he has sunk into childhood, and rendered his old age contemptible in the eyes of men"

Lakshmana then said —"O mother, your words are per-Lakshmana seconds the feetly just. You have spoken what is in my mind. I long to counsel of Kausalya see Rama upon the throne, and should any one come to oppose him, I swear by you and my weapons that he should soon behold the mansions of Yama So long as I, who am the servant of Ráma, am here, who will dare to give the Raj to any one else?"

When Kausalyá heard these words, she rejoiced greatly, Kausalyá again and thus addressed Rama -"O son, you have heard the words of your brother If you approve, do that which hes before you It does not become you to depart hence at the unjust words of my rival, and to leave me a prey to grief If you desne to act rightly hearken unto me! If the Maháraja is entitled to your respect and obedience, I am, according to the Sastias, entitled to even more, and I command you not to retire to the forest If you leave me I will refuse all food, and you will sink into hell"

Ráma then spoke thus to his mother —"I cannot trans-Rima refuses to transless his gress my father's commands, and therefore I entreat your father's commands permission to depart to the forest. No one is degraded by obedience to the command of a father" Rama then said to Lakshmana -"O my brother, the distress of my mother is immeasurable, but truth is founded on viitue, and viitue consists in obedience to a father Having engaged to obey my father, I cannot render my promise void "

TO TROTPIII INDIA. PART IV

Refused to per mit Kan-oly a to

The wretched Kausalyh still implored her son to remain or else permit her to accompany him but Rama would not,

and said to her - 'The authority of the Maharma is superior to all other considerations. He is your husband and he is to you as a deity and how can you condemn your soif to become a widow whilst your husband is still alive?

Referento hame his enemies.

He then took his leave saying - Bharata incurs no blame by accepting the Rai nor Knikeyi by accepting the favour from the Mahuraja nor Dasaratha by giving the Rai to Bharnta rather than break his word." But the words of Ráma could not remove the heavy grief of Kausalyá for she loved her son very much and she feared that when he was gone her wicked rival Kaileyi would hear insults upon her, and her heart was much oppressed, and she could only pray for the wolfare of Rama, and engage in religious rites in the hope of propitiating the gods

Review of the foregoing mar rati e Perfect picture of a Hmdu mother propiti-ains the gods i behalf of her m.

The foregoing narrative furnishes a perfect picture of a Hindu mother whose whole soul is bound up in the well being of her son. Her prayers and sacrifices to the gods in behalf of Rama, are precisely such as Hindu matrons in the present day would offer up on similar occasions But with her the bitter disappointment was overwhelming, and she was wholly unable to exercise that self-control which had been so nobly displayed by Rama. In the agony of her sorrow she suggested disobedience, rebellion, and parricide, to which, however, Ruma turned a deaf ear, although the bare fact of her making such propositions would seem to indicate that such revolutions were by no means uncommon in the courts of Next Kansalya prayed that she Hındú Rajas might be permitted to accompany Rama into the jungle, and thus escape from the contempt of the palace slave gurls, and the exultant face of her de tested rival But Rama still refused, failing not to

Desperate character f Kau-salva proposi-tions to Rama. remind her in Brahmanical language of the duty history of which she owed to her husband, who was to her as, PART IV a deity. Lastly, in a noble spirit of filial obedience, Noble spirit of he absolved his brother, his step-mother, and his ning to censure the measure which de-his parents prived him of a throne and condemned him to a lengthened period of exile.

The next scene, comprising Ráma's interview 4th, Ráma's interview with with his young wife, forms another of those beautiful sitá pictures of a wife's love and devotion, which are so frequent in Hindú poetry. The story is as follows -

When Rama had taken leave of his mother, he departed Rama proceeds to take leave of Mean-Sitá out of the palace, and proceeded to his own house while, the beautiful Sítá, not knowing what had occurred, and rejoicing in her husband's coming installation, was standing in her own apartment with eyes fixed upon the door, anxious for the return of her lord When Rama, with saddened countenance and drooping head, beheld his beautiful wife, dealer than life, modest and adorned with humility, he could no longer restrain his sorrow Seeing that Rama was sor-Sita's loving anxiety 10wful, Sítá was anxious, and asked him the reason of his melancholy in these words .—" Why is it, O Ráma, that you are not as yet installed, or is it that the moon has not yet entered the mansion of Pushyá? Why have you not the royal umbrella over your head, and why are you not fanned by the chamara? Why do not the bards repeat your praises, and why are you not attended by your servants, and priests, and counsellors? Why do I not see any signs of your in-Let me know all and be relieved from my stallation? suspense!"

At these words of Sítá, Ráma told hei of the two piomises Ráma informs which Dasaratha had made to Kaikeyí, and how Bharata coming exile was to be installed in his room, and he himself was doomed to fourteen years' exile in the jungle And Ráma said -"The Maháraja has appointed Bharata to be his perpetual condutor in the Raj, and he is therefore to be honoured by

INDIA. LART IN

Desires her to remain and let ote her life to religion and the service of her mothers.

mistory or you By the command of my venerable father I go this day into the forest, it will become you therefore to devote your self to vows, and fastings, and acts of devotion My aged mother, wasted with grief, demands your respectful atten tion, my other mothers must also be duly honoured by you according to their rank , and my two brothers. Bharata and Satrughua, should be constantly regarded by you as your own brothers or sons O beloved one, I must depart to the great forest, and do you remain here obedient to the com mands of Raja Bharata, and nover praise me in the presence of Bharata for a Raja cannot endure to hear the praises of any one beside himself."

Rith replies that he must so company him, d longs t rosm with him in the forest.

Sita, angry but yet humble replied as follows - 0 Rama what words are these? A wife must share the for tunes of her husband and if you this day depart to the forest I must procede you and smooth the thorns Wherever the husband may be, the wife must dwell in the shadow of his foot I shall hve in the jungle with as much case as in my father's house and shall enjoy happiness with you in the honey scented wood I have no fear and I long to roam in the forest with you and view the lakes and rivers and the flowers and water birds I will be no burden to you, but if vou leave me I will die ' Then Rims wishing to turn the mind of his wife from

going with him into the forest, spoke to her as follows -

O Situ the forest is not always pleasant but I know that

Rama recounts the peril and jungle life.

Hot stm.

No servants.

Ston's and Division.

it is always dangerous. You are very delicate and the beloved daughter of a Raja You have never been in the sun out of your own room how then can you brave the dangers of the wilderness? You are surrounded and attended every day by your maids how then can you go out into the jungle without a servant near you? Your feet are as delicate as the petals of the lily, and the pebbles and the brars will afflict you grievously You are like butter which will be melted away by the sun at noonday You will have to cross many rivers in which there are serpents, and orocodiles,

Respects crossand sharks The roaring of the hone and the thundering of the entarents are termble to hear. The roads are infested Wild beasts

with wild elephants and filled with thorns; and the jungle is history or covered with rank weeds in which venomous snakes he concealed, so deadly that their breath alone will kill a man Sometimes you will have to subsist upon grass seed, some- Bad food times upon bitter roots and fruits; and sometimes you will not find even these things, and will have to fast many days At times you will be athust, and there will be no water. For garments, you will have to wear the bank of trees, or corregarthe skin of the antelope; and at night you will have to sleep upon grass, or upon the bare earth Reptiles, mosquitoes, Mosquitoes and flies, scorpions, and ficice birds, will bite and sting you, and scorpions afflict you in your sleep. Fearful Rakshasas infest the wil- Rakshasas derness, and will eat up a whole man at a single meal . Your beautiful locks of hair will become a tangled mass, and will lose then colour from want of oil Besides all this suffering solitude you will be without friends; and how can this be endured by a woman? It is my knowledge of all that you will have to suffer that prevents my taking you with me. Exposure to Lxposure the heat, cold, and wind renders the frame lean and emaciated What enjoyment then can you experience in the forest, whilst I shall be filled with distress at the sight of your afflictions? You are dearer to me than my own life, and I cannot consent to your suffering pain on my account, so take my advice and remain at my house. Though I may Rima desires be travelling in distant parts, yet still you shall always be and urges that present in my thoughts; and though separated in our eyes increased will increase their affection. we shall never be separated in our hearts Moreover, separa-affiction tion often increases affection, and he alone can perfectly enjoy the felicity of connubial love, who knows what it is to have been separated from his wife. So bear all these things in your mind, and relinquish your plan of accompanying me, and do you determine to remain here "

Hearing the words of Rama, Sita was greatly distressed, sita replies that and her eyes were filled with tears, and she replied in a low evil will become tone thus —"O Ráma, I am fully aware of all the evil things that have been described by you, but in your presence all that is evil will be turned into good. The fierce animals of the jungle, the elephants, the lions, the tigers,

INDIA. PART IV

mistory or and all the beasts of proy will fly away when they behold you The grass and the seeds, the roots and the fruits, will m your presence be more delightful than amrita, and if I should fail to procure these things for food, I can never be deprived of the amrita of your words. As for garments of bark and antelope's skin, I am not sorry to wear them, for the goddess Purvnti were them for the sake of her husband Siva Sleeping with you upon a bed of grass will give me

Implores Rama t permit her to accompany

more delight then sleeping by myself upon a bed of the softest down Without you my life is not worth preserving but with you not even Indra could terrify me O my lord. by following my husband through affection, I shall be faultless, for the husband is the chief deity of the wife. It is written in the Vedas that the woman who always attends upon her husband and follows him like a shadow in this life, will in like manner follow him in the world of spirits It becomes you therefore O Rama, to take me with you that I may share in your pleasures and in your pains, for the desort with all its ovils are far better in my sight than all the pleasures of this palace without you ' But notwithstanding all the entreaties of Sita Rims was

Rame still un-

unwilling that she should go into the wilderness holding her weeping he bowed down his head and fell into a deep meditation And Sita saw that he was sad and that Westh of Bits he was not inclined that she should go with him

face reddened with anger and the tears fell from her eyes like honey from the red lotos and she said - Shame on Tannta Ráma. my father who gave me to a husband who has no spirit within him! Those who say that Rama is brave courageous and strong speak falsely He has no power to protect his wife, and surely the Maharaja has acted wisely in not giving him the Raj Having once married me he now wishes to give me away and to whom am I to go and where am I to remain for fourteen years? Then she suddenly checked herself, and repented the harshness of her words and said -' I have never given you any cause for offence but if I have

done anything wrong I pray you to forgive me I can bear anything but separation from you I entreat you to take me

with you Do not disappoint me, O Rama!" So saving, history of she fell at the feet of her husband, and wept very bitterly.

At these words, Ráma could no longer shut his ears to Rama yields to the prayer of Sítá He took her by the hand, and wiped his wife s entreaties away her tears, and spoke to her in a mild voice thus -"Why, my beloved, do you blame me without understanding me? My heart's desire is always to remain with you, and I would not care to attain the exalted position of Biahma should I be without you But when I thought over the perils of the wilderness, and the delicacy of your frame, I desired for your own sake to prevent you from accompanying Now I am satisfied that you are determined at heart to go with me, and therefore it is not proper for me to leave you behind Go you, therefore, and take leave of all your superiors, and of your mothers-in-law, and throw off all your ornaments, and present them to the Brahmans, and to those who may be in need "

Then Sitá was filled with joy, and did as she was com-Sitá's joy manded by Ráma And Lakshmana approached his brother Lakshmana and entreated that he might be permitted to accompany necompany them into the wilderness and Réma cave him leave missing Rama them into the wilderness, and Ráma gave him leave Ráma and Sítá gave all their jewels and goods to the Biáh-Rama and Sítá mans of their household, and to other Brahmans, and to jewels and goods their own servants, and to all the needy who came from afar mans and the to receive presents from Ráma, and then they took off their shoes, after the manner of devotees, and went with bare feet to the palace of the Mahanan to take their leave of Dasaratha

to the Bruli-

The foregoing dialogue is almost too beautiful for Remarks on criticism The delicate gul-wife not only compels Ráma. her reluctant husband to take her with him into the jungle, but even pictures the delights of jungle-life, although, to one bied in the luxuries and seclusion of a zenana, such a life must have presented a thousand terrors

Next follows the last scene, the farewell visit of visit of Rama, Sit and Jaksh-Ráma, Sítá, and Lakshmana to take leave of the Maháraja.

INDIA. PART IV

nisrony or Maharaja. According to European ideas, such a visit could scarcely have been expected under the cir cumstances, and yet it is strictly in accordance with Hindú ideas of the respect due to a parent and a superior, even in such a time of trial The story proceeds as follows -

Profound sor row of the peo-ple of Arothy a at the stile of Ranta.

Meantime the rumour spread throughout the city of Ayodhya, that Rama and his wife Sita and his brother Lakshmana were to be sent out as exiles into the wilderness of Dandaka and all the people were thunderstruck at the tidings for they had been expecting to see the installation of Ruma and all of them were grieved to the heart and became so senseless that though they had eyes they could not see and though they had ears they could not hear And all the inhabitants of the city crowded around the gate-way of the palace and even the women came out from their inner apartments and sacrificed their shame and name, State and modesty and stood round the palace gate way Presently walk burrhoted the two Princes, and the wife of Rama were seen walking

walking first and Sita close behind him, while Lakshmana brought up the rear At this sight the whole multitude were filled with grief and bitterly repreached the Maharaja. Some said that he was an old hollow tree which had gener ated the fire which was destroying a blooming garden Others cried out that he was possessed by demons saying

with bare feet towards the palace of the Maharaja Rama

The people re-prouch the M bases

Unless the Maharaja were possessed by demons he could not have sent his son into exile since no father is capable of sending away his son even if that son were full of faults whilst Rams is full of every kind of virtue of the people thought of accompanying Rama into the

COULDANTIN Rama int the angle.

jungle taking with them their wives and families and leaving Dasaratha, and his wife Kaikeyi and his son Bharata to rule the desert city of Ayodhyu. Others and - Why do you blame the Maharaja when it is Knikeyi who is the root of all this evil? She persuaded the Maharaja by sweet and coaxing words to send Rama away and to give the Raj Bharata Perchance Bharata is in the plot, and therefore HISTORY OF mains in the city of his mother's father out of shame If e felt so strong a desire to rule the Raj, he should have ked Ráma for it, and then he would have obtained the aj without any misfortune befalling Ráma"

Whilst the people were thus lamenting, Ráma approached scene in the e apartments of the Maháraja, and heard the lamenta- Maharaja sum ons of his father, and the imprecations which he conwomen to be
present at his
national mois all his
women to be
present at his
parting with
Rama e chosen Counsellor Sumantra made known to Dasatha that his son Ráma stood at the door, and the Mahága ordered that all his women should be summoned that apartment, and that Ráma should then enter the om, for he cared not to be alone when he took leave Then all the women advanced with a slow his son ace into that room, and their eyes were red with weeping, id Kausalyá was in the midst of them Then Ráma, and swooning of the itá, and Lakshmana were conducted into the presence of beholding Ráma, Sitá and the Maháraja, surrounded by his wives, Lakshmana.

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raced him with their arms, and placed him on the royal buch, whilst the cires of that multitude of women filled ne palace, and mingled with the clanging of their ornaients Then Ráma, with joined hands, said to his father -"I entreat you, O Maháraja, to look with a propitious ye upon me who am ready to depart to the wilderness of)andaka Permit also Lakshmana and Sitá to accompany ne to the forest O fountain of honour, command us even s Brahma commands his children"

rose from his seat, and then fell upon the ground in a woon, and Ráma and Lakshmana ran towards him and em-

The Maharaja then gazed steadfastly upon Rama, and The Muharaja desires Rama aid —"O Ráma, I have been infatuated with Kaikeyí to seize the hrough the promises I have given to her O Ráma, set side my commandment, and become this day the Raja of Ayodhyá!" Ráma rephed, with joined hands —"My lord Ráma refuses he Maharaja has yet a thousand years to live upon the earth, and I will abide in the forest without desiring the Raj When fourteen years have passed away I shall have

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nistort of Maharaja According to European ideas, such a vi could scarcely have been expected under the c cumstances, and yet it is strictly in accordan with Hindu ideas of the respect due to a parent a a superior, even in such a time of trial The sto

proceeds as follows -

Preferred sortow of the op-Itama.

Meantime the rumour spread throughout the city Ayodhya, that Rama, and his wife Sita, and his broth Lakshmana were to be sent out as exiles into the wilderne of Dandaka, and all the people were thunderstruck at t tidings for they had been expecting to see the installatiof Ruma, and all of them were grieved to the heart, as became so senseless that though they had eyes they con

not see and though they had cars they could not her And all the subabitants of the city crowded around the

gate way of the palace, and even the women came out fro their inner apartments and sacrificed their shame as name, succeed modests and stood round the palaca gate way. Present Lak house walk bur foodest and stood round the panetagate may 17 seem walk bur fooded the two Princes and the wife of Rama, were seen walker to the pales. with bare feet towards the palace of the Maharaja, Ran walking first, and Sita close behind him while Lakshman

The people re-provide the Malitinals

brought up the rear At this sight the whole multitud were filled with grief and bitterly reproached the Maharap Some said that he was an old hollow tree which had gener ated the fire which was destroying a blooming garder Others cried out that he was possessed by demons saying - Unless the Maharaja were possessed by demons h

could not have sent his son into exile, since no father i

Contemphte

capable of sending away his son even if that son were ful of faults, whilst Rams is full of every kind of virtue" Som accompanying Rama into the of the people thought of accompanying Rama into th ungle jungle, taking with thom their wives and families and leaving Dasaratha, and his wife Kail eyi, and his son Bharat to rule the desert city of Ayodhyu Others said - 'Why

do you blame the Maharaja when it is Knikeyi who is the root of all this evil? She persuaded the Maharaja by swee and coaxing words to send Rama away, and to give the Ra

to Bharata Perchance Bharata is in the plot, and therefore HISTORY OF remains in the city of his mother's father out of shame If he felt so strong a desne to rule the Ray, he should have asked Rima for it, and then he would have obtained the Raj without any misfortune befalling Ráma"

Whilst the people were thus lamenting, Rama approached scene in the the apartments of the Maháraja, and heard the lamenta- Mahiraja sumtions of his father, and the imprecations which he con-women to be tinued to pour upon the wicked Kaikeyí At length parting with the chosen Counsellor Sumantra made known to Dasatatha that his son Ráma stood at the door, and the Mahá-1aja ordered that all his women should be summoned to that apartment, and that Ráma should then enter the room, for he cared not to be alone when he took leave of his son. Then all the women advanced with a slow pace into that 100m, and their eyes were red with weeping, and Kausalyá was in the midst of them Then Ráma, and Swooning of the Sítá, and Lakshmana were conducted into the presence of beholding Ráma, Sítá and the Mahanja, and the Mahanja, surrounded by his wives, Lakshimana arose from his seat, and then fell upon the ground in a swoon, and Ráma and Lakshmana ran towards him and embraced him with their aims, and placed him on the royal couch, whilst the cires of that multitude of women filled the palace, and mingled with the clanging of their orna-Then Ráma, with joined hands, said to his father -"I entreat you, O Maháraja, to look with a propitious eye upon me who am ready to depart to the wilderness of Dandaka Permit also Lakshmana and Sítá to accompany me to the forest O fountain of honour, command us even as Brahma commands his children"

The Maháraja then gazed steadfastly upon Ráma, and The Maháraja said —"O Ráma, I have been infatuated with Kaikeyí to seize the Raj through the promises I have given to her O Ráma, set aside my commandment, and become this day the Raja of Ayodhyá!" Ráma replied, with joined hands - "My lord Rima refuses the Maharaja has yet a thousand years to live upon the earth, and I will abide in the forest without desiring the Raj When fourteen years have passed away I shall have

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nistour or completed my row and will again embrace your feet. Who in this earth will hereafter obey the commands of his father

Th M harala Implers Hims to tay one day longer

if I now violate them?" Then the distressed Maháraja and to his affectionate son - O beloved one go without hasto in a safe and good road, but go not away to-day The evening is approaching, and refreshed by the might of you, let me enjoy one good day more Spend this night with your mother and me, and to-morrow do as it pleases you O Rama, I have been deceaved by a woman, who has covered her evil designs like a fire that is covered by nshes "

Rima urres that he must not detait

Rama replied - To depart hence is my only desire Let the Ray with its people and wealth, and waving fields of corn, be given to Bharata, for my resolution to embrace a forest life cannot be shaken O Maharaja let the promise given by you to Kaikevi be fulfilled to the very uttermost! Observing your commandment exactly as it was delivered. I will reside in the forest for fourteen years and I swear, O Maharaja that my only desire is that your word should be fulfilled and your character be cleared from every stain of falsity O my lord and father I cannot stay longer and I pray you to restrain your grief it is no affliction for me to

O venerable father be not distressed! We shall enjoy our selves in the quiet forest filled with gentle deer, and vocal with the song of birds and when the fourteen years are expired you shall behold us again, and your promise will have been fulfilled '

depart Kankeyl said to me - 'Rema, go to the forest!'

Interna arief of

At these words all the waves of the Maharaja wept all presenter bitterly, excepting only the remorseless Kaikeyi and the Chief Counsellor Sumantra wept in like manner And the Maharaja was overcome with anger and he moved about his hoad, and sighed heavily, and he began to wring his hands and to grand his teeth and his colour changed and his eyes reddened with rage, and he fell anew into the depths Summitte bosps of anguish. Then Sumantra, seeing the deep sorrow of the tembers Muháraja tried to pierce the soul of Kaikeyi with sharp kaikeji.

words as terrible as thunderbolts, saying -"You, who history or have abandoned Dasaratha, are the murderess of your husband and family, by your vile deeds you have afflicted him who is invincible as Indra, as immovable as a mountain, and as impassable as the sea The will of the husband ought to prevail over the wife, far above the gratification of her children Men succeed to a Raj according to their seniority, and is it your wish to annul this law? But let your son Bharata become the Raja, and let him govern the Raj Where Ráma goes we will go No Biáhman will remain in Ráma with all the people of your dominions We, the inhabitants of the city of Ayodhyá, Kosala, and leave the Raj and all the people of the country of Kosala, will certainly uninhabited go into the jungle with Rama What pleasure then will you have in obtaining a Raj which has been abandoned by all your friends, by all the Bráhmans, and by every good and loyal subject? Your deeds are so hemous that I wonder the earth does not open at the sight of your abominable conduct Who but you would fell a mango tree with an axe, and plant a tree of harsh and worthless berries in its room? O Rání, obey the will of your husband, and be not obstinate Implores Kaikeyí to re-in transgression, for a husband is like the sovereign of the tract her detergods Let the lotos-eyed Ráma, the virtuous, the first-born, the generous, the energetic, the mighty, be installed in the Raj, for bear in mind, O Rání, that if Ráma leaves his father and goes into the forest, your infamy will fill the whole world"

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At these words of Sumantra the Rání Kaikeyí was Knikeyí unneither moved nor distressed, nor was her countenance moved changed So the Maháraja said to Sumantra — "Speedily The Maháraja orders the army order the army, composed of four bands, and laden with and breasures wealth, to accompany Ráma, let beautiful dancing-girls, and Ráma. musicians, and rich merchants adorn the train of my son, . let the warlike engines follow Ráma, and the citizens also, and all kinds of carriages, with huntsmen and all who are skilled in the chase Whilst hunting the antelopes, and the elephants, and drinking the wild honey, and beholding the flowing rivers, he will speedily forget the Raj Let all my store-houses of grain and treasure accompany Ráma, so that

PART LT

may dwell happily in the wildorness, and Blurata shal Lovern Ayodhya until the prosperous Rama shall have accomplished all he desires"

h tikerideeline that Ilharata will had acrost will had som

At the words of the Mahuraja, the Rani Kaikevi was greatly troubled and sore afraid, and she said to Dasaratha

Trees that Itims hould in Into all Assmanja h d -" My son Bharata will not accept of a Ray which has been stripped of its wealth, and become like wine which has lost its strength" Dasaratha replied - "O you vile one,

having leaded me with a grievous burden will you afflict inc whilst I am bearing it? What has become of your

done Traff for of Assmanla.

former pretended love for Ruma?" Karkevi said - 'It is meet that he should go into the forest even as one of your own ancestors sent out his eldest son Asamanja, ' Dasa ratha replied - 'Asamanja was a wicked prince he caught the children of the people in the streets, and threw them into the river Sarayú but what has Rams done that he should be sent into exile? O Runi to abandon a virtuous son would destroy the splendour of Indra, and I, with all the rest will turn my back upon the Ray, and pleasure, and wealth, and will follow Rama this day, and leave you with your son Bharata to enjoy the pleasures of the Rai" Then the humble Rama supplicated Maharaja Dasaratha

Rims refuses to accept the army

in these words - O Raja of Rajas what occasion have I for soldiers or for followers, who have abandoned all society and enjoyment to live on the wild productions of the forest? Who, having given away an excellent elephant is desirons of possessing the grass rope which binds it round? O lord of the world what occasion have I for troops? Bring hither I pray you, the raiment of bark the spade wherewith I may dig for the roots and the basket covered with leather in which I may carry them these are for me who am to reside

fourteen years in the jungle" Then Kaikeyi devoid of

shame brought herself the dresses of back and said before all the people - Put them on!" And the mighty Rima

('alls for garment of lark and a pad and hasket.

K dkey i brines the burk cloth-

Runs puts it

received the bark dress from Kaikeyi and threw off his garment of fine linen and all his ornaments even the mar This reference to the eruelty of Assimanja is remarkable from its being one

of the very few traditions which appear to refer to the encient Rajos of Ayodhyk.

riage ring given to him by the father of his wife Sitú, and history of he put on the habit of a sage Lakshmana also in like manner put off his elegant and ornamented dress, and put Lakshmana on the habit of a devotee in the piesence of his father adopts the bark clothing Sítá, accustomed only to a silken dress, started at the sight situ weeps over of the bank raiment, like a deer at the sight of a snare, and "t filled with shame, and deeply distressed, she received the habit from the ciuel Kaikeyi Then with tearful countenance she said to Lakshmana —"What am I to do with these garments of bark? I have never worn such clothes, and I do not know how to use them" At these pitiful words of Sítá all the women began to cry, and Maháraja Dasaratha reproached Kaikeyí, saying — "O shameless The Maharija declares that Kaikeyí, you are determined to luin me, but answer me Ráma alone is hound to wear one thing You asked me only for the exile of Ráma, why the bark gainents then do you give the bark raiment to Lakshmana and Sitá? Ráma is bound for my sake to wear the garments of a devotee according to your request, but Sítá and Lakshmana accompany Ráma of their own accord, and are not bound to obey your commands 35 \$

The sage Vasishtha then said to Kaikeyí -"O worth- Vasishtha reless woman, you are the disgrace of your own family, and Kalkeyi. you have imposed upon the Maháraja without the shadow of an excuse It is improper for Sitá to go into the forest, and she ought to abide here in the house of Ráma If Sítá goes into the wilderness we will attend her, and all the city will attend her likewise Even Bharata and Satrughna will go when Ráma goes, and attend upon their elder brother Govern alone then the country when it shall be empty and destitute of men You wicked woman, there will be no city here unless Ráma resides in it, and the wilderness which he may inhabit will instantly become a great country You, rapacious for your own son, have plunged him into misery, for there is no one in all the Raj who will not follow Ráma. O Karkeyí, to-day you will see the beasts, and the serpents, and the deer, and the buds accompanying Ráma, and even the trees will turn their faces towards him Present, then,

⁴ The garments here said to have been made of the bark of trees, in all probability, were made of a thick coarse cotton expressly for jungle wear

laur IV

matony or O Runi, excellent ornaments to your daughter m-law, and take away the dress of bark for she shall not wear it. The exile of Rama was alone requested by you ""

The 31 hirsia present 5tts with clothes and ornamenta.

At these words of Vasishtlin the Maharaja ordered his storekeepers and treasurers to present Sita with clothes and ornaments sufficient to last her for fourteen years and the men did as they were commanded, and Sith threw ande the garments of bark, and arrayed horself in excellent attire as before The Mahampa then said -" Bring the chariot and take Rama in it, that he may appear to be going on a

Orders bla chariot for the etiles.

Rima Sith, and lask hunca t he jear of K usaleh Her pech to Hima

Then Rama and Sita and Lakshmana turned to Kansalya to take their leave of her, and Kansalya said to Rama -"Sita is unprotected, and Lakshmana is a mere boy you take care of them in the wilderness, and above all take care of yourself and never forget me, who am your unfortunate mother ' Here she was choked with grief,

pleasure excursion rather than into orde "

Lima reply

and could speak no more and Rama said to her -"Lakshmana is my right hand and Sita is my shadow so you need have no fears on their account. For myself fear nothing but engage yourself wholly in consoling my father Dasaratha By your favour I hope to be successful at last, and to absolve my father from his promise, and return again to the Raj" Kausalya then said to Lakshmans -"I rejoice to see your attachment to Rama you should

Her speech to Lakenmana.

mutually protect each other, and Sits should be the object of your common care Consider Rama as your father and Sitá as your mother and serve them as you have served us

Her speech to

Kausalya then embraced Sita, and kassed her, and said -"The nature of women who have been constantly honoured by their beloved husbands, is to neglect their lords in time but in the heart of a virtuous woman her husband is esteemed sacred and regarded as the pure foun

bite

^{*} The whole of this episode in which Vanishtha reproaches Kalkeyi is eri dentily an interpolation in the original tradition. The ideas expressed are almost precisely the same as those which had been previously expressed by Sumantra. In the original story the gift of the dremes to Sith probably followed immediately after the declaration of the Mahara's that Sith was not required to wear the gar ments of bark.

tain of happiness. Thus though my son Rama is exiled to instony or the jungle, he is not contemptable in your sight, but is Print it regarded as your desty, in poverty the same as in wealth " -Then Sits, with joined hands, replied thus to the mother of subscribe her husband -"O excellent one, I will do all you have commanded, for I am acquainted with the duty of a woman towards her lord, and could no more depart from virtue than light could depart from the moon. The late yields no music if it be divested of its strangs; the chanot moves not without wheels, and a woman benefit of her husband has no pleasure though she have a hundred children. Scanty is the joy derived from " fither, a brother, or a son, but who does not honour a husband, as the source of happiness without hourds. To the wife a husband is even as a god " After Rima tales this, Ramy took leave of the other wives of his father, and other women he said to them -"Whatever I have done amiss through ignorance while hving with you, I entreat you now to forgive". When the ladies heard these pious and humble words, their hearts were penetrated with grief, and they, filled the palace with their lament ition and wailing.

The parting was now over, and the unfortunate of Lamenta tions on the de trio were to be conveyed to the frontier in the harture of chariot of the Maharaja. But the story may be

related at once as it is told in the Ramayana .-After this Sumantra said to Rama -"O Prince, ascend the chariot, and I will drive you whithersoever you desire to go" Then the weapons were placed in the chariot, and all Rama, Sita and the clothes and jewels which the Maharaja had given to depart in the chariot and are Sita, together with a strong basket covered with leather, summira and a spade, and Sitá ascended the charlot, and Ráma and Lakshmana did likewise, and Sumantia mounted the driving seat, and drove the willing steeds with the swiftness of the wind Then the whole city of Ayodhya was filled with Preitement in the city of tumult, and resounded with the noise of intoxicated ele-Ayodhya phants, the neighing of horses, and the clanging of ornaments, and all the people were in deep affliction, and ian after the chariot like persons running to plunge into water;

mistony or and they cried out to Sumartra -" Pull in the horses that

The charicteer called upon to Bluts Cirlef of the Proble

we may behold the face of Rama !" The distressed Maharaja in like manner rushed out of the palace crying - I will see my beloved son" And there was a great noise of weeping women like that of a female elephant-when her mate is bound by the hunter But Rama commanded Sumantra to drive on, and the dust raised by the chariot wheels was laid by the falling tears of the citizens. The whole city was steeped with water, for the people were frantic with grief, and the tears fell from the eyes of the women, as

water falls from the lotes when struck by the leap of a fish. Ametion of the The Maharnja seeing that the city was overwhelmed with sorrow, fell down beneath the affliction like a tree which has been severed from its roots, and a tumultuous noise arose belind Rama from the men who supported the Maha rain in his swoon And Ruma looked behind him and saw his father Dasaratha, and his mother Kausalva rinning after the chariot, and heard them calling upon Sumantra to mantra to bult. roin in the horses, but he commanded Sumantra to drive on; and the heart of the driver was forn by the conflicting orders as if it had been torn by the chariot-wheels. And Rama said to Sumantra -" When asked by the Maharaja wherefore you did not rein in the horses, say that you did my doep distress has driven me to this falsonot hear hood ' So Sumantra drove on the restive horses and the royal Counsellors said to Dasaratha - O Maharaja, no one follows far after him whom they expect to see return" But the wretched Maharaja, with a sad countenance stood still with his Rani Kausalya, watching the chariot as it was driven further and further from his eyes.

Rama desires humantra to dri con and to excuss himself by a falsehood.

The Muhāraja and hatralya communi bu-

Meanwhile all the ladies of the royal household were filled with distress, like cows who have been bereft of their The priests who served the sacred fire made no oblation to the gods the householders prepared no food the moon forbore to shine, the sun disappeared while it was yet day the elephants rejected their fodder the cows refused to noursh their calves mothers felt no pleasure even in the sight of their first-born the planets approached

ral mournne throughout mixes of trodhes

HISTORY OF with sandal wood, and been fauned by damsels adorned with LART IV

costly ornaments will this night take shelter beneath a tree with a block of stone for his pillow; and in the morning he will rise covered with dirt like a buffale arising from a muddy pool The inhabitants of the jungle will behold the valuant Rama rusing and departing like one forlorn beloved Sitá, ever worthy of happiness, will be weared with the entangled thorns, and alarmed at the roar of the wild beasts of the forest O Knikeyi, he whatever you desire, and dwell a widow in the Raj, I can live no longer without the presence of Rama" Thus lamenting, the Maharaja entered his beautiful palace, like one who enters the house of mourning after he has burned a deceased kinsman

The Maháraja returns to the rainte to the rainte and is two eyed to the aparturate of hamelys.

Seeing the city bereft of its people, the Maharaja entered the palace as the sun enters a cloud, and he said - 'Carry me speedily to the apartments of Kausalya, the mother of Ruma, for nowhere else can my heart obtain case" Then those who were waiting on the Maharaja carried him to the chamber of Kausalya, and he ascended a couch and sank into Minight scene, a delirium And the night overspread all around like the night of universal death and at midnight the Maharaja said to Kausalyá - 'O excellent Kausalyá, I cannot see you touch me I pray you with your hand for my sight has gone

Lamentations of hancalva.

after Rama." Then the Rani, seeing him lying on the couch mourning for Rama, drew near and sat by the side of her afflicted lord and thus addressed him - 'That female reptile Kaikeyi having shed her poison upon Ráma and cast her slough will now go about with case, and will terrify me like a venomous serpent Better would it have been for me if Rama had dwelt in the city as a wanderme mendicant or if he had been condemned to servitude, but the wicked Kaikeví has cast him out to be a portion to the Rakshasas, as fuel is thrown to the sacrificial fire. The hero of mighty arm attended by his wife and brother has been condemned by you to exile in the forest and what can await them but the direct distress? How can these tender ones drag on their wretched lives feeding on fruits? Alas ' they are like the remains of a tree which has been

Part II

niston or people of Ayodhyn has also been described with much poetical extravagance and embellishment but still it should be borne in mind that in ancient times, when the Hindu sovereignties had been as yet un disturbed by Mussulman invasion, the attachment between a people and their Raja was of a strong and patriarchal character, and the domestic incidents of palace-life were regarded with an interest and sym pathy which finds but little expression in modern lustory, excepting in the fervent loyalty of the people of England towards the family of our sovereign lady Victoria

I lial shedience Hinda mestel for all time.

The filial obedience of Rama is of course intended as a model for all time, and to this day his refusal to countenance any scheme of disobedience or re bellion, his patient self sacrifice in order that the promise made by his father should be fulfilled in its integrity, and his loyal reverence towards the Mahá raja and the Ranis, are regarded as bright examples to be followed when required in every Hindú family The cruel and relentless conduct of Kaikeyi is in like manner intended as a solemn warning to a young and beautiful wife against exercising an undue in fluence over a fond husband, and causing him to commit the injustice of promoting her son at the expense of the elder branch of the family But mas-

much as a favourite wife is more prone to ambition than a son is prone to disobedience, the lesson in volved in the tradition of Kaikeyl apparently exer cases but little influence in those households in which a husband is married to more than one wife, and it is by no means unfrequent even in the present day for the youth and beauty of a favourite wife or con cubine to prevail over the better judgment of an

Conduct of halkest in-tended a a

, lesson

CHAPTER IX

JOURNEY TO CHITRA-KÚTA.

THE journey of Ráma with his wife and brother, HISTORY OF immediately after taking leave of the Maháraja, is described with considerable clearness in the Rámá-Route followed by the exiles, yana. The route lay in a southerly direction from divided into three stages the city of Ayodhyá to the country of Bundelkund; and the three most important stages are as follows -

1st, Sringavera, the modern Sungroor, which is 1st, Sringavera, the modern situated on the left or northern bank of the river Sungroor, on the left bank of Ganges This was an important station, inasmuch the Ganges as it formed the frontier town between the Raj of Kosala and the country of the Bhils, and appears to have been the residence of the Bhíl Raja.

2nd, Prayága, the modern Alláhabád, which is 2nd, Prayága, the modern situated at a very holy spot according to Hindú Alláhabad, at the junction of the two sacred rivers, Junná ideas, being at the junction of the two sacred rivers, Junná the Ganges and the Jumná. Prayága was the seat of a famous Bráhman named Bharadwája, who is said to have dwelt here surrounded by a band of Bráhman disciples, who led the ideal life of austerity, sacrifice, and devotion, which is so frequently described and lauded by Brahmanical bards.

3rd, Chitra-Kúta, a celebrated hill, which is 3rd, Chitra-kúta, to the situated to the south of the Jumná in the country of south of the Bundelkund. This was the seat of Válmíki, the sage

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mistory or and bard, who became famous in after years as the PART IV author of the Ramayana, and who was surrounded by a society of disciples, and led the same mode of life as was pursued by Bharadwaja It was on this hill that the exiles ultimately took up their abode, and passed some pleasant years

> The narrative of the journey may be related as follows -

1st Routes from Ayothya to Bringavera. People of Ayothya follow Rama to the Tamasi river The halt.

Now all this while, though the Maharaja had been carried back to the city of Ayodhya, yet the people would not return from following the charact of Rama, and when the evening was come, Sumantra halted the chariot on the banks of the river Tamasa, and loosened the weary horses and the horses drank of the water and rolled themselves in the dust, and then plunged into the flood, and began feeding on the banks of the river And Rams fixed upon Encampment during the first night. a pleasant lodging on the banks of the Tamasé, and he said to Lakshmana -"I will spend this night in feeding only on water, this is my choice, although there is abund ance of wild fruits' Then, the sun being set, Sumantra tied up the horses and gave them plenty of fodder and when all had performed their evening duties Sumantra and Laksh mana prepared a bed of leaves, and thither Rama retired with his wife Sita. And when Rama and Sita had fallen asleep. Lakshmana related to Sumantra the various excel lencies of Rama and when the night had almost passed the early dawn beheld Lokshmans and Sumantra still conversmg respecting the ments of Rama.

Sunrise Râma, Suis, and Lakshmana depart without awaking the

people

In this manner Rama and the people that were with him spent the night on the banks of the river Tamasa, and at early morning Rams arose from the bed of leaves, and seeing the people very quiet he said to his brother - "O Laksh mana, behold these people devoted to us, and mattentive to their own houses looked in sleep beneath the trees these catizens have vowed to bring us back, and will never leave us while their lives remain. Let us therefore gently and take our departure, lest they be overwhelmed with trouble on account of our distress" Then at the command; Sumantra of Ráma, Sumantra harnessed the horses to the charrot, and drives towards Arodhyá to Ráma, and Sítá, and Lakshmana mounted it, and Ráma delude the said to Sumantra — "Turn back the chariot and drive it a then returns by a detour to the short while the way we came, that the people may see the Tamasá. footprints of the horses, and think that I have returned to the city of Avodhvá" So Sumantra drove the chariot back a short distance towards the city, and then turned round another way, and again came to the river Tamasá And The people return to when the citizens awoke in the morning they were over-Ayodhya whelmed with sorrow at finding that Ráma had departed, but presently they saw the track of his chariot, and they followed it a little way, and then lost it, and they filled the an with their lamentations After a while they approached the city weeping abundance of tears, and their grief broke No one rejoiced, and no one was cheerful, the Mournful apmerchants ceased to expose their wares, the bazaars were city empty of people, and no one was pleased at finding lost goods, or at the increase of wealth, or at the birth of a firstborn son, every house was filled with weeping, and the husbands who had returned home full of distress, were tormented by their wives as the elephant is tormented by the iron hook of his driver And the women of the city cried Limentations of the women. out in their grief -"What are houses, or wealth, or childien, or pleasure to us, who cannot behold Ráma are the rivers and pools which Ráma shall purify by bathing The forest abounding with beautiful groves, the rivers, the lakes, and the verdant sides of the mountain will all be adorned by the presence of Ráma The greenwood shades and hills to which Ráma may resort, will honour him as a most beloved guest. The trees laden with flowers and blossoms, and covered with humming bees, will point out Ráma to one another The mountains, through compassion for Ráma, will display their most beautiful flowers and fruits even out of the due season, and pour forth their varied cataracts of pure water. Let us follow Ráma, and we will

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HISTORY OF attend upon Sitá, whilst yor, O husbands, wait upon Rama." Then all the women wept aloud, for Rama was dearer to them even than their own sons

Parastra oros beautiful orntry of

Mannwhile Rama and the others had crossed the river Tamasa bito the Tamasa, and journeyed far away from the place where they

Portioni description of the had slept, and viewed the villages cultivated to their utmost borders, and passed through the rich country of Kosala. which was plentoous in corn and wealth, and abounded with sacred groves and places of sacrifice, and was covered with pleasant gardens and mango trees, and filled with men generous and happy Presently Rama saw the divine Ganges flowing in three directions the river which is frequented by holy sages whose hormitages adorn its banks, the river where the glad females resort at festive seasons, and lave in its cool and pleasant waters the river which dashes against its strong banks with a terrific sound resembling a deep laugh or smiling with its pure foam, now flows with a divided stream and anon is diversified with whirlpools the river which abounds with the pure lotes and where the gods perform their ablutions the river which rolls on gently shelving shores, bordered with pure sand, vocal with geese and cranes and adorned with flocks of playful birds the river whose banks are decorated with trees growing in the form of parlands and are here and there covered with the expanded lotos the river which removing every load of im purity is itself clear and pellucid the river whose surround ing forests are adorned with fruits flowers, and leaves like a damsel with excellent ornaments, and resound with the roar of elephants as mighty as those that guard the universe, and as sportive and generous as those which carry Indra the sovereign of the gods, the river which fell from the feet of the divine Vishnu and from the matted hair of the great god Siva, through the influence of the sage Bhagiratha the river Ganga wife of Sumudra pure and destroying sin.1 The valuant and dauntless Rama, viewing this river full of waves

Brugarers, the modern Sun STOOT

¹ According to the Pundits, the charlot passed over this river through the sir Between the Tamash and the Ganges, other rivers, including the Gomati, are said to have been crossed by Rama and his party in like manner

and whirlpools, proceeded towards the city of Sringavera, history of which is on the borders of the Raj of Avodhyá towards the country of the Bhils. When he had reached Singavera, he said to Sumantia -"O charioteer, to-day we will lodge in this place under that Ingudí tree, which stands near the river There I will contemplate the chief of rivers, whose waters are esteemed by the gods, the demons, and the Gandhaivas, and prized by deer, scrpents, and birds" So Sumantra drove the horses to the Ingudi tree, and there Ráma descended from the charlot with Sítá and Lakshmana, exclaiming -" This is a delightful tree"

Now Singavera was the boider town between the Raj Border town between the Raj of Kosala and the country of the Bhils, and the Raja of the of Kosala and the Bhil Bhils was Guha, who was a valuant and renowned chieftain, country and a friend to Ráma When Raja Guha heard that Ráma Guha Raja of the Bhils enhad come into his dominions, he went out to meet him with terrains Ráma all his kinsmen, and Ráma, seeing the Raja of the Bhíls hospitality approaching, went forward with Lakshmana to welcome him Then Guha manifested great soriow, and he embraced Ráma, and bowed down to his feet, and raised his joined hands to his head, and thus spoke to him -"O Ráma, let this place be to you even as Ayodhyá! What shall I do for you? O valiant one, who ever was so fortunate as to obtain a guest so highly beloved?" Then this excellent Raja Guha brought the argha and various kinds of provisions to Ráma, and said —"Welcome, O valiant one, my whole Raj is yours We are your servants and you are our lord Provisions, beds, and provender for the horses are all at your command" Ráma then embraced the Rája Ráma's of the Bhils, and said —"O Guha, through my good request fortune I behold you and your friends this day in good health Is all well in your Raj? What you have brought through affection, that I accept, though I do not partake thereof Know that I have assumed the dress of bark and the antelope's skin, and that my food is fruits and Through my duty to my father I am become a devotee of the forest, and I request a little provender for the horses and nothing more These are the horses of my

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BART IV

Raja

HISTORY OF father Dasaratha, and I shall be sufficiently honoured by the INDIA. PART IV

Rama s fasting and devotions.

Night at Srungavera.

attention paid to them" Raja Guha then immediately ordered his men to provide what was necessary for the horses Meantime Ruma bound his garment like a rope over his left shoulder and under his right arm, and per formed his devotions to the setting sun, and drank a little water which Lakshmana brought to him Lakshmana then washed the feet of Rama and the renowned one slept upon the ground boueath a tree, with his wife Sits by his side And Raja Guha, and the characteer Sumantra, conversed with Lakshmana throughout the long night, and carefully watched Rama nor would Lakshmans betake himself to sleep, though carnestly entreated so to do by the Bhil

fixl Router from Bri carrie to Property. Sunrise : pro-paration for crowing the Catures.

When the goddess Night had retired, and the sun began to rise, and the call of the shrill peacocks was heard throughout the forest Lakshmana said to Rama - O excellent one, we will soon cross the swift Ganges river that falls into the sea ' And Raja Guha prepared a stout and beautiful boat, furnished with cars and a helm, and capable of crossing the holy river with ease and at the request of Rama he put the baggage and the weapons into the hoat Then Rams took Sumantra the character with his right hand and said - O Sumantra enough has been done for

Rama dismisses Summer tra, the character

file milded dreu to Suman tra

me and we will now leave the chariot and go on foot to the me and we will now leave the charlot and go of loot to the great forget f clear and referre speedly return to Ayudhya and need with research to according to the Maharapa." At the control of excellent ornamer whelmed with distress and we would be a samighty as this accents addressed him as follows found generous assendants of Ikahwaku, I esteem now to go of the relative to the Maharapa through affect, and from t any distress, so I pray you not to distress to influence the Maharapa through affect, and for Kaikay 1. tion for Kaikeyi Landra, puld, do you perform withou for sovered vie uld not be resisted in the management of their affair. O Sumantra, act so that my father may not be absorbed in fruitless sorrow, nor even

think of me Present my dutiful regards to him, and to

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Vasishtha, and to all the pions teachers of Ayodhya, and say history or that I bow at their feet Say also the same to Kaikeyi, Sumitiá, and my other mothers, and to the unhappy Kausalvá, if she has survived my departure. Then bow down to the excellent and aged Maháraja, and say to him from me - O Raja of Rajas, it does not become you to give way to sorrow and distress on account of me, or Lakshmana, or Sítá In a virtuous cause we could spend a thousand years in the forest at the word of our father Neither I, nor Sítá, nor Lakshmana, are objects of regret We have relinquished Ayodhyá, and will reside in the great jungle, and when fourteen years are expired you will see us icturn Let the mother of Bharata, the beloved consort of the Maháraja, enjoy happiness, and govern the Raj together with her son ' Having thus spoken to the Maharaja in my name, do you repeatedly say to my mother Kausalyá, and the other Ránís, and to Karkeyí, that we are well and bow to their feet And when Bharata is installed in the Raj, do you say to him from me - 'Pay every attention to your own mother Kaikeyí, and have regard likewise for Sumitrá the mother of Lakshmana, and speak graciously also to my mother Kausalyá '"2

When the great Ráma had thus finished his commands to Sumantra, Lakshmana, enraged with Kaikeyí, delivered to Lakshmana's the charioteer a very angry message to the Maháraja, but angry message to Ráma forbade him, and said to the charioteer —"Let not Ráma the disrespectful words which Lakshmana has spoken be mentioned to the Maháraja The venerable sovereign ought always to be addressed in an affectionate manner, accompanied with becoming prostration"

Then the faithful and distressed Sumantra prayed that Sumantra's rethen the faithful and displessed Sumantia played that quest to remain the might remain with Rama and Sita during their fourteen with the exiles refused by he rears' sojourn in the forest, for it was the desire of his soul Rama to convey them again to Ayodhya in the chariot when the

² This language addressed by Rama to the charioteer, is generally admired as a proof of the goodness and mildness of the divine hero But when it is remembered that this language was addressed by a young Prince to the aged Minister of his father, the whole speech will appear affected and priggish to European

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HISTORY OF term of residence in the jungle had expired. But Rame full of compassion, thus addressed him -"O beloved of

your royal master! I know your perfect devotion to me hear therefore the reason for which I wish to send you t the palace of Dasaratha Seeing you returned to the city of Ayodhya, the Rani Kaikeyi will be satisfied that I am gon to the jungle, and will enjoy the pleasant Raj governed by her son Bharata For the sake then of gratifying both me and the Maharaja, return now to the palace and declare exactly the messages which I have entrusted to you."-

Rama and Lakaliments mat up their hair after the mable of des tees. * **

Rama takes leave of Haja Guha and esbarks with his brother on the Canges.

After this, Rama spoke these important words to Raja Guha - 'I will now mat my hair as a devotee and depar to the great forest of Dandaka Bring me therefore speedily the milk of the fig tree!" So the Raja of the Bhils quickly brought the milky juice and Rams formed the jata for Lalshmana and honself? The two heroes of long and mighty arm, now appeared with their matted hair like two

venerable sages and taking the road towards the river

Ganges, Rama said to his friend Gulia - If you wish for prosperity attend to your army, your treasuries, and your fortresses, and the affairs of your Raj!" They then approached the boat and Lakshmans, at the command of his brother placed Sits in the boat and entered it himself Rams then entered likewise and bade farewell to Sumantra and Guha, who saw them depart with eves overflowing with tears and the boat guided by the steeraman and propelled by the rowers then moved away with the velocity of the

wind.

Now when the boat reached the middle of the Article and Article of the goldens Gangá — goldens Gangá — with joined hands, thus addressed the goddess Gangá — Now when the boat reached the middle of the river Sita

³ The jath, or knot of heir on the bead, is pecuhar to Hindú devotecs. Ac cording to the Adhyatma Ramayana, Rama chose this opportunity of withdrawing the real Sita from the gaze of men, and substituting a false Sita in her room. The reason for this will appear hereafter but the passage may be quoted as follows -" Rama then turning towards Sita, said to her - I have for ages past, my love I found a babitation for thee in my heart; enter and dwell therein it is not proper that thou shouldst be 2 could to view. Sits in obedience to her husband's order entered into his heart. Rama, through his own power created a form resembling Sits, which he placed by his side this form was so exact a resemblance of fits that there was not a single hair different."

"May this son of Dasaratha, keeping the commandments of history or the wise Maharaja, be preserved by thee, O Gangá, and after residing fourteen years in the forest, may he return again to the palace at Ayodhyá, with his brother Lakshmana and myself Then, O excellent goddess Gangá, when we shall have returned in prosperity, with all our wishes gratified, we shall worship thee with great 10v Thou, O goddess, art one who flowing in three directions came from the world of Brahma I bow to thee, O goddess, I offer praise to thee, O beautiful river When Ráma, through your favour, returns and obtains possession of the Raj, I will, in gratitude to you, give to the Bráhmans a hundred thousand cows, besides raiment and ornaments Having returned, O goddess, to the palace at Ayodhya, I will offer to you a thousand jars of spirituous liquors, and rice mixed with flesh, 4 I will sacrifice to all the gods who inhabit your banks, and make offerings at all the sacred places whether small or great O excellent goddess, may this sinless and valuant Ráma, together with his brother Lakshmana and myself, 1eturn from residing in the forest and again enter Ayodhyá!"

Whilst the beautiful Sitá was thus praying to the god-The trio land dess Gangá, the boat reached the south bank of the river, bank of the Ganges and the two heroes bowed to Gangá, and quitted the vessel accompanied by Sítá And Ráma said to Lakshmana - Order of march through the forest Lakshmana in front.

This day will Sítá have to experience the pains of sojourn-forest Lakshmana in front. ing in the forest, and endure the roaring of lions and tigers, and Ráma in the grunting of wild hogs, so do you go on before, and Sita between them I will follow Sitá" Then the two heroes entered the forest with their bows in their hands, whilst Sítá walked between them, having Lakshmana in front and Ráma behind, and at length they came to the sacred fig tree, with its numerous roots descending from its branches, and they sat underneath the shade of the fig tree And as they sat there at their ease, they saw a beautiful lake of water thickly set with water lilies, and covered with geese and various kinds of

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⁴ This yow of an offering of flesh-meat and spirituous liquors to Ganga, is in accordance with the idea that a female delights in these things. In the Adhyatma Ramayana, Sita is represented as vowing an offering of cow's milk and

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Halt beneath a fir tree and martal of renleon.

HISTORY OF ducks, and they drank of the water fand killed a deer and kindled a fire, and prepared a repast, and when they had dressed the deer, and given a portion to their ancestors and the gods, the two brothers and Sita partock of the ment] and prepared for lodging beneath the tree And Rama said to Lakshmana - 'This will be our first night in the forest, freed from our attendants, and we shall now resemble true devotees Fear not, O here at being without attend ants in this uninhabited forest, nor be dispirited at the departure of Sumantra From this day it is my duty and yours to be ever careful to protect Sita Bring some grass, O Lalshmana, and prepare a bed for me here, and a bed for yourself at a little distance from me" Lakshmana then

prepared the beds of grass and leaves beneath the lordly

Reds of greats and less et propared by

Lamentations of tree , after which Rama addressed him as follows — Assuredly the Maháraja sleeps at ease to night, attended by Knikeyi but what wise man is there upon earth, who for the sake of a woman would abandon an obedient and beloved son? Perchance Karkeyi, intoxicated with the wine of prosperity, has abused my mother Kausalya, and your mother Sumitrá Wherefore O Lakshmana, go vou to Ayodhya whilst I alone go with Sita into the forest, Go O sinless one and be the protector of our mothers Wretch that I am! my mother Kansalyá obtained me in her old age, and brought me up with difficulty and now she has been deprived of me just as she was beginning to enjoy the fruits of her labour What is she the better for having a son that assists her not? Thus lamenting Rams gave way to his tears and wept aloud. Then Lakshmana said - O excel lent here it is unworthy of you to grieve your weeping answers no purpose and fills Sitá and myself with sorrow Suppress your feelings O excellent one, and dismiss grief It is for little minds when sunk in the mire of distress to

Lakshmans administers consolation

lament like an aged elephant anking down in a muddy

f This passage in which the illustrious trio are represented as cating flesh ment, as well as others of a similar character are placed in brackets because they are omlitted in the North West recession. They are, however of undoubted anthenticity

pool Myself and Sítá, seeing you thus distressed, must HISTORY OF soon expuelike two fishes taken out of the water O hero, I feel no desire to see my father Dasaiatha, nor my biother Satrughna, nor my mother Sumitrá, nor heaven itself" Ráma, hearing these weighty words of Lakshmana, dismissed distress and embraced his brother, and said tohim -"I abandon grief!"

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The two heroes and Sitá then passed a pleasant night Sunrise in the under the fig tree, and when the cloudless sun had risen, from the fig tree to Prayága, the they plunged into the vast forest, directing their course modern Alláhabád, at towards the hermitage of the sage Bharadwaja at Prayaga, the junction of the Ganges and where the holy Ganges unites with the river Jumna When Jumna the day was nearly at an end, Ráma said to his brother — "O Lakshmana, behold that smoke which ascends from the sacred fire at Prayaga We have assuredly found the junction of the Ganges and Jumná, for the murmuing sound can be heard of the two fierce streams dashing together, and I can already see the trees around the hermitage of Bharadwája" Then Ráma, and Lakshmana, and Sítá proceeded Arrival at the along, and when the sun cast a long shadow they arrived at Bharadwaja the confluence of the two rivers, and approached the hermitage of Bharadwaja, and they beheld the great sage offering - the sacred fire, surrounded by his disciples and engaged in devotion Ráma then advanced a little way, and bowed his head respectfully, and related his story to the sage, and Hospitality Bharadwaja having courteously inquired of Rama respecting his journey, brought water and argha, and presented his guests with food, and wild roots, and fruits of various tastes, and prepared a lodging for them 6

⁶ The meeting between Rama and Bharadwaja is somewhat differently described in the Adhyatma Ramayana, for the purpose of imparting a religious significance to the interview The passage is as follows -"When Rama, Sita, and Lakshmana came near to the abode of Bharadwaja, they beheld one of his disciples, and Rama directed the disciple to inform Bharadwaja of their arrival, and of their desire to pay their respects to him Bharadwaja was delighted such articles as were proper for religious ceremonies towards Rama, and then went out to meet the three, and fell at their feet and worshipped them He praised Rama as the Supreme God, and incarnation of Vishnu, and said - I have passed through a long series of years in religious contemplation and worship in the hope of beholding thee, but without success, this day have I obtained the reward of my faithful adoration of thy name, I now see thee" Rama, gratified at his ex-

HISTORY OF INDIA. PART IV .

Bharadwata counsels Hama Prayles. Rama dedres a more lonely locality

The rare recom mends the hill of Chitra-kuta in Bundelkund on the opposite bank of the Jumné.

And the sage said to Rama -" This place is large, un inhabited, and pleasant, and rendered pure by the conflu

ence of the two great rivers - I pray you therefore to dwell here at case." But Rama replied -"O divine one, the people of the city of Ayodhya and Rai of Kosala will often come luther to see us, and therefore I do not approve of staying here O holy one, look out for a pleasant hermitage in a lonely place where Sita may enjoy herself." Hearing these pleasant words of Rama, the sage said to him - 'At

a short distance hence, O my lord is a mountain on which you may reside a mountain prized by sages, and pure and beautiful to the sight It is named Chitra-kuta As long as men behold the peaks of Chitra-kuts they have prosperity and clearness of mind Many sages, after spending hundreds

of years there, have ascended by their austerities to heaven I esteem this a proper rendence for you, O Rama, if you

will not stay here and reside with me ' Thus Bharadwaia received Rama and his wife and brother with every atten tion, and Rama and Sita spent the night pleasantly in the

delightful hermitage of the sage

At the dawn of morning Rama presented himself before

3rdRoute; from Prayter to Chilra-kuta, Bharadwaia, and respectfully requested to be favoured with Departure from Prayaga. his commands, and the sage said - O most powerful one depart to the pure and pleasant mountain of Chitra-kuta, which abounds with fruits and roots There wandering with

Sita your mmd will be gladdened with the view of rivers and springs, hills and valleys, greenland slopes and cool cascades." Then the two Princes bowed to the feet of the great sage, and prepared to depart and the sage directed them as follows - At a short distance hence you will see a great number of huts, thence you will reach the river Jumna, and then you should make a raft and pass the great

Directions given by the wage for crossing the Jumps.

> pressions, said :-- We, priest! are Kahatrayas thou art a Brahman: It is our duty to serve thee, to obtain thereby our reward. He who serves the Brahmans faithfully will coully pees over the waters of this transitory world."

> river which constantly abounds with orocodiles. On the opposite shore you will see a large green leaved fig tree, let Sita joining her hands there implore a blessing A

short distance further you will see a dark forest, that is the HISTORY OF way to the hill Chitia-kúta"

The two Princes then bowed their heads, and went forward with Sitá to the river Jumná, and there they collected a raft and pasmuch wood, and made a large raft, and covered it over with river dried bamboos, and Lakshmana cut down branches of trees and made an easy seat for Sítá, and Rama placed his beloved upon the seat on the raft. Ráma then put the garments, the ornaments, and the spade and basket by the side of Sítá, and the two brothers took a pole each and pushed the boat across the swift stream When they Sita's prayer arrived in the midst of the river, Sitá thus addressed the goddess Jumna. river goddess - "O goddess Jumná, blessings attend thee, I am passing over thee May my lord accomplish his vow!

spirituous liquor, when Ráma returns in peace to the city which is protected by the race of Ikshwaku" Having Sita's prayer to the sacred fig. crossed the river and arrived at the sacred fig tree, Sítá tree went up to it with joined hands, and thus addressed the tree .- "Salutation to thee, O great tree! May my husband accomplish his vow! May we again see Kausalyá and the renowned Sumitrá" Sítá then walked round the tree

I will offer to you a thousand cows, and a hundred jars of

with joined hands And Ráma beheld his beloved spouse Progress along devoted to his interests, and he said to Lakshmana —"Do the Jumná. you take Sítá and proceed in front, whilst I will follow behind with the weapons, and whatever fruits or flowers Sítá may desire, do you collect them for her" Sítá then advanced between these two brothers like a female elephant guarded by two males, and she asked Ráma about every new flower and shrub and climbing plant which she beheld, and at her request Lakshmana brought her very many

pleasant plants full of flowers [Meantime, as Ráma and Lakshmana wandered on their way, they slew many animals

that were fit for sacrifice and food ?

Having passed one night on the banks of the river Arrival at Jumná, the two brothers, together with Sítá, set forward at Chitra-kuta. early dawn on the road to Chitra-kúta, and as they beheld the trees bending with fruits and flowers, and the large

nistory or honey-combs covered with bees, and the multitude of deer PART It c and birds, they rejected greatly, for they saw that there

Hermitage of

would be abundance of food And they went on until they came to the hermitages on the hill where resided the great Válmíki and other distinguished sages and they advanced with joined hands, and bowed to the feet of Valmiki and the wase sage, full of joy, returned their salutation and bade them welcome, and Rama related to Válmíki all that had occurred Rama then determined to take up his abode on Hatof branches the hill of Chitra Luta, and at his command Lakshmana brought various kinds of wood and erected a hut of branches and leaves Rama then said to Lekshmana - "Bring venison that we may sacrifice to the god of the dwelling Those who desire long life should propitiate the god of their dwelling Having killed a deer, bring it speedily O Laksh mana" And Lakshmana did as his elder brother com

and trees con-structed by Lakshmans.

Propitiatory merifice to the dwelling.

manded and Rama again said to him --- Dress the venison that we may sacrifice to all the other gods who preside over dwellings" And Lakshmana brought an excellent antelope that he had killed and cast it on the fire and when it was separated from the blood, and thoroughly dressed, the devout Rams, skilled in sacrificial rites, per 7 The interview between Rama and Valmiki is thus described in the Adhyatma

Valmiki is also represented as delivering a long religious discourse to Rams,

which will be considered hereafter

Rămâyana -- When the three exiles came to the river Jumnă, Răma put on a religious habit. He then proceeded to Chitra kûta, at which place dwelt a hely saint named Valmiki, a fervent adorer of the delty They arrived at his house, where they found a pleasant garden, in which water fowl sported in the tanks the trees were loaded with debesous fruits and sweet-smalling flowers thousands of birds song enchanting songs, especially those in praise of Rams. Brahmans were seated in all quarters reading the Vedes. Here were sages sitting with their eves closed, shoothed in meditation on Rama others with rossness of Tulu leaves in their hands were ralling on the name of Rama. Others again with both hands raised towards heaven were performing the penance. Some held in their breath with religious ferrency others performed various ocramonies in honour of Rams. Thus were all the sages engaged in contemplation on Almighty God. Valmili's soul was filled with holy rapture on the approach of the three; especially when he perceived that Rama had on a religious habit, -his hair braided in a knot on the grown of his head, a decrakin round his loins, his body rubbed over with the yellow earth, and having a bow and arrows in his hands. Valmiki was overcome with surprise at the brilliant appearance of the three, but led Rame into his home, worshipped him, walked three times round him, and set before them the choicest fruits, of which they partock "

formed the sacrifice according to the Sastias, and repeated mistory or the secret prayers, and performed his ablutions in the river. INDIA Ráma then made a place for an altar, and planted a grove, Sacrificial rates and he and his brother Lukshmana, and his wife Sítá, performed by Rúma entered the delightful hut, as the gods enter their sacred Residence of assembly. Thus having arrived at the pleasant mountain the hut at Chitra-kúta, and at the river Mandákiní, that excellent Chitra kuta place which was frequented by deer and birds, Ráma was filled with joy, and relinguished all grief on account of his evile

The foregoing narrative does not call for much Review of the foregoing narnemark Sumantia, the charioteer, seems to have foregoing intractional formula of Rama's been directed to conduct the exiles to the frontier Chitra-kuta. town of Stingavera; and this duty he accomplished, crossing the rivers Tamasá and Gomatí on the way At Sringavera he took his leave and returned to The exiles part Ayodhyá, whilst the exiles crossed to the southerly with Sumative of the frontier town of Sringabank of the Ganges, and proceeded due eastward to very the celebrated station at Prayaga At Prayaga the Garges to Garges to Prayaga the Garges to Prayaga and exiles crossed the river Jumna, and proceeded south-for Chitra-kuta ward into the country of Bundelkund, where they finally took up their abode on the hill Chitra-kúta; which is said to have abounded in game, fruit, honey, and other products of the jungle which were suitable for food

The worship paid by Sítá to the rivers Ganges worship of the and Jumná, and to the sacred fig tree, is well worthy Jumna, and the sacred fig tree, of notice It may be a relic of the old fetische by Sitá worship which undoubtedly prevailed in ancient India, and which, as such, will have to be considered hereafter; but still the picture of the faithful wife offering up prayers and vows on behalf of her beloved husband is ever regarded with deep admiration by the Hindús, and indeed the worship is

INDIA. PART IV Bráhman sot perhaps as largely practised by Hindú women in the present day as at any previous period.

tlements or hermitages, scattered amonest the aborisi ul population,

Another important circumstance connected with

Bráhman set tiements at the unction of the linnyú sod Gamers; at Homer; at the unction of the Uanges and Jumna and at Chitra-kuta.

Ráma's exile must also be duly noticed, namely, the assumed fact that a number of Brahmanical settlements, or hermitages, each under a distinguished sage, were scattered amongst the aboriginal popula tion beyond the frontier of Kosala. Notice has already been taken of two of these settlements much further to the eastward, in the narrative of Rama's expedition against the Rakshasas, namely, first, the hermitage at the junction of the Sarayu and Ganges rivers, which was famous as the spot where Siva was smitten by Kama, the Indian Cupid, with the arrows of love, and secondly, the hermitage of Viswamitra in the neighbourhood of Buxar which was famous as the spot where Vishnu, incarnate as a dwarf, took the three steps which terminated in In the present narrative of the overthrow of Bali Rama's exile two other Brahmanical settlements are described, namely, the hermitage of Bharadwaja at Prayaga, and the hermitage of Válmíki at Chitra Whether these hermitages did or did not exist in the days of Rama, is a question which can scarcely be settled definitely, but the tradition that Brahmanical settlements were formed in the midst of an aboriginal and hostile people is highly significant, and illustrates an important phase in the history of the Brahmans, namely the mode by which their influence was extended throughout India. subject, however, will be discussed hereafter

Question of whether the harmstures really existed in the time of poned.

CHAPTER X.

DEATH OF MAHÁRAJA DASARATHA.

The exiles having been settled down in quiet HISTORY OF residence on the hill of Chitra-kúta, the story of INDIA PART IV the Rámáyana once more reverts to the city of Division of the Ayodhyá; and the melancholy events are related story of the story of the which followed the return of Sumantra, and the Dasaratha into four distinct delivery of Ráma's dutiful message to the Mahá-scenes raja The narrative comprises four distinct scenes, namely.—

1st, Palace scene, including the conversation between the Maháraja and Kausalyá after the return of Sumantra with Ráma's message.

2nd, The death of the Maháraja at midnight 3rd, The morning scene without and within the

palace

4th, The summoning of the Council, and despatch of messengers to bring Bharata to Ayodhyá.

These events are highly suggestive of ancient The narrative as Hindú life, but demand no preliminary explanation, Ramuyana and the narrative, therefore, may be reproduced from the Rámáyana as follows—

Meantime the charioteer Sumantra had taken leave of 1st, Scene in the Raja Guha, and returned with a heavy heart to the joyless return of Sumantra to city of Ayodhyá. The people seeing him return without Ayodhyá.

Distress of the people the

palace, and the

distory of Rama filled the air with their eries, and he drove his chariet INDIA. , through the chief street, with his face covered, until he came near to the palace of Maharaja Dasaratha. Then Sumantra descended from his chariot, and passed through the seven enclosures of the palace, 1 and all the ladies of the Maharaja, seeing him return without Rams, were filled with anguish, and their bright eyes streamed with tears And Sumantra quickly entered the eighth enclosure of the palace, and beheld the wretched Maharma in the white house, wasted with grief on account of his son, and he approached the Maharara and bowed to his feet, and

delivered the message which had been entrusted to him

Sumantra de-livera Ráma a mourure.

Prestration of the Habirala.

Kanadya ro proaches the Mahiraja.

by Ráma. When the Maharaja heard the dutiful words of his eldest son, he fell down in a swoon and the Rani Kausalya, with the aid of Sumantra raised him up, and thus addressed him -"Arise, O Maharaja for no help can come out of this sorrow! O my lord, Kaikevi is not here and you need not fear to converse about Rama." Kausalya then began to heap bitter reproaches upon Dasaratha, saving - 'Who over abandoned a beloved and mnocent son after having engaged to install him in the Rail If you had promised to grant two boons to Kaikeyi why did you promise to give the Ray to Rama? If you exiled your son for fear of violating your word, why did you not fear to break the promise that you had made to your Counsellors to install Réma? Englaved in your old age by the love of a woman you break your promise either way by giving Rama the Raj you would have broken your promise to Kaikeyi, but by sending him into the jungle you have broken your promise to your Counsellors The oath given to a favourite wife, and the exile of Rams to the forest are crimes which I rank with the murder of an unborn infant. Happy is it for me that Karkevi did not solicit the death of Rama for you would have granted that also without hemtation Rams would have been seized by the strong arm of power

Pive courts or quadrangles are specified on a previous occasion. See eurs, p. 109

PART IV

like a victim bound by its owner for a sacrifice, for in this history of world the weak sink beneath the grasp of the strong, as elephants in the forest are seized in the grasp of hons Should Rama return after his exile is accomplished, I cannot expect that Bharata will abandon the Raj and the treasures, nor would Rama receive them at his hand If people first entertain their new friends at a funeral feast, and afterwards invite the Bráhmans, they will find that the Biáhmans will not look with pleasure even on amrita when it has been left by others Will Bráhmans sit down before other Bráhmans have finished their meat, and eat that of which they have eaten? Will an elder brother accept of a Ray which has been enjoyed by a younger brother? Will a tiger eat the prey which has been caught by another? No oblations, nor ghee, nor sacrificial articles, nor sacred kusa grass, nor sacrificial posts, are ever again employed in a new ceremony, and in like manner Rama will never look with pleasure on a Raj which resembles stale wine at a feast, or spoiled homa at a sacrifice Rama will no more endure such disrespect than a fierce tiger would suffer his tail to be pulled with impunity "2

The Maharaja, hearing this angry speech of Kausalya, The Maharaja implores the thus spoke to her —"O Kausalya, I entreat your forgive-forgiveness of Kausalya. ness with joined hands Tenderly affectionate toward your son, do not pour salt into my wounds! My heart is buisting with sorrow for my son, and your words are to me as The husband of a chaste wife, whether thunderbolts viituous or worthless, is her deity, her refuge, and the grand object of her veneration Pardon my transgression, O Rání, in excess of agony do I supplicate you Do not again wound me, who am already smitten and wounded by the gods O goddess, I know you to be wise, and acquainted with the different passions of men, let me not again hear these bitter reproaches from you!"

² This speech which has been put into the mouth of Kausalya contains several similes which may be regarded as so many inferential lessons in Brahmanical law The most important is that which refers to the especial claim of the Brahmans, which is still observed at all feasts, of being served before those of any other caste, and of being served all at one time

INDIA. (
PART IV

Knavilyà noknowledges her transtression in haring reproached her lord,

When Kausalya, ever affectionate towards her husband, heard those words of the afflicted Maharaja, she abandoned her distress on account of her son, and applying her join ed hands to his, she bowed her head even to his feet, and replied -"O Raja of Rajas, pardon my transgression! Through distress for my son, I have said what I ought not to have said. She who is supplicated by her husband with joined hands, and does not relent, is cursed both in this life and in the life to come Pardon, O Maharaja, this fault of a distressed woman, you are the lord and deity both of myself and Rama I know what is right, I know that you are acquainted with your duty, and are a speaker of truth and what I have spoken has been through my affliction on account of my son Grief destroys the under standing, and the memory, and the patience there is no enemy more destructive than grief The touch of fire may be borne, and the stroke of a dreadful weapon but, O Maharaja, the distress which arises from grief is not to be endured; even the sages when smitten with grief have sunk beneath the stroke These five days which have passed away since the departure of my son, are to me, by reason of my sorrow, even as a thousand years My grief for my exiled son increases like the waters of the Ganges after the departure of the cold season.

And, Lust surds of the Mahiral to Kauwilyi as mkinght.

whilst Kauselyń was thus speaking the day declined and the sun set and the Maháraja, composed by her words and wearied by reason of his mourning sunk into the arms of aleep. And in the middle of the night the Maháraja awoke weeping and terrified, and suid to his wife—"O Kauselyń, I am now giving up the ghost through grief for my son. My eyes are unable to see you so do you come near and touch me those men can perceive nothing who are departing to the mansions of Yama. Could Ráma once touch me and receive the Raj from me I might even yet live. O Kauselyń, I cannot behold you my eyes and memory are gone and the messengers of Yama are hasten sig me away. What affliction can exceed this, that when my soul is departing I cannot behold Rama. My grief dries up

my heart as the heat of the sun dries up pools of water HISTORY OF They are not men but gods who see the shining face of Ráma adorned with his beautiful ear-rings; and happy will they be who shall again behold his fiagrant face after he shall have returned from exile O Kausalyá, my heart is dying away, I am sinking into imbecility like the expiring light of a lamp which has been exhausted of its oil " While thus Death of the Maháraja lamenting, the eyes of Maháraja Dasaratha became fixed in death, and he gave up the ghost in the presence of Kausalya the mother of Ráma, and of Sumitrá, the mother of Lakshmana, and the two Ránis swooned away until the morning, and no one knew what had occurred

Now when the night had passed away, the bards and 3rd, Morning scene without eulogists assembled, according to their custom, at the palace and within the of the Maháraja And they sounded aloud the praises of Bards and eulogists praisthe Maháraja, and invoked the gods for blessings on his ing the Maháraja head, and the sound of these hymns and prayers spread through the whole palace, and louder than all was the noise of those who declared the great deeds of the Maháraja and clapped their hands in harmony The birds who were sleeping on the branches of the trees, or in the hedges, or on the roofs of the palace, were awakened at that mighty sound, and began to utter their cheeiful notes The Brah- Brahmans mans also filled the palace with the music of the Vedas, and vedas the sacred chaunting of the Vedic hymns The servants were servants, male and female, perassembled in great multitudes, the men-servants brought forming their morning duties water in golden jars mixed with the fragrant yellow sandal wood for the morning ablutions, whilst a number of chaste young damsels brought articles of food, and those for ornament, all prepared according to the ordinance, and all of excellent appearance and quality. After a while the sun arose, Appearance of the Maharaja and every one stood with great respect and attention, wait- anxiously exing for the coming of the Maharaja, and when they saw that he did not appear, they looked with anxiety one at the other and said -"Why does he not come forth?" Then the

ladies, who attended near the bed of the Mahana, approached to awaken him, and they touched his bed with becoming reverence, but even then they knew not what had

a INDIA. PART IV

chaunting the

INDIA. , PART IV Palace ladies

nistory or occurred. At length they saw that his eyes were fixed, and that his pulse had ceased to beat, and they began to tremble for his life They also saw that Kausalya and Sumitra, discripthat the overcome by distress, were lying in a swoon, their eves

Kaumba and humitre a akefrom their arroom. Lamentations of all the WORDSHI

h daul.

swollen with griof Then they wept with a loud voice, like that of female elephants when their leader has disappeared. and Kausalya and Sumitra awoke from their heavy slumber and scorng that the Maharaja was dead, they fell to the earth with lond cries Then Knikeyi and all the other Ranis came forward and filled the palace with their lamentations, and they all went and screamed, and anote themselves with their The Ministers hearing that the Maharaja had died during the night, hastoned to the chamber of death, and re-

moved the distressed and devoted Kausalya, who was em

The Mini ters hasten to the chamber of the dead Maharala.

Funeral cere-monies delayed.

bracing the lifeless body of her lord, and pouring bitter words upon the cruel and remorseless Kaikeyi funeral ceremonies could be performed at that time for the dead Maharnia, for all his four sons were dwelling at a distance from the city of Ayodhya. So the Ministers directed by the Brahmans would not burn the royal body, and they placed it in a bath of oil whilst all the Ranis wept aloud and cried -"Our lord is dead!' And the illustrious wives

Royal corpes presented in a light of oil.

of Dasaratha overwhelmed with sorrow, walked up and down as if bereft of their all and Ayodhya appeared as a widowed city like the sky without the sun or a night with out the stars and the sun having finished its course sud denly retired and darkness fell on all around. When that night had passed away in Ayodhya, and the

4th, Council of Brahmana and Chieftains con-Ministers.

sun had again risen the Ministers of the Raj called together an assembly of Brahmans and Chieftams and those re nowned sages and courtiers delivered their opinions in the presence of the chief and excellent priest Vanishtha as fol lows - The past night has been to us like a hundred years

gone with him and Bharata and Satrughna are dwelling in

priest

Address of the Distressed on account of the exiled Rams, the Maharaja has given up the ghost Dasaratha is now in heaven but none of all his sons remain in the city of Ayodhya Rama has departed to the forest and the illustrious Lakshmann has

Guivraja, the royal city of the Kaikeyas It is necessary this HISTORY OF day to appoint some one to be our Mahaiaja, that our PART IV widowed country may not fall into ruin In countries destitute of a Raja the rain-cloud ceases to pour forth its showers the immediate upon the earth, and the husbandman fears to sow his seed, of a Maharaja the sons and women of the deceased sovereign are under no scription of a scription subjection, no man is secure of his wealth, nor even of his out a Maharaja life, all becomes anarchy, no councils are held, the pleasant houses and gardens are destroyed by the dissolute, the Bráhmans make no offerings, the sacrificing Bráhmans refuse to give the others their share of the sacrificial fees, the glad leaders of the sacred song and dance cease to exalt the fame of the Raja by their social and joyous assemblies, disputants are no longer gratified with pleasing discussions, renowned orators are no longer surrounded with applauding audiences, young damsels adorned with gold do not flock to the gardens in the evening for the sake of amusement, rich men, even when well-guarded, are unable to sleep with their doors open, husbandmen and those who attend cattle are unable to enjoy repose, young men and maidens can no longer repair in swift chariots to the grassy plains, elephants adorned with bells can no longer walk at large on the high roads, those who are joyfully practising with the sword and bow, the mace and the spear, are no longer to be heard, merchants travelling to distant places cannot carry their goods in safety along the high-way, the holy and subdued sage goes not out of his house meditating with his mind fixed upon the all-pervading spirit, soldiers cannot overcome their enemies in war, the people do not assemble in rich attire, and ride on chariots, or on excellent horses, men learned in the Sastias are not found conversing with each other in the roads and gardens, garlands of jewels, and portions of choice viands, are no longer offered to the gods O Vasishtha, a Raj without a Raja is like a river vasishtha implored to apwithout water, a forest without vegetation, or a cow without point a successor to the Raja a keeper; and men mutually devour one another like the fishes of the sea O chief of the twice born, this day our Raja has departed to the mansions of Indra, and our Raj is

HISTORY OF becoming a wilderness, do you appoint another Prince to be Raja, a son of the family of Ikshwaku." PART IV

Vasishtha dospriches messengers t bring Jiburata from the city of the

The sage Vasishtha having heard these words replied thus to the Counsellors, the Brahmans, and all the friends of the deceased Maharaja - 'As Bharata to whom the Ray is given, remains at ease with his brother Satrughna in the house of his grandfather, Aswapati, speedily send swift messengers to bring the two brothers hither Why look ve on the ground?" All present then replied to Vasishtha -Mretkenstothe "Lot messongers be sent!" Vasishtha then appointed cortain messengers and said to them -"Attend to what it becomes you to do Go with all speed on swift horses to the royal city of Girivraja, and dismissing all signs of grief.

DESCRIPTION.

speak thus to Bharata -" Vasishtha the priest, and all the Counsellors, send to you salutations of peace and entreat you to hasten without delay to the city of Ayodhya But do not inform Bharata that Rama is in exile that the Maharaja is dead, and that the royal race is ruined by this woman Knikeyi Bring out of the treasury with all speed the excel lent apparol and lewels for the now Raja and then depart for the abode of Bharata ' Then the messengers being provided with victuals for the journey mounted their horses and going by the way of the river Malini, they crossed the Ganges at Hastmapur and proceeded through the country of Panchala and at length approached the excellent city of

Departure of the mossengers.

Review of the foregoing tradouth of Maháraja Demrathe

Example and Example of the dualogue between the Maharaja and Kamulya.

Resignation of Langely L

The foregoing narrative of the death of the Maharaja, and of the events which immediately preceded it and followed after it, contains some valu able illustrations of ancient Hindú life and manners. The dialogue between the Maharaja and Kausalya is perhaps too much exaggerated for modern tastes, but yet the touching resignation of the mother of Ráma, and her self reproach at having used bitter words towards her husband, is highly significant of the perfect subordination which is expected to be

Grayraja which is the royal city of the Kaikevas

displayed by Hindú wives to their husbands The history of description of the death of the Maháraja is, however, exquisitely true to human nature The old Picture of the sovereign, bowed down by deep sorrow, wakes up at dying sovereign, midnight weeping and terrified, and with a certain presentment that his last hour has arrived. eyes are dim with approaching death, and he begs his wife to touch him as he cannot see her, and in this manner he feels his soul dying out of his body, until he at last gives up the ghost, and the timid surviving women swoon away until the morning.3

The description of the palace at sunrise, when Picturesque seem at the death of the Maháraja is still a secret confined palace on the morning follow to a single chamber, is graphic in the extreme. The the Maháraja bands and eulogists are there, all sounding the praises

PART IV

³ There is a curious episode in the original, in which Dasaratha declared that all his misfortunes had arisen from his having been cursed by a pious recluse whose son he had accidentally slain. The story is told at considerable length, but the main points are comprised in the following extract from the Adhyatma Ramayana -"Being in his younger days fond of hunting, the Maharaja went one night to the side of a pond, where the sage Serwan was procuring water Serwan attended on his fither and mother with the purest affection Both parents were blind, and Serwan was in the habit of placing each of them in a separate basket, and slinging them across his shoulders, and in this fashion he conveyed them to all the places of worship then existing in the world On the present oceasion his parents had complained of thirst, and Serwan had slung the baskets over the branch of a tree and gone down to the pond with a vessel to procure water The Maharaja, hearing the footsteps, thought it must be a deer, and shooting an arrow in the darkness towards the sound, it pierced the breast of Serwan, who thereupon fell to the ground The Maharaja, perceiving he had shot a man, hurried to the spot and was at once thrown into the deepest affliction however, said — Be not distressed, O Maharaja, I am a Vaisya, and not a Brahman, so that the hemous sin of the murder of a Brahman will not fall upon thy My parents, however, have performed sundry religious observances, and should their anger be raised against thee, they would reduce thee to ashes them first a little water to allay their thirst, and then address them with humility and respect. The Maharaja then drew out the arrow and Serwan expired Maharaja then did as he was directed, and explained the circumstances to the bereaved parents, and expressed his deep contrition. At the request of the parents he then collected wood for the funeral pile, and they then sat upon it and, directing the Maharaja to fire it, were consumed with their son Before this was accomplished, however, the old man uttered the malediction that he, like them, would die out of sorrow for the loss of a son "

INDIA.

mistory or of the Maharaja, in order that at the moment of awakening his ears may be greeted with pleasant The birds on the roofs of the palace, and on the branches of the neighbouring trees, are pouring forth their cheerful notes. The Brahmans are said to be chaunting Vedic hymns Meantime, the servants are engaged in their customary morning The men are bringing in lars of water, and the women are ready with the light food, and the articles of decoration, which are required upon awakening Suddenly a wild cry of lamentation is heard from the inner apartments, and very speedily it is known that the Maharaja is dead Another commotion soon prevails throughout the The Ministers assemble and take the

Assembling of the Ministers.

A day of dark

necessary steps for preserving the body of the sovereign, until the funeral rites can be performed by one of the sons, who at that moment are all absent from the city of Ayodhyu. But otherwise the scene is one of weeping and desolation, and the author of the Ramayana indulges in the poetical license of declaring that the sun became suddenly eclipsed, and that darkness prevailed throughout the melancholy day which followed the decease of the Maháraia.

'matitutional involved a th conven-ing of the Council

On the second day, the Council was summoned, in accordance with those constitutional forms of which many traces are observable in both the Maha Bhárata and Rámáyana. The proceedings are so intelligible as scarcely to call for remark. greatest possible stress is laid upon the fact that the Raj was without a Raja, and upon this point the author has given wings to his imagination, and described the desolation of a country without a

Atress laid upon the importance of immediately ppointing a

sovereign in language which could scarcely have history of found expression amongst the Counsellors them- Part IV selves Meantime the claims of Ráma are ignored. Claims of Ráma His exile is accepted as a disqualification, and messengers are sent to bring Bharata, the son of Kaikeyí, who was nominated by the Maháraja to succeed to the Raj.

PART IV

mistom or daughter Karkeyi blessed with an excellent son. Give my 1YDIL blessing to your mother, and bow down at her feet Salute also your father and the priest Vasishtha, and the other

excellent Brahmans, and give my blessings to the two great archers, your brothers Rama and Lakshmana" Present at en Raja Aswapati then gave to Bharata excellent elephants, it illustrates variegated woollen cloths, deer skins and other presents, he also gave him certain large dogs, brought up in the inner apartments of the palace, which were as strong and ferocious as tigers, and well armed with teeth, together with twenty two thousand pieces of gold. The Raja also appointed chosen Counsellors to attend him. But Bhorata was in no way elated at the sight of these riches for his mind was filled with fear on account of his dream, and because of the great laste of the messengers in coming from Ayodhya Bharata then mounted the full wheeled chariot together

Reven dava journey of Rharata and Ratruchus to the city f Ayothys.

with his brother Satrughna, and setting his face towards the east, he departed out of the palace of the Raja fol lowed by hundreds of cattle kine asses, and servants, guarded by an army and attended by the Counsellors of his grandfather When seven nights had been passed upon the road, Bharata beheld the city of Ayodhya and he said to his brother - O Satrughna, this is Ayodhya, but it excites no pleasure in me I do not hear the noise of the men and women nor see the people sporting about in the gardens To-day the city appears to me like a wilderness Thear not the voices of the joyful birds and beasts nor the glad sounds of the drum and the tabor I see portentous signs and tokens and my heart sinks within me" fearing evil. Bharata entered the city and the people who were sitting at the gate inquired after his welfare and rose to salute him and he spoke again to his brother, saying -O Satrughna, my heart is full of apprehension All the appearances which portend the death of Rajas I behold

Bharata sur-prise at the desolat state of the city

Bharafa supects that his father is dead.

here The houses of my kinsmen are not cleansed, and the doors are open I perceive no signs of enjoyment no sacri Picture of the popular sorrow fices and no incense and the people seem to be bereft of all cheerfulness The temples of the gods are deserted and history or their courts are unswept. The images of the gods, the INDIA PART IV places of sacrifice, and the shops where garlands are sold, are all neglected and desolate. The bankers and merchants appear dejected, as if in pain at the stagnation of trade. The birds which inhabit the temples and sacred groves appear to be wretched. I behold the people of the city, men and women, their eyes filled with tears, absorbed in thought, and wasted with grief" So saying, and filled. with anguish, Bhaiata entered with a downcast countenance the palace of the Maharara

When Bharata saw that his father the Maháraja was not and, some bein the palace, he went to the apartments of his mother and his mother Kaikeyí, and kissed her feet Kaikeyí, seeing him returned after his long absence, rose with glad heart, and kissed his head, and clasped him to her bosom, and said —"How Kaikevi's affectionate admany nights have passed since you left the house of your dress to Bharata. grandfather? Are you not wearied with the speed of your coming? Is your grandfather in health and prosperity, and is your uncle well? 'Tell me, O son, all the pleasures you have enjoyed during your visit!" Bharata replied -"O Bharata's reply mother, this is the seventh night since I left the house of my grandfather My grandfather and uncle are both well, the wealth which they gave me as presents are on the road, for the beasts were weary, and I came on before But, O my mother, the family of Ikshwaku wears not the face of cheerfulness, and I cannot find the Maharaja Is he at the house of my chief mother Kausalyá?" Then Kaikeyí related to Kaikeyí explains him the unwelcome news, as though it had been glad that the Maharaja is tidings She said —"That which is the lot of all creadead" tures has befallen your magnanimous father!" At these Bharata's grief words the pious and pure Bharata instantly fell to the ground in an agony of grief, and he wept very bitterly and covered his face with his garment / Kaikeyí raised him up, saying -"O Prince, why are you prostrate? The pious, who like you are honoured in the assembly, should not give way to grief" Bharata, filled with sorrow, replied thus -"I was joyful when I asked leave of my grandfather to

HISTORY OF roturn to Ayodhya, for I thought that the Maharan desired INDIA.

FART to install Rama and perform a sacrifice; but suddenly

to install Rama and perform a sacrifice; but suddenly deprived of the sight of my father, my soul is torn with anguish O mother, by what disease was the Maharaja carried away! Happy are Rama and the others who have performed his funeral rites! If the great and renowned Maharaja knew of my return, would he not kiss me, gently bowing his head? Would he not with his soft hand have cleaned my face from the dust? But where is Rama, my clder brother, who has now become my father?"

Kaikeyi, asked thus particularly, related the mournful

Kalkeyi informs Ilbarata of the exile of Rams.

story as though it had been pleasant news She said -"Rama has undertaken a long residence in the jungle, and has gone with Sita to the wilderness of Dandaks, and Lakshmana has followed him" Hearing these words, Bharata was greatly alarmed on account of his brother, and concorned for the glory of his family, and he rephed -"What! Has Rama taken away the wealth of a Brahman! Has he injured a poor man who is worthy and innocent? Or has he fixed his mind upon the wife of another? Wherefore is he exiled to the wilderness of Dandaka like one who has killed a Brahman?' Then the feeble Kaikeyi, vainly estoeming horself as able and wise, thus addressed the mag nammons Bharata - 'No Brahman has been deprived of his wealth by Rams no poor man worthy and innocent, has been injured by him and never has he fixed his eye upon the wife of another But when I heard, my son that the Maharaja proposed to install Rama in the Raj, I requested him to give the Raj to you, and to send Rama into exile, and your father, having formerly made me a promise to grant whatever I desired, did according to my request The renowned Dasaratha has now resigned his breath, and royalty is to be sustained by you For your sake have I done all this O my son, this is not a time to greeve the city and Raj are now yours; and when you have performed the funeral rites for the dead Maharaja, you will be quickly

installed in the Raj by Vasishtha and the Chiefs of the

Ilharata demands the reason.

Kalkeri er plains her intractes, and entroats him to perform the funeral rates and take the Raj.

Bráhmans.

When Bharata heard of the death of his father and the history or exile of his two biethien, he was deeply afflicted, and . INDIA PART IV said :—"What will a Raj avail me who am mortally wounded Bharita bitwith grief? Me, who am bereft of a father, and of a terly reproaches his mother brother equal to a father? You have added affliction to affliction, as if you had rubbed salt upon my wounds You have placed the Mahanan among departed souls, and the exiled Rama among the devotees of the forest. Are you come lither for the extinction of the family, like the darkness which destroys the universe? My father, the Maháraja, who suspected no one, has embraced burning coals, and met his death through you! O you, who are bent upon evil! through your infatuation has happiness been taken away from this family! Wherefore is my father destroyed? Wherefore is Rama exiled? The pious and excellent Rama Proclaims the has never acted improperly towards you, viewing you as and declares his entitled to the highest respect, he has ever treated you as a to the Raj son should treat a mother. In like manner my eldest mother, the prudent Kausalyá, has ever acted towards you as a sister How can' I ever govern the Raj, now that I am deprived of Ráma and Lakshmana? The Maháraja ever reposed all lus confidence in Rúma, even as the sun iests on Mount Meru The eldest among the sons of a Raja is ever anointed to the Raj, and this is the rule amongst all Rajas, and particularly among those of the race of Ikshwaku But I will bring back Ráma from the wilderness of Dandaka I will bring from the forest the darling of the people of Ayodhyá" Thus speaking, the illustrious Bharata His deep afficroared aloud, like a lion in the caves of Mandara, and he fell upon the ground breathing like a serpent, his eyes red with sorrow, and his ornaments shaken from his body.

Meanwhile, Satrughna, the younger brother of Ráma, 4th, Scene between Sahad been informed of all that had occurred, and he spoke trughnamed the out his indignation in hot words, when suddenly there thank. appeared at the eastern gate of the palace the wicked nurse sudden appearance of the Manthará, who had caused Kaikeyí to request the exile of wicked nurse. Ráma. This deformed old woman was adorned with glittering ornaments, and perfumed with sandal and aloes wood,

HISTORY OF and arrayed in costly garments, and she had small bells tied on with parts coloured ribbons, and resembled an elephant 71 TEL I

in its timppings. The porter at the gate, seeing this wicked and deformed slave, instantly seized her, and said to Satrughna -"This is that cruel wrotch through whom

Extraction falls upon Manthard, and draws her Into the hallent and threatens to alay ber

Rama is gone to the forest, and your father has resigned his life, do to her according to your will." Satrughna was then filled with rage, and he seized Manthara by the neck. and throw her upon the ground, and dragged her along the earth, and he said to the other women in the mner apartments -"This contemptible wretch, the cause of the troubles of my father and my brothren, I will send to the mansions of Yama!" The aged slave, being thus threat ened, set up a loud cry, and all the women of the palace were greatly distressed and entreated Satruchua not to kill her But the eyes of Satrughna were red with wrath and, he dragged her along the ground luther and thither, while all her trankets and jewels were scattered on the floor At length he drow her with great fury into the presence of Knikeyi and poured forth bitter reproaches, and Knikeyi was filled with torror and fled for safety to her son Bharata. And Bharata said to his brother Satrughas -"Among all plains to hun
the rull of till- creatures women are those who are not to be killed Desist, therefore, I pray you! I would myself kill the wicked Knikeyi were it not that the pious Rama would forsake me as a matricide Restrain your rage and she will be

Rharata ex ing a woman.

this deformed creature has been killed, he will never con Satrughna re-leases Man thars. verse more with me or you' So Satrughna listened to the counsel of Bharata and restrained his anger and released Manthara and she went away full of alarm, and took refuge

šth, Scene between Blunata and Katrughna, and Katrughna, and mother of Rama. Kaumlya re-

proaches Bha-

inte.

at the feet of her mistress Kaikevi Bharata and his brother Satrughna then went afflicted and weeping to the apartment of the distressed Kausalya and the excellent Kausalya, prostrate with angulah spoke thus to Bharata - 'The Raj now belongs to you who are so dearrous of the royal dignity easily obtained by the cruel deed of Kaikeyi! The guiltless Bharata was pained with

destroyed by her own deeds. If the pions Rams hears that

these reproaches, as if a tumour had been opened with a history or knife, and he fell at her feet, and bewailed himself in many ways, and thus replied to Kausalyá -"O excellentone, why do you reproach me who am guiltless and even ignorant of this matter? Know that my affection towards Bharata declares his loyal Rama is great and firm. If I have ever consented to the attachment to Rama. exile of the renowned Ráma, may I become the messenger of the wicked May I kick my foot against a sleeping cow May all the injustice of a master, who withholds the wages of his servant, be imputed to me May the guilt of those, who are traitors to a virtuous Raja, fall upon me May the guilt of that Raja, who takes the sixth part of the harvest without protecting his subjects, fall upon me guilt of those, who withhold the sacrificial fees which threy have promised to the devotees, fall upon me May the guilt of those cowards, who will not face the enemy upon the field, fall upon me May the guilt of those who pervert the Sastias, fall upon me May the guilt of those magistrates, who unjustly favour one party, fall upon me May the guilt of him, who gives no gifts on the pure days of Ashara, Kartika, and Magha, fall upon me May I eat sweetmeats alone in my own house, surrounded by my children, wives, and servants May I die childless, without having married a wife of my own caste, and without having performed a virtuous action May I support my family by selling wine, flesh, non, or poison May I be taken by enemies in the heat of battle, and be killed when about to fly May I wander about with a skull in my hand, covered with an old dirty cloth, and begging my subsistence like a fool May I be given up to liquor, women, and gaming May I never have my mind set on right things May I always practise that which is wrong, and present all my gifts to improper per-May my wealth be destroyed by robbers incur the guilt of one who sleeps both at the rising and at the setting of the sun, or of one who sets fire to the property of another, or who commits adultery, or betrays a

¹ This is a curious simile, but tumours are not unfrequent in India, and are extremely painful

INDIA PART IV

HISTORY OF friend May I nover serve the gods, or my ancestors, or my immediate parents May I speedily fall from the heaven of the righteous, and lose the ment of all the good deeds I may have performed May I be poor, old, and diseased, and

Pharata com forts Kaussirk

have a large family to support May I be decentful, profligate, impure, and the companion of those who constantly riot in vile pleasures May I destroy the articles designed as a grift for a Brahman May I milk a cow which has a young calf" Bharata, having thus comforted Kausalya, fell down in distress; and Kausalya embraced him who loved

Examerated. references to Rharata affre-tion for Rama.

much exaggeration in reference to Bharata's affection for Rama, that it may be dismissed with little consideration His dream that his father was dead, and the presentment of evil which troubled him on

lus return to Ayodhya, are all in accordance with

The foregoing narrative is characterized by so

his older brother, and wept aloud

Hinda ideas as regards dreams and presenti

Exercised representation of Bharata's wrath scainet

Hindú ideas, but have almost grown out of date in more enlightened countries His wrath against his mother Karkevi is carried beyond all bounds, and is altogether unnatural, especially when he declares to his brother Satrughna that he would have slain her, only in that case he feared Rama would

ler herroma atructina s restment of Manthart

Satrughna's conduct forsako him as a matricide. towards the nurse Manthará may perhaps have some foundation in fact, but if so, his freatment of the old woman was savage and cowardly, and merited a far severer reproof than was administered by his brother Bharata.

CHAPTER XII.

TUNERAL RITES FOR THE MAHÁRAJA.

The question of the succession was thus virtually settled by the refusal of Bharata to supplant Ráma; but before any further steps could be taken for inducing Bharata to change his mind, or for appointion of the other brothers to the throne, it was halfaraja Dasanecessary that Bharata, being present on the spot, should perform the funeral rites for the deceased Maháraja. The description of these ceremonies is Ancient date of the funeration, as it evidently refers to an ancient monies period in Hindú history, when animal sacrifices were still largely in vogue; but the narrative requires no preliminary explanation, and may now be related as follows:—

After this Vasishtha the sage addressed Bharata as vasishtha re-

After this Vasishtha the sage addressed Bharata as vasishtha refollows—"The man who cannot restrain himself under to perform the misfortune is without wisdom, but that man is regarded as the Maharaja truly wise who attends to his duties whilst under affliction. It becomes you, therefore, to restrain your grief and shake off distress, and set yourself to perform the funeral rites of your father" Bharata replied—"O sage, how can the Bharata's reply Raj devolve on me while Ráma is living? But take me whither my father lies, and I with you will perform his obseques" All the Counsellors of the deceased Maháraja, Procession to the chamber of the place where lay the body of the Maháraja, and all the Ránís of Dasaratha went in like manner to behold the

PART IS

mistory or remains of their deceased lord; and Bharata filled the ar with his lamontations, whilst all the women wept aloud. The two excellent sages, Vasishtha and Jáváli, then said to Bharata -"O wiso Bharata, grieve not for the departed He is no longer an object for grief, and too many tears from his friends may bring him down from that heaven to which he has gone Rise, therefore, and cast aside your sorrow, and perform the funeral rites according to the ordinance" Then Bharata directed the Counsellors of his father to bring all the articles that were necessary for the funeral coromonies, and he passed the whole of that night

conversing with the Counsellors and priests of his father,

Proporations throughout the night.

Rharata hulled t sunrise as the Maharaja but declines the dimity

and the night appeared to him as though it had been lengthened out to a hundred quarters. When it was morn ing the onlogists and bards, whose duty it was to awaken the sleeping sovereign, began with melodious voices to utter the praises of Bharata and the kettle-drums, and the shrill shell, and the flute and the loud trumpet filled the palace with their sounds. But Bharata was disquested thereby, and forbade the exhibitating sounds, saving -'I am not the Rais !"

Grand a seembly in the Council hall.

Then the sage Vasishtha, ominent in the knowledge of the Vedas desired to consult with Bharata on what was proper to be done and accompanied by Bharata, he entered the Council hall which was adorned with a hundred golden pillars, and with geins wrought in various devices, as Vrihaspati accompanied by Indra, enters the assembly of Having taken their seats on a carpet orns mented with jewels and overshadowed with a splendid canopy, Vasishtha caused all the Counsellors to be sum : moned, and all the chief servants of the Maharaja. A large multitude of citizens also came together from all quarters to see the young Princes and beholding Bharata, with the priest Vanishtha in the assembly, they shouted for joy as if they had seen Dasaratha himself The sun being now risen, Vasishtha thus addressed Bharata and the Counsellors -

Accismations in favour of Bha rate.

ares that all is realy for the fitneral ocro Threnies

¹ Vrihaspati was the priest and preceptor of the gods. Here Vasishthe is compared to Vrihameti and Bharata to Indra-

Part IV

"The principal citizens are here present with the articles history of necessary for the funeral ceremonies of the Maharana. Arise, O Bharata, and perform the rites according to the ordinance. The sacrificing priests of your father, well versed in the Vedas and Vedángas, have brought lither the sacred fire, and are standing here with Jáváli at their head. The servants have already been sent on with the fragrant woods collected for the funeral pile, and are now expecting us Jars of glice, and oil, and wine, are all picpared, and so too are the chaplets of sweet-smelling flowers, the sweet ointment, the perfumes, the incense, and the aloes. The litter for your father is also ready, adorned with jewels. Place, therefore, the body of the Maharaja upon the litter, and speedily carry him to the place of burning"

Meanwhile the dead body of the Maharaja had been Adornment of adorned according to the precepts in the Sastias, and the royal corpse wrapped in cloth of the finest description. And Bharata and Satrughna, with loud lamontations, placed the body of The body placed on the litter the Mahanja on the litter, and threw the garlands over it, and spinkled it with incense of the best kind, and went forward, repeatedly exclaiming -"O Maháraja, where art thou gone?" The royal servants, commanded by Vasish-Procession from the place of burntha, took up the litter, and a great procession moved on place of burning towards the place of burning First went the eulogists, The eulogists, bards, and musicians, chaunting in melancholy tones the bards, and musicians praises of the deceased Maháraja Next walked all the The royal royal widows, with their black hair falling dishevelled over their shoulders, filling the air with their shrieks and screams Then came the royal servants bearing the litter, The royal ser-whilst Bharata and Satrughna took hold of the litter and the litter followed it weeping Other royal servants carried the Bharata and Satrughna. ensigns of royalty, the white umbrella over the litter, the The ensigns of royalty jewelled chámara to wave over the dead Maháraja, and the sacred fire, brightly flaming, which had been daily fed by Jáváli and the Bráhmans After them came many The chariots of chariots filled with gold and jewels, which the servants gold and jewels, scattered amongst the multitude that had gathered together,

History of as funeral gifts of the Maharaja, and all the people of the city of Ayodhya went out with their wives and daughters, PART IV and followed the remains of the Maharana,

The people of the city The piace of luming.

When they came to the bank of the river Saraya, where no man dwelt, and which was covered with green grass, they

The tuneral pile raised the funeral pile of the Maharaja with fragrant woods, and the friends of the deceased sovereign took the body

The body on the with distressed minds, and laid it upon the pile The serifices of Brahmans then placed the sacrificial vessels upon the pile, and they put fire to the sacrifice, and repeated the mantras

Excrincial ac ticks cast on the pile.

in their minds, and took up the sacrificial ladles to pour clarified butter thereon Then the Brahmans cleansed all the sacrificial vessels, and east them on the pile, and also the ladles, and the rings of the sacrificial posts, and the wooden mortar and pestle, and the pieces of wood by which the fire was produced, which were all perfectly pure. And

Farrifles of an enimal

they took a purified beast, which had been consecrated by the proper formulas, and slew it and threw it on the funeral pile And they threw boiled rice on all sides of the royal body, and they made a farrow round about the place where the pile was erected according to the ordinance, and they

Rody covered with rice. Secrifice of the cow and call.

offered the cow with her calf, and scattered ghee, oil, and flesh on all sides.

Bharata fires the blic.

After this, Bharats and his friends set fire to the pile, and the fire instantly blazed up and consumed the body of the Maharaja. Thus the Maharaja, consecrated by his spiritual toachers, went to the blasful abodes of those who perform mentorious deeds and the widows seeing the blazing pile, renewed their shrieks and screams, and the thousands of citizens burst out with lamentations, together with the friends and sons of the Maharaja exclaiming --

Lamentations of the widows and citizens.

Prostration of Bharata,

"O great protector, O sovereign of the earth, why have you departed and left us helpless here?' And Bharata walked round the pile, and staggered like one who had drank ; poison, and bowing at the feet of his father, he tried to prostrate himself, but fell to the earth and his friends took hold of him tenderly, and raised him up and when he saw

the fire kindling round every part of his father's body, he history or threw up his arms and lamented aloud, saying -"O my father, since you have gone to heaven, and Ráma is gone to the forest, I have no wish to live, and I will enter the fire I will not return to the empty city which is bereft of my father and my brother, but I will perish on the funeral pile." Then the sage Vasishtha said to Bharata —" Everything in Vasishtha conthis world is ever attended with pain and pleasure What is soles Bharata. to be will come to pass, and it is not therefore becoming of you The death of everything that is born, and the reproduction of everything that dies, must of necessity take place; and it is improper for you to bemoan what cannot be prevented "

PART IV

Bharata and Satrughna then wiped away their tears, and Rite of sprinkwere directed by the Counsellois to perform the funeral the soul of the libations of water for the refreshing of the soul of the deceased Maháraja They proceeded with all their friends to the pure and sacred river Sarayú, which is frequented by the great sages, and there having bathed in the stream, Bharata poured water with the palm of his hands in memory of his father, and refreshed the soul of the Mahá-Thus having performed the rite of fire and Return to the raja in heaven the rite of water, the mourners all returned to the city of city of Ayodhya Ayodhya And the city was full of distressed persons, and resounded with the cries of the wretched, and its courts and streets were empty, and the bazaars were destitute of Thus the afflicted Bharata, surrounded by his kinsfolk, entered the palace of his father, which, bereft of the Maháraja, was overspread with gloom

Maharaja.

After this, Bhárata spread a mat of kusa grass and lay Ten days of thereon until the tenth day of his father's death, and on the mourning on a mourning on a tenth day of the mourning he purified himself according to grass the ordinance, and on the twelfth day he performed the graddha per-Sráddha, and offered cakes and other articles of food to the twelfth day soul of his deceased father, and gave abundance of provisions to the Bráhmans Bharata also gave to the Bráhmans, as funeral gifts, very many goats and multitudes

PART 11 Purification of the thirteenth

day

mistory or of cows, and many male and female slaves, and much silver, and horses, and chariots. Then on the thirteenth day, at early dawn, the mighty Bharata returned again to the bank of the Sarayu for the purpose of parifice tion, and scoing the place where the body of his father had been consumed, strowed with ashes and burnt bones, he broke out afresh into lamentation The excellent and wase

Describerations into the river

Vasishtha, the priest of Dasaratha, then said to Bharata -" This, O Prince, is the thirteenth day since the death of your father Do you collect the bones which now remain. and throw them into the river" And Bharata and Satrughna did so, and thus finished the funeral rites of their deceased father

Faneral rites completed,

Resiew of the foresolur narrative of the burning of the rosal corper

Picture of the funeral procesatom.

The foregoing description of the burning of the royal corpse furnishes a graphic picture of the funeral rites which were performed in honour of a deceased sovereign. The procession from the palace of the dead Maharaja to the desolate place of burn ing is singularly suggestive" In front were the bards, culogists, and musicians, filling the air with Next followed the widows with melancholy strains dishovelled hair, shricking and screaming After them, the royal corpse was carried upon a litter sur rounded by the ensigns of sovereignty the umbrells and the chamers Lastly followed the chariots from which the servants of the deceased Maharaja scat tered the funeral gifts, and which appear to have been surrounded by the whole body of citizens.

Remaining cere-monies will per formed by the Hindox.

The sacrifice of a cow and her calf, probably for Becruice of a cow and the cost and control in successful the purposes of feasting, is an ancient rite which has an ancient rite which has long fallen into disuse, but in other respects, the ceremonies are much the same as those which are The funeral pile is performed in the present day

At marriage coremonies a cow and her calf are still always present, and probably in ancient times were merificed for the purposes of an entertainment.

set on fire by the son, or nearest kinsman, of the HISTORY OF deceased; and after the burning is over, the mourners bathe in the river for the purposes of purification, and then sprinkle water to refresh the soul of the dead The days of mourning and the performance of a Siáddha are still observed in the manner described

CHAPTER XIII

BHARATA'S VISIT TO RAMA

On the thirteenth day after the burning, the III TORY OF INDIA time of purification and mourning seems to have PART IL Thirtem dured been accomplished, and on the fourteenth day a mournium beween the barn- great Council was held at Ayodhya, at which Bha ine of the royal rata was formally requested to accept the Ray Council at which liburata rata, however, again declined the throne, declaring declines the Itaj in favour of that it belonged of right to Rama, and announcing his intention of proceeding into the wilderness and

Chitra Lut

ınstallıng Ráma as Raja of Kosala. The narrative of Bharata's journey from Avod nest followed The nerrative of Bharata's journey from Ayed by library is a big learney from by a to the hill of Chitra kuta, where Rama was resid ing, is exceedingly interesting and curious. Bharata was accompanied by his army and apparently by a large caravan of people, as well as by his mothers and Counsellors, and he followed precisely the same route which had been taken by Ráma himself when In the first instance a new road going into exile was constructed through the jungle, by which Bha rata proceeded to the frontier town at Sringavera. On arriving at Sringavera, he had a curious interview with the Bhil Raja, and then crossed the Ganges, and proceeded to the hermitage of Bharadwaja at Prayága. Here the holy sage entertained Bharata, and all the army and people who accompanied him,

in a most extravagant fashion; and the description HISTORY OF of this feast will demand special consideration here- PART IV From Prayága the party proceeded across the Jumná river, and thence marched towards Chitra-kúta, where they ultimately discovered the residence of Ráma

The narrative of these transactions comprises the Eight events in the narrative of eight following incidents —

1st, The great Council held at Ayodhyá, at which Bharata formally declined to accept the Raj, and announced his intention of going into the jungle and installing Ráma

2nd, The construction of a great road through the jungle.

3rd, March from Ayodhyá to Sringavera

4th, Proceedings of Raja Guha on seeing Bharata's army encamped at Sringavera.

5th, Passage of the river Ganges

6th, March along the southern bank of the Ganges towards Prayága

7th, Grand entertainment given by Bharadwája to the army and people of Bharata

8th, Passage of the Jumná and journey to Chitra-kúta

The story of these circumstances, as recorded in The narrative the Ramáyána, is as follows —

Now on the morning of the fourteenth day, when the 1st, Council time for mourning was over, a great Council was held in the rata requested to become Raja. Court hall of the royal palace, and when all the Counsellors had gathered together, they thus spoke to Bharata -"Our most venerated sovereign, Maháraja Dasaratha, havmg sent his eldest son Ráma, together with Lakshmana, to the great forest, has now departed to the mansions of Indra We therefore pray you, O illustrious Prince, to become this day our Raja; for as long as you delay accepting this office,

LART IT

mistony or our Raj is without a head O' descendant of Ikslyraka, all innia. the articles for the installation are now ready, and your kinsmen and all orders of mon look up to you Accept

Mhorata ne I all set perior claim of

therefore, O Bharata, the Raj which has so long pertained to your paternal ancestors, and cause yourself to be installed Raja, and become the protector of us all." The illustrious Bharata, who was now purified, walked round all the jars designed for the installation, and thus addressed the Coun cil -" O excellent men, it is improper for you to address me thus In our family the Ray has over been esteemed the inheritance of the oldest son and it is right that my elder brother Rama should become your Raja and that I should reside fourteen years in the forest Therefore prepare a large army

Announces bis Amounces his intention foro-resing to the juncte and lu-stalling Rima in the Ital.

and I will fetch my clder brother Rama from the wilderness Preceded by all the sacrod articles requisite for the installation, I will go to the forest and there install Rame, and he shall be your Rais. Let the rough roads be made smooth by the proper artisans and let pioneers go forward and ex

the people.

Arctamations of plore the difficulties of the way" Then all the people were filled with joy, and replied to Bharata in these auspicious words - 'May the goddess of prosperity even Lakshmi, over attend you who are thus desirons of giving the Raj to your elder brother" And bug tears of joy fell from the eyes of Bharata and the glad Counsellors dismissed their grief and said to him .- 'O chief of men your devoted serv ants, the artisans, are preparing the road at your command.

Ind. Overtroetion fagrest road through the jungle.

Now when it was fully known that Bharata was deter mined to bring back his brother Rama, and install him in the Ral, a mighty crowd of mechanics and labourers of all descriptions were sent forward to prepare the way for Bharate through the great wilderness. There were men acquamted with the ways frequented by former travellers, accompanied by strong men who were diggers of the ground, wheelwrights carpenters, pioneers, hewers of trees, workers of bamboos cooks and confectioners, and the vest multitude moved along with great haste for this 10y ous purpose, resembling the sea at a spring tide. Some · through the

Labourers em plured.

Clearing of

began to form the highway, cutting through trees, brush- HISTORY OF wood, and locks, with hatchets, axes, and bill-hooks, some PART IV planted trees in places where there was no shade, whilst those skilled in the use of engineering, and the making of machines, emptied the ponds, and turned streams, and removed every obstruction Others levelled the difficult places, setting fire to the clumps of long grass, and filling up pits Others constructed bridges, and cut their way Bridges and ravines through large rocky masses which they reduced to powder Some made canals which contained abundance of water, Canals and and where there was no water they dug wells, and surrounded them with benches Houses and booths were erected at Booths and different places for the accommodation of the army, and palaces stately palaces for the reception of Bharata, and his kinsfolk, The road abounded with trees adorned with Decoration of flowers, and was enlivened with gladsome birds, and decked flowers, birds, and banners with gay banners, and thus decorated, the way through the wilderness resembled the highway of the gods

Meanwhile the pious Bhai ata had commanded Sumantra to 3rd, March from assemble the army in order for the purpose of bringing back Sringavera Ráma, and all the officers and soldiers, and all the people of the Assembling of Raj, rejoiced in the hope of bringing back Ráma And all Preparations for the women of Ayodhyá hastened their husbands in every the march. And horses, and bullock carriages, and chariots household were prepared as swift as thought, together with camels, and asses, and elephants, and an abundance of excellent provisions was likewise provided to subsist the vast multitude in their journey to bring back Ráma

Now on the eve of this auspicious journey, it came to Bharata refuses pass that the bards and eulogists praised Bharata in con-the Raja gratulatory strains, and striking the kettle-drums with golden sticks they played melodiously thereon, whilst hundreds of others blew the shrill-sounding shell and the pieicing trumpet, until the air was filled with the noise But the clangour of the music only excited the distress of Bharata, and he commanded them all to cease, saying —"I am not peparture of the Raja!"

At the dawn of morning Bhaiata ascended his charlot, priests, and

Bharata accom-

PART IN

nistory of and commenced his journey to the abode of Ruma. All the Counsellors and priests preceded him in Carriages

Raikeyi, Au mitră, and katralia,

was attended by nine thousand elephants richly capari soned, and sixty thousand chariots with archers, and a hun

People of all run and con d testes

dred thousand horsemen, and a million of footmen. Kaikeyi and Sumitru, together with the renowned Kunsalya, also accompanied Bharata in splendid vehicles, being greatly pleased to bring back Rama. All the people of the city went out in like manner with Bharata, to meet Rama. There were potters, jowellers, garland tellers weavers, and those who hved by practising arms also husbandmen, tamers of peacocks, snake-catchers charmers, tanners carpenters workers in goms, workers in glass workers in ivory, per fumers, goldsmiths wool manufacturers boilers of water bathmen, physicians dealers in inconso, distillers, fallers, tailors, dancing men and dancing women, fishermen and thousands of Bruhmans of subdued minds, learned in the Vedas, and contented with their incomes All were apparolled in clean raiment and mounted on volucles newly Hall at Brings painted.1 This mighty multitude proceeded in chariots and

ieri.

on horses and elephants until they arrived at the bank of the Ganges near the town of Sningavers, where dwelt the friend of Ruma, the renowned Guha the Rajs of the Bhils. Bharata then said to his Counsellors - Let the army halt at this goot and rost for the night and on the morrow we will cross this river Ganges So the army encamped near the town of Sringavers on the northern bank of the Ganges.

4th, Proceedings of Eaja Gules.

Now it so happened that Raja Guha was dwelling on the southern bank of the river, and seeing the army of Bharata en

I That the description of the camp of Bharata is in accordance with Hurd's ideas, may be gathered from the following description of a Mahratta comp in the last century extracted from Forbes . Oriental Memoirs "-" Rarobe s encampment covered a space of many square miles, the barner or market place, belonging to his own division and to the principal Generals, contained many thousand tents, where every trade and profession was carried on with as much regularity as in a city Goldsmiths, Jewellers, bankers, drapers, draggists, confectioners, carpenters, tailors, tent-makers, corn-grinders, and farriers, found full employment as ded whole rows of alver iron, and coppersmiths but those in the greatest and most constant requisition, were cooks, confectioners, and farmers."

camped on the opposite shore, he said hastily to his kinsmen mistory or -"This vast army appears to me like an ocean overflowing , PART IV its bounds: I cannot guess wherefore this foolish Bharata has His alarm lest come lither I am afraid he is desirous of obtaining the com- Bharita should plete possession of the Raj, and is going to kill Rama, who has death of Rima been sent into exile by his father But Rama is both my protector and my friend, so on his account do you, my kinsmen, Preparations of 1 main here in aims on this side of the Ganges, and let all Gula for opposing Bharamy servants remain here liming the bank of the river; for I the Ganges will not allow Bharata to cross over until I know his intention as regards Rama Let the strong keepers of the river, who feed on flesh, 100ts, and fruits, remain here Let a multitude of fishermen, young, stout, and armed, the crews of five hundred boats, be also commanded to remain here however Bhaiata be at peace with his brother Ráma, his army may cross the Ganges this day"

When Raja Guha had thus explained his intentions to his Raya Guha Counsellors, he took presents of fish, honey, and flesh, and northern bunk crossed over to the northern bank of the river to wait upon Bha- for Bharata rata, and when he approached the Prince, the charioteer Sumantia, who was well acquainted with the proper forms of address, spoke thus to Bharata —"This Raja of the Bhils is emment in his knowledge of the forest of Dándaka, and he is the friend of your elder brother Ráma Therefore, O Bharata, let Raja Guha be admitted to your presence, for he assuredly knows where Rama and Lakshmana are abiding" So Raja Interview be-Guha was introduced to Bharata, and he bowed his head, and Bharata said -"This country is covered with jungle, and your coming has taken us by surprise, but still we entreat you to stay with all your army and attendants at the house of your servant I have fruits and roots, both fresh and diy, which have been laid up in store by my Bhils, and I have also flesh meat, and everything that is produced in the forest I pray you therefore to remain here to-night with all your army, and to-morrow, when you have been furnished with all you desire, you can cross the river and go onward" Bharata replied —"O my friend, your kindness towards me Bharata desires as that which accompanies me But tell me the way by radways.

LART IN

mistors or which I should proceed to the hermitage of Bharady aja! This country is very difficult to traverse, for it is full of thickets and deep forests , and this side of the Ganges is marshy and

Oubt off rate Blarela.

flooded with water Every road abounds with difficulties, and is infested with serpents, and filled with thorns and trees" Then Raja Guha, who was well acquainted with the forest, replied to Bharata with joined hands, as follows -"O valuant Prince my servants armed with bows shall carefully attend you, and I also will accompany you But tell me, I pray you, are you going forth in anger against Rama? This mighty army which accompanies you leads me to fear that you are an enemy to Rama" Bharata said -'0 Gulia, may the time never come in which I shall give dis tress to Rama! There is no cause for you to be afraid of me, Rama is my eldest brother and I esteem him as equal to my father I go to bring back Rama to the throne of Ayodhya." world I do not know one who is equal to you made you

is going to con-duct Rama to Ayothy &

Rejoice at hear Gulin replied - Happy are you, O Bharata! In the whole desire to relinquish a Raj which has fallen to you without any scheming of your own and on this account your fame will spread throughout the whole universe"

Night proved in specture Rims.

While Guha was thus conversing with Bharata the sun began to decline in the heavens and Bharata encamped his army and rested that night with Satraghna. And Bharata filled with solicitude for Ruma said to Guha - ' I wish to hear particularly from you where Rama was lodged together with his wife Sitú and his brother Lakshmans. What words did he speak and what food did he eat and in what place did he he with Sith? ' And Guha told him the whole of what had occurred whilst Rama halted at Srungavern, and how Lakshmana Lept watch for the protection of Ruma and And when Bharata and Satraghna had heard the whole of the sorrowful story they wept aloud, and their mothers wept with them

5th, Passage of the river Ganger. Embarkation of Bhereis and the three chief widows of the Maharah

Now when it was morning Bharata was desirous that his army should be conducted across the river Ganges to the southern bank and Raja Guha presented himself to Bharata, and said - My people have brought five hundred boats adorned with flags and great bells, and furnished with oars

and lowers." And Guha brought a boat on which a cham- HISTORY OF ber had been erected and the chamber resembled a temple, and was lined with white, and filled with a band of joyful musicians, and Bharata ascended that boat, together with Satrughna, and all the widows of Mahanaja Dasaratha Then Vasishtha the priest, and the other Biáhmans, entered Vasishtha and the Brahmans the boats set apart for them, and the female attendants The female atentered then boats, together with the baggage which had tendants been brought on carts Meanwhile the noise of those who were burning the booths and huts of the encampment, and the uploar of those who were plunging into the liver, and of those who were carrying the baggage to the boats, ascended to the very sky The boats adoined with flying streamers, stirring scene upon the river on which the servants had embarked, sailed swiftly over the niver, some being filled with women, others with horses, and others with carriages, cattle, and treasure, and when they had reached the opposite bank they landed the people, and returned for more The elephants, also adorned with flags, swimming of swam across the broad stream like winged mountains the mighty army and the multitude of people could not find sufficient room on the boats which Raja Guha had prepared, and some crossed on rafts, and others upon jars and pots, Crossing of the whilst some swam over the river with their hands and arms, and jars and thus every one that came with Bharata was conveyed over the river Ganges by the care of the servants of Raja Guha

PART IV

Now when they all had passed over the river, Bharata 6th, March marched his aimy some distance into the jungle, towards the ern bank of the hermitage of Bharadwája at Prayága, and then he com-Prayága. manded it to halt And he laid aside his aims and ornaments, and put on two silken garments, and proceeded with Wasishtha and Vasishtha the priest, and the Bráhmans and Counsellors, in advance to the pay his respects to that great sage, who was the chief of Bharadwaja Rishis, and the priest of the gods And when he beheld the delightful hermitage of Bhaiadwája, and the huts made of leaves, he left the Counsellors, and, preceded by the priest Vasishtha, he went forward and entered the presence of the gieat Biáhman Then Vasishtha and Bháiata saluted Bhaiadwája m the most respectful manner, and Bhaiadwája rose Their hospitable

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Courteous ex-thance of in-aulti-e

mercar or from his seat, and commanded his disciples to bring the argha, and he then presented them both with the argha, and with water to wash their feet, and refreshed them with Then Bharadwaja inquired separately of Bharata and Vasishtha respecting their welfare, and also about Avod hya and the army, the treasury, and the Counsellors of the Maharaja; but knowing that Dasaratha was dead he made no inquiries concerning him. In return, Vanishtha and

Bharata inquired respecting the health of Bharadwaya, and

Ferre of Illia radar jarrespect ina Huma all yed by Bha-

how far his body had been wasted by his austernies, and also regarding his sacred fires and his disciples, and the trees, beasts, and birds by which he was surrounded. After this the renowned sage, fearful lest Bharata contemplated the slaughter of Ruma, questioned Bharata as to the reason of his coming and Bharata replied that he came ' to bring back Rama to the city of Avodhya, and to bow at his feet." So Bharadwina rejoiced and said - I know Rams and his wife Situ, and his brother Lakshmans, and they dwell on the famous hill of Chitra Luta Go thither on the morrow, but to day do you stay here with your army and Counsellors." After this the great Bharadwaia commanded Bharata to

71b. Great en tertalnment piven by like-

Invokes Viswakarma, the architect of the ere e

Invokes the gods, with Indi at their head.

Invokes the rivers, the Gand herea, and the Almaras.

bring his whole army to the hermitage, that he might feast army and people thom of Hourste. and the sage then entered the house where the sacred fire was kept and having sipped water and wiped his lips he myoked Viswakarma, the architect of the gods, as fol lows - I invoke the great artist Viswakarms to acquaint him that I desire to entertain guests and I pray that all things may be made ready for me! I invoke the gods, with Indra at their head to acquaint them in like manner that I desire to entertain guests and I pray them to supply me with all that is necessary! Let all the rivers which flow towards the east come hither! Let some flow with wine and sweet liquors and let others bring cool waters as sweet as the juice of the sugar cane! I call upon the Gandharvas, the dryine musicians, to come hither with all their instruments of music! I call upon the beautiful Apsaras the divine nymphs of paradise, to come hither with all their dresses and ornaments! Let a beautiful grove be formed resembling that

of Kuvera, the leaves of which shall consist of jewels, and HISTORY OF fine apparel, and lovely damsels shall be the fruit thereof! Let some prepare every kind of food that can be eaten, sucked or licked! Let garlands appear ready formed upon the trees, and let mtoxicating liquors be produced in great abundance, together with flesh of various kinds!"

PERT IV

Thus spoke in words of authority the mighty sage who The celestrals obly the comhad all his passions under perfect control, and who was in-minds of Bhavested with divine power. All the colestials then entered his presence, together with the fragiant zephyrs, and flowers fell in showers from heaven, and the divine kettledrums were heard in the sky, filling the air in every direction, whilst the Apsaras danced, and the Kinnaras sang, and the Gandharvas played sweet music. Then when the divine Wondroug works of Victorian harmony had ceased, Bharita beheld the wondrous deeds wakarma and the gods. which were wrought by Viswakaima and the gods many miles on every side the ground became level, and was covered with a carpet of tender grass, and enamelled with The commelled sapplines and onyxes, and in it were trees loaded with every variety of finits A forest abounding with enjoyments The forest of India came from the mansions of India Many excellent rivers also The rivers flowing with liquors came attended by the various productions of their banks, whilst other rivers came flowing with various liquois White The white houses houses, with four apartments to each, rose from the ground to receive the numerse number of guests, together with stables for elephants and horses, and great numbers of palaces, and temples, and arched gateways.

Then Bharata, the valuant son of Karkeyi, entered a Beautiful police palace which was as resplendent as a white cloud, and the Bharata portals thereof were adorned with white garlands, and sprinkled with fragrant perfumes, and the square courts of that palace were covered with excellent carpets, and furnished with beds, couches, and every kind of seats And there Preparations for the feast was an abundance of agreeable liquois of every kind, and sweetmeats of every variety, and provisions of all sorts, as well as clean dishes and new apparel There also was the Respect paid to the royal throne in honour to Rama hair, but Bharata and the Counsellois walked round the

mistory or throne, and bowed respectfully towards it, in honour of Rama; and Bharata took the chamara and placed himself on PART CL

Vs ishths and the Brithmans cal first.

Count lists.

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river.

Practing of Illurate and the

one of the seats set apart for the Counsellors. All the Connsellors and priests then seated themselves according to their respective rank, and last of all the general of the army , took his seat with a reverential bow Then Vasishtha an the Brukinans partock of the entertainment and when the had finished, Bharata and the Counsellors sat down to th

And all the rivers, which ran with choice liquors passed before Bharata at the command of the sage Bharad waja, and the beds of the rivers were so clean and pure tha the white earth could be perceived at the bottom as well as at the sides. And the banks of the rivers were adorned with excellent houses produced by the prayers of the great At the same instant came twenty thousand Bráhman women adorned with excellent ornaments who were sent by Brahma: and twenty thousand more, adorned with gold, and

coms and coral who were sent by Kuvera and twenty

B autiful wom n sent by Braines. Ku vers, and Indra.

the Candbarras and Apperes.

the trees.

thousand more issued from the forest of Nandana, which is Performances of the garden of Indra. And the Rajas of the Gandharvas as resplendent as the sun, played and sang before the assembly, Performance of whilst the Apsaras danced with great joy And many trees came hither and played on musical instruments whilst some beat time and others danced and the clusters of fruits in the forest assumed the form of beautiful damsels and cred -"O you that are thusty drank strong wine! O you that are hungry eat juley meat!"

Feating of the army and people Beautiful dam-

Meanwhile the army of Bharata and the people of Ayodhya were feasted in like manner Eight beautiful damsels waited upon each man and these damsels and the men caused each other to drink liquid honey And there were other beautiful damsels and many excellent musicans, all with garlands round their necks and they danced, and played and sang, until the warners horsemen and foot men cried out - We will not go forward to the wilder ness of Dandaka, nor will we go back to the city of Ayodhya, but we will remain and dwell here Peace be to Bharata,

and happiness attend Rama!' And the soldiers ran about Intoxication of the soldiery

in clowds, and they danced, and laughed, and sang songs, history or and adorned themselves with the garlands which had been given them by the damsels, and they were so drunken that the elephant-keepers could no longer discein their elephants, not the grooms behold their horses. The messengers also, Servants, followers, and the servants, and the wives of the soldiers, and those animals of all kinds complete. Who followed the army, dressed themselves in every kind of ly satisfied fine cloth, and were completely filled The elephants, horses, asses, cows, goats, sheep, deer, and birds, were likewise No General cleanliall completely satisfied, and none wished for more one was there whose clothes were not white, no one who was dirty or hungry, or whose hair was defiled with dust Innumerable couches were supplied, furnished with excel-couches lent coverlets and rich carpets By the side of the soldiers Wells of phyasa were wells filled with páyasa, made of milk, rice, sugar, and spices, and there were cows yielding every desire of the Exhaustless heart, trees dropping honey, as well as large oblong ponds Trees dropping full of spirituous liquors, and bordered with sweetmeats and Ponds of wine choice viands There were thousands of dishes of various Flesh meat metals, garnished with flowers and ornaments, and filled with venison, peacocks, partridges, mutton, and pork, accompanied with the proper sauces, and boiled in pots, or roasted on ivory spits There were likewise thousands of Plates, vessels, plates, and millions of golden vessels, and of pots well abundance. cleansed, together with lakes of butter-milk three hours old, Lakes of butter-and other lakes of milk, and white curds, and prepared but-curds, and butter, with large heaps of sugar round about resembling mount-There were also all the vessels and articles necessary for ablution, and great numbers of white tooth-picks Tooth picks and with their ends bruised, and vessels filled with the powder of white sandal wood, together with thousands of murors, Mirrors, clean and clean garments in abundance, and shoes and sandals in and combs endless quantity, and combs for the head and beard There Betel also were mountains of betel, and lakes full of liquors to Lakes for bathpromote digestion, and lakes abounding with lilies of a skyblue colour, into which the descent was easy, and in which it was grateful to bathe Thus passed away the night, while these men enjoyed themselves in the pleasant hermitage of

PART IV

INDIA. PART IV

Sudden return of all thing; to their previous state

uistony or Bharadwain, like a night spent by Indra in Fis garden of Nandana. At length at the command of Bharadwija, all the beautiful females and musicians and singers returned to the places from whence they had come, and the flowers com posing the various kinds of garlands, and those scattered round and trampled under foot by men, returned to their former state as if the whole had been a drown

Rharata ac knowledges the hospitality of Bharadwale.

At early morning, Bharata went to the sage Bharadwaa, and when the sage saw the Prince approaching him with joined hands, he came out of his hermitage and said -" 0 Blinrata, was every one gratified with this mighty entertain Bharata then bowed his head, and replied -"0 divine one, myself with all my army and the very animals, were made completely happy. Servants and all have been lodged in the most agreeable manner, and have lost all sense of fiftigue and pain. We have been plentifully feasted and have slept in excellent houses. But I ask of you one favour more O divine sage, look with a friendly eve upon me and tell me how far it is to the hermitage of my pions brother and which is the way thither" Bharad waja said:- 'At a short distance from here in an min habited forest is the delightful mountain Chitra-kuta On its north side is the river Mandakini overshadowed with trees, covered with blossoms and skirted with flowery woods: O my lord beyond that river at the mountain Chitra kuta your two brothers are residing in their leafy but on the south road."

Bharadwája point out to Bharata the road to Chitra-kuta.

ath Passage of the J mas and intracy to

Bharata having thus accomplished his wish, bowed at the feet of the sage and took his leave And Bharata and all his army crossed over the river Jumna in like manner that Order of murch, they had crossed the Ganges, and when they had reached the opposite bank every preparation was made for marching

The Captains in to the hill Chitra-kúta. The various Captams commanded their horses to be yoked, and mounted their excellent

The elephants.

chariots adorned with gold. Male and female elephants, furnished with golden howdahs and decorated with bear tiful flags stood roaring like clouds in the rainy season, and the various kinds of vehicles, small and great, went

forward, whilst the footmen marched on foot. The ladies HISTORY OF of the royal house, with Kausalyá at their head, were filled with joy, and went forward in different vehicles, earnestly The infantry longing to see Rama Bharata likewise ascended a beau-The ladies tiful litter, as resplendent as the moon or the using sun, and Bharata's litter: began his march with the priests and Counsellors The innumerable army, accompanied by a multitude of elephants and horses, covered the earth like a vast cloud rising in the south At the sight of that great army marching with Alarm of the beasts and birds banners flying, the herds of wild animals and the flocks of at the advance of the army birds fled away in great consternation The bears, the wild boars, and the spotted antelopes, which appeared in view on all sides grazing among the hills and rivers, were terrified, and hastened into the depths of the jungle pleased, the pious son of Dasaratha marched on, whilst this large army filled the air with their shouts, and covered the earth like a widely-spreading sea, or as the clouds cover the sky in the rainy season At length, having advanced a long Description of Chitra-kuta. way, Bharata said to the sage Vasishtha -"We must be now approaching the dwelling-place of Ráma Yonder hill must be Chitra-kúta, and this river must be the Mandákiní The forest appears in the distance like a blue cloud, and my mountain-like elephants are even now treading upon the pleasant table-lands of Chitra-kúta The trees are shedding their flowers upon the mountain, as the dark clouds pour forth their store of rain when the hot season is passed Behold the mountain-side covered with horses, as the sea is covered with crocodiles The swiftly running deer, driven away by my army, appear like the clouds which are driven away in autumn by the winds The soldiers putting flowers on their heads, resemble the people of the south who cover their heads with blue shields The forest, which was silent and dreadful to behold, is now through my coming suddenly filled with men like the city of Ayodhyá The bamboos, shaken by the winds, send forth a pleasant noise, and shade the heavens from view The beautiful peacocks run about on the mountain, whilst the joyful birds hop from spray to spray How captivating does this country appear to me!

INDIA, Part IV

Halting of the army and diseneryof Rims s

mistory or It is the abode of hely devotees, the manifest road to heaven Let the army halt at this spot and make a search throughout the forest, that the two chiefs of men, Rama and Lakelimana, may be found "

> Hearing the words of Bharata, the many warriors with their weapons in their hands, entered the forest, and they behold smoke ascending and they returned and carried the news to Bharata, saying -" Tire is not seen in a place that is destitute of men and doubtless Rama and Lakshmana are dwelling there" Then Bharata, pleased at the news said to the whole army -" Let the soldiers remain here perfectly silent Rama and Lakshmana cannot be far from hence, and I will go with my brother Satrughna and the charioteer Sumantra and Raja Guha, and find out Rama.'

The foregoing narrative comprises some graphic

pictures of Hindu life well worthy of consideration The account of the Council at which Bharata de-

Bharat procreds, accom-proded only by batruckna, Su mantra, and

Review of the foregoing nu-rati of Bha rata visit to Rama.

The great high WAY

clined the Raj includes perhaps no details requir ing special notice, but the description of the con struction of the great road by which Bharata and his army passed through the jungle, is very curious and suggestive With the exception of one or two trunk lines, the absence of roads was a peculiar feature of India until a comparatively recent period, and it was generally impossible for wheeled car ringes to proceed, especially after the rainy season, without sending precursors to level the hills of sand and mud, and fill up the chasms and ravines road constructed by Bharata cannot be regarded as altogether a new one, as Ráma was driven by Sumantra in a chariot along the entire distance when going into exile Neither can it have been carried all the way to the frontier, as Bharata complained at Sringavera of the badness of the way Moreover, the story of the construction of the road has appar

Probably a reconstruction of the old road.

Poetle embelhahments.

real shirt was a restrict

ently received some considerable embellishments History from the Hindú bard. But even if the description 'Part IV is not literally true, it indicates the difficulties to be overcome in constructing a road through the jungle, and the ancient custom of preparing the way for Ancient cust of preparing distinguished personages which finds full expression new road for in Messianic prophecy:—" Prepare ye the way of the tord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain."

The march from Ayedhyá to Sringavera calls for Curious pictor no remark; but the proceedings of Raja Guha on the proceeding perceiving the army of Bharata encamped on the opposite bank of the Ganges, furnishes a curious picture of ancient life. Fearing that Bharata was pursuing Ráma for evil purposes, he ordered his fishermen and servants to line the banks of the river, whilst he himself carried over proprtiatory presents of fish, flesh, and honey, with the view of learning the real object of Bharata's expedition. The passage of the river is very picturesque, and Picturesque description of perfectly true to modern Hindú manners in the the Ganges north-western quarter of India. The bunning of the booths on leaving the encampment, the uproar of embarkation, the boats adorned with gay streamers and enlivened with musicians, the sing-song of the rowers, the multitude crossing the river on rafts or empty jars, and the elephants swimming slowly from shore to shore, are all scenes which will be readily realized by those who are familiar with the

² Isaiah xl 3, 4 Forbes's "Oriental Memoirs," Vol II., p 59.

LART IN

Pairwoolinary churcier of the entertainment mineralousis n mished by libered ab-

Adaptation of the story to Hindu tastes

Marrellous transformations and creations.

metour of conditions of Hindú life under similar (circum stances

> But the most extraordinary picture connected with this expedition, and perhaps the most extraor dinary in the whole of the Ramayana, is the word like entertainment given by the sage Bharadwaja to the army and followers of Bharata scene is one of enchantment, and consequently has special charms for the Hindu. All that he can desire or imagine, as a source of pleasure and gratification. are here said to have been produced in abundance at the mere prayer of a holy Brillman The jungle was not merely transformed to a level plain covered with soft grass, but the turf is said to have been radiant with precious stones, whilst the plain was shaded by trees loaded with fruits, and watered by rivers running with the choicest liquors. White and beautiful palaces rise upon the enamelled plain in all the glory of oriental magnificence or gorgeeus pantomime Garlands of flowers are hanging on the portals, sweet odoars are issuing from the rooms, whilst the inner courts are furnished with everything that can please and gratify the senses. There are rich carpets and soft couches on which to repose, whilst exquisite wines, choice viands, and delicious sweetmeats are served up in abundance There, too, are divine musicians to please the ear, celestial dancing girls to gratify the eye, and beautiful women without number to onliven the guests by their potent charms. Even the clusters of fruits that hang from the trees take the form of bewitching damsels, who press every one to eat the juicy meat and drink the strong wine

But such a picture of dreamy luxury is only pleasing to the confirmed voluptuary, and consc

Distinction between the dreamy luxnry of Bharata and his Counsellors, and the uproar ion convivality of the soldiers and common neople.

quently is confined to the palace in which Bharata HISTORY OF and his Counsellors are entertained. In feasting the soldiers and camp-followers it was necessary to introduce coarser elements, indicative of profuse hospitality and a more uproarious conviviality, and in this respect it must be confessed that the bard has described a scene equally true to Hindú ideas and to a lower order of human nature. Here are couches, clean garments, new shoes, mirrors, combs, and toothpicks, for every one. Here are ponds full of spirituous liquors, bordered with sweetmeats; thousands of dishes of meat, either boiled in clean pots or roasted on ivory spits; together with lakes of butter-milk and curds, and mountains of betel The female element was much the same as at the more aristocratic banquet, but the men grew more intoxicated and noisy; and to repeat the language of the poem, the soldiers ran about in crowds, and danced and laughed, and sang songs, and adorned themselves with the garlands which were given to them by the damsels, until at last they were so drunken that the elephant-drivers could no longer discern their elephants, nor the grooms behold their horses

But the most extraordinary fact connected with strange anomaly that these scenes, is not their truthfulness to human the description of the fast should be deconded a portion of the fast should be deconded a portion of inspired writ their way into what the Hindús believe to be inspired writ. If, however, the narrative is critically examined, it will be seen that a Kshatriya tradition The Kshatriya of a feast in which juicy meat and strong drink Brahmanical formed the prominent features, has been partially details overlaid by Brahmanical details, in which more stress

Illaton of is laid upon wells full of rice and milk, and lakes of INDIA. Let butter, curds, milk, and butter milk Hero the opposition better tion is manifest, for the same revellers who feasted on

Opposition between rice and milk food and firsh meat.

The feast ref reed to the Trets yuga. likely to have feasted on rice, milk, and curds The anomaly that flesh meat and spirituous liquors were served up at a Brahmanical feast given by a holy sage, is explained away by the assertion that the event took place in a former age, known as the Tretá yuga, when such indulgences were allowable. In other respects the miracle is intelligible, and indeed the idea of a Bráhman sage being able to entertain armies through the supernatural powers.

venison and peacocks, mutton and pork, are scarcely

Mirseulous powers of enter talnment awribed to lirahman sages.

In other respects the miracle is intelligible, and indeed the idea of a Brálman sage being able to entertain armies through the supernatural powers which he had acquired by the force of his devotions, seems to have been a favourite fancy with Hindú bards, and finds expression in more than one myth of a Bralmanical origin and character

CHAPTER XIV

RÍMA RLIUSIS THE RAJ.

THE narrative of the interviews which took place history of at Chitra-kúta between Bharata and Ráma contains some highly interesting scenes which throw a curious Interesting light upon the inner life of the Hindú, and upon the interviews be tween Bharda standing-point from which he contemplates the and Rama. world around The general aim of this portion of the poem is to exhibit the noble self-sacrifice which Ráma filmly carried out in obedience to the expressed commands of the deceased Maharaja The Stress land upon the self-sterifice narrative opens with a poetical description of the hill to fulfil his Chitia-kúta, and the river Mandákiní, accompanied mands by a pretty, but somewhat child-like, picture of Ráma and Sitá taking their pleasure among the flowers, during which Ráma frequently declares that he cares not for the Raj so long as he can enjoy the society of his wife upon so pleasant a mountain. This disclaimer, however, must be accepted with some re-The Hındú bard was evidently desirous servation of furnishing an ideal picture of conjugal happiness and affection, and in doing so was perhaps compelled to represent the possession of the Raj as a minor consideration But that Ráma should have literally preferred a jungle to a throne, a leafy hut surrounded with perils and deprivations, to the luxury of a palace and pride of sovereignty, seems never to have

LART IV

Three inter-Visinta and

mistony or been understood by the Brahmanical bard for a mo-Indeed, the greatest possible stress is laid by mont Válmíki upon the filial obedience of Ráma in re fusing to accept the Raj In three distinct inter views between Bharata and Rama, the former appears to exhaust every argument to induce his elder brother to accept the Raj, and in so doing is supported by his mother Knikeyi, and by the sages Javáli and Vasishtha, but Ráma nover hesitates for a moment as to the duty which he owes to his de ceased father, and at length the people and the great sages acknowledge the righteousness of his resolution

Feren leading inchient in the narrative.

The incidents and speeches which arise in the course of the narrative are very significant, and well worthy of consideration In the present place, how ever, it will be sufficient to indicate the seven lead ing events as follows -

1st, Description of the hill Chitra kuta and the river Mandakini, and of the sports of Rama and Sita amongst the flowers

2nd, Approach of Bharata's army and description of Rama's hermitage

3rd. First interview between Ráma and Bharata comprising Ráma s inferential speech upon the duties of Raias.

4th, Rama's offering of oblations of water and funeral cakes to the soul of his deceased father

5th, Second interview between Bharata and Ráma on the bank of the Mandákiní river, compris ıng Jáváli's atheistical speech against the belief in a future state, and Ráma's reply

6th, Third interview between Bharata and Ráma, comprising Vasishtha's appeal

7th, Return of Bharata to Ayodhya, and resi

dence at Nandigiáma, where he subsequently ruled history of the Raj under the authority of Ráma's shoes

The narrative of Ráma's refusal of the Raj may The narrative be reproduced from the Rámáyana as follows —

Now on the very day that the army of Bharata was ap-1st, Description proaching the hill of Chitra-kúta, the heroic Ráma, who was Chitra-kuta attached to the pleasant hill, and who was as desirous of Mandakini, and gratifying Sítá as India is desnous of gratifying his spouse Rama and Sitá Sachí, was showing Chitra-kúta to his beloved And Ráma flowers said to Sítá - "O excellent woman, neither my fall from Ráma descants the throne of Ayodhyá, nor the separation from my friends, of Chitra kuta. give me any pain so long as I behold this pleasant moun-See this hill, O my beloved, frequented by various kinds of birds, adorned with peaks, abounding in metals, and penetrating the skies It is covered with trees and flowers, and filled with spotted deer and tuneful birds, as well as with tigers, leopards, and bears Behold the charming retreats! The mountain with its cool cascades, and bubbling springs, and purling streams, appears like an elephant spouting up inebriating liquors Who would not feel delight, whilst the zephyrs, coming from the valleys laden with fiagrance, salute and gratify the senses? O peerless one, were I to spend an age here with you and Lakshmana, still'grief would never consume me In this mountain. O beautiful one, radiant with fruits and flowers, and vocal with tuneful birds, I feel awakened to all the tender emotions of love O Sítá, rejoice with me on Chitra-kúta royal sages have declared that retiring to the forest from the cares of royalty, is as delightful as amrita. The stones of different colours, of blue, yellow, purple and white, adorn the mountain on every side. The medicinal herbs upon this prince of mountains shine in the night like the flames of a buint-offering Some portions of the mountain resemble palaces, others are like gardens, and others are wrapped in deep gloom Chitia-kúta fixes its foundations deep in the carth, and exalts its head on high See here and there the beds of the celestial damsels, devoted to soft delights, formed

INDIA. PART IV

mistour or of the leaves of the lotes and covered with various flowers See here the garlands of water likes pressed down, which have been thrown at each other by these damsels. This mountain Clutra kuta, abounding with roots, fruits, and water, excels the garden of Knyera and the abode of Indra . O beloved Sitá, having spent the appointed time with you and Lakshmana I shall have accomplished a work which will exalt the family of Ikshwaka"

Rima descants on the beauties of the river

Descending from the rock, the godlike son of Dasaratha then showed his beautiful wife the pleasant river Mandákiní He said -" Behold the river Mandakini, with its various islands frequented by goese and crows, and abounding with flowers See the pleasant fords where the herds of deer have

The funds.

The body exect worshipping the sun.

drank, and where for a moment they have made the water muddy! There at stated seasons the hely sages bathe in the stream, wearing matted hair, clothing of bark, and the thong of leather rolled up like a cord, which passes over the left shoulder and under the right arm, and there, bound by their vows they stand with uplifted hands repeating hymns to the sun. The trees againsted by the winds, scatter their flowers and leaves on every side of the river, and cause the

The trees.

The flowers.

The red reces.

Râma invites 4 to batha.

mountains to appear as though they were dancing Behold O slender waisted, the heaps of flowers, shaken down by the wind, sproading abroad upon the earth or driving through See the red geese sitting on the shallows and utter ing their pleasing sounds! O levely one, the night of Chitra-kuta and of Mandákiní in company with you I esteem far beyond a residence in a palace Batho with me in the stream which is constantly frequented by perfect men who are washed from their sins and who are devoted to austeri ties and self-denial O charming Sits do you bathe in the river Mandákiní, and throw red and white water lilies into it as one companion throws flowers at another! O beloved sponse, esteem this mountain as Ayodhya, this river as the Sarayu and these animals as the people of the city The virtuous Lakshmana who is devoted to my commands, and whose heart, O Sits is ever in union with mine, constitutes all my happiness Performing the appointed duties of religion

three times a day, and living with you upon honey, roots, HISTORY OF and fruits, I feel no wish for the Raj of Kosala Where is the man whose fatigue is not removed, and whose mind is not exhibit at bathing in this pleasant river, which is has no wish for frequented by monkeys, elephants, and hons, and adorned Kosala with such a profusion of flowers?"

Thus Rama showed to Sita the river Mandakini flowing Ramana Sita through the villages, and the beds of water-lilies, and the ful cave mountain Chitra-kúta: after which he saw on the north side of the mountain a pleasant cave, which abounded with stones and metals, and was covered with a profusion of trees in flower, and afforded a delightful shade, and was frequented by joyful birds Beholding this cave, and the thicket which concealed it from the view of every creature, Ráma said to Sítá .- "O my beloved, if this cave is pleasing to your sight, sit here a little while and rest from your fatigue These smooth stones by the side of this tree loaded with flowers are placed here for you" Sitá, devoted to her lord, humbly replied in tender words -"O my loid, it becomes me to regard your words In order to show me the beauties of this mountain, you have this day wandered a long way, and must be much fatigued" The beautiful one, filled with tenderness, then seated herself upon the stone, and Ráma, conversing with her as she sat by him, said as follows -"O goddess, see this climbing plant, bending with blossoms, Rama requests clasping this blooming tiee! Do you, my beloved, imitate him as the climbing plant this charming plant and cling to me with your arms" clings to a tree Then Sitá, resembling a daughter of the gods, sitting in the arms of her husband, clasped her lord, rejoicing the soul of Now Rama paints a red tika on Ráma, who was filled with unutterable affection there was a red clay, washed by the mountain stream, which sita's forchead yielded a crimson dye, and Ráma rubbed his finger on the dye and adorned the forehead of his beloved, and Sitá appeared like the newly-risen sun, or like the juddy sky at the close of day, and the affectionate Ráma, rubbing the

flowers of Káma in his hand, completed the ornament on the forehead of his spouse 1 Then Ráma arose, and taking

¹ The tika, or mark on the forehead, is very general amongst the Hindus

INDIA, PART IV fith starmed by monkess.

HISTORY OF Site with him, went to another place, and there a troop of monkeys came up, and Situ in her alarm took refuge in the arms of her husband, and closely embraced him and

tamped on L'ima e chest

Ruma embraced Sitá, and consoled her, and drove the mon The tike on her keys away Then the bright ornament on the forehead of Sitá appeared imprinted on the breast of the full chested and Sita laughed to see the mark on her own forehead imprinted on the breast of her lord. sently Sith beheld a grove of asoka trees loaded with flowers, and desirous of an asoka flower she said -"O my lord, let us go to that grove" The happy Rama devoted to the pleasure of his beloved, went with her to the asoka grove and they traversed the grove as the great god

Wanderings in the asoka KIOVO.

Aller with

CONTRACT !

Siva traverses the wood of Himayan with his beloved Parvati, the daughter of the mountain. The two levers Rims and fitte the bright grass-complexioned Rama and the raddy alender waisted Sita now adorned each other with asoka flowers and they wreathed garlands and made floral ornaments for their ears, and for the tuft of hair on the crown of their

heads, and their presence seemed to heighten the beauty of all the mountain At length the amiable Rama, having shown various Rams and Rita return to the scenes to his beloved Sitá returned at length to their leafy hermitage And Lakshmana came out to meet his brother

Het by I akshmann, who has

lopes.

who adorned with flowers was walking with his arm round the neck of his tender spouse and Lakshmana showed them what he had done during their absence and how he had killed ten pure antelopes with a clean arrow, and was drying their flesh in the sun And Rama was pleased and said to Sits - Lot the offering be made to the gods. beautiful Sitá first offered a portion to the gods and Pitris and gave plenty of honey [and flesh to the two brothers and Rama said to Sita - This is juicy flesh it is of de licious taste, and has been well reasted by the fire ' When

Sectifice and to pper of

> equalists of a round pointed spot, or a patch of gold, placed on the centre of the forchead, either as an ornament, or as a sectorial distinction, or as a mark of high rank. Amongst the Rajput Princos, the conferring the till upon a subordinate or feudatory Chief is the privilege and industion of supremacy -- See Wilson Classers

Sítá had satisfied the two heroes she took her own meal, HISTORY OF and then at the desire of Ráma she guarded the remainder of the flesh, which had been cut into pieces and laid out to dry, from being devoured by the crows 12

At this moment, the noise and dust of Bharata's 2nd, Approach of Bharata's army approaching the leafy hut arose even to the sky army, and description of The wild elephants of the forest left their afflicted com-Rama's hermitpanions and fled on all sides, being affrighted at the great uproar Rama heard the noise and beheld the wild Terror of the elephants of the forest running away, and he said to jungle Lakshmana —"O excellent son of Sumitrá, do you not hear this warlike sound, as deep and terrible as thunder? The herds of elephants, and the buffaloes and startled deer, are hastily running off in every direction, are they affrighted by hons, or is some Raja come hither to hunt? Then Lakshmana Lakshmana hastily mounted a tree, and looked around, and and sees the saw coming from the northern quarter a large army composed of elephants, chariots, horsemen, and well-aimed infantry, and he said to Ráma -"O chief of men, this must be the army of Bharata, the son of Karkeyí Being desirous of enjoying the Raj without a rival, he is coming to destroy us both I see his flag upon the chariot, the selfsame chariot in which we left Ayodhyá We must certainly Advises the kill him, and then you may govern the Raj in peace" Bharata. Ráma replied —"What evil has Bharata ever done to you, Reproved by or what fear have you of Bharata, that you desire to kill him? I have engaged to fulfil my father's promise, and what should I do with the Raj? Perchance Bharata has been drawn hither by affection only, or he has come hither to surrender the Raj to me, and it is improper for you to speak so harshly of him" Thus addressed by his pious biother, Lakshmana was abashed, and said —"Perchance, Conjectures our father the Maháraja has come to see you" Ráma, see-that the Maháraja has come to see you" Ráma has come to see you" Rá may have come to see us, and to take us home again I see

² The passage in brackets has been omitted in the North-West recension genuineness, however, is undoubted

INDIA.

mistory or the great and aged elephant marching before the army, but I cannot see the white umbrells of my divine father"

librate ap-prosches the hermitage.

Meanwhile, the army commanded by Bharata had propared their lodgings on every side and Bharats entered

Description of the hormiture

the forest on foot, and seeing the smole arising from the hermitage of Rama, he rejoiced like one who has passed a dangerous stream Presently he descried a large and pleasant hut sacred to some devotee, made of branches of trees, and covered with wide-spreading leaves, as an alter

The golden bow

is covered with kasa grass. It was adorned with a large bow, covered with gold resembling the bow of Indra and with a large quiver of arrows as bright as the rays of the

The autrer

sun, and as keen as the faces of the serpents in the river Blugavata. This hormitage, which filled an enemy with dread as deer are frightened at a hon's den was likewise Th two scied- adorned with two scimitars wrapped in cloth of gold, and tars. The two shields which were studded with gold, and the

guards for the arm and the fingers were also covered with gold. In that hermitage Bharata also saw a large pure altar The alter sloping towards the north west, and on it was a blazing

Rama stilled se a devoter sented sent the Aller on Lune CTUM.

fire and after a little time he heheld his elder brother Rams sitting in the but of leaves on a seat of antelope's skin dressed in the garb of a devotee with a weight of matted hair on his head. And Rama was seated near the altar within a sacrificial enclosure strewed with kusa grass, and he was attended by Sits and Lakshmana and he was as resplondent as the fire and his shoulders resembled those of a lion and his eyes were like the water lily, Rama, the

nourisher of the sea girt earth the valuant one of mighty

ard, Pirst Inter vice between Rims and Bha rets. Lomentations of Bharata on beholding

Ráma

arm, the righteous one resembling the eternal Brahma! When Bharata thus beheld Rama he wept bitterly, and said -"This is my elder brother who in former times was ever attended by his faithful subjects, but who is now the associate of beasts. This magnanimous one who formerly had thousands of suits of apparel, now wears two vestments of bark This Rams whose head was so delicate that he felt pain even when adorned with flowers now endures the weight of matted hair He whose moritorious deeds were

increased by costly sacrifices, has now embraced a course of history of bodily austerities The body of that excellent one, which was formerly perfumed with costly sandal wood, is now covered with the dust of the forest Ráma, worthy of all happiness, has undergone all this distress because of me"

Meanwhile Ráma recalled to mind his brother Bharata, Ráma recognizes Bharata and embraced him, and clasped him to his bosom, and and embraces him said -"O beloved brother, where is your father Dasaratha that you are come to this forest? What, my dear brother, is the cause of your coming? Is the Maharaja alive, or has he departed from the world ³ O Bharata, do you regard the Delivers a speech on the words of our preceptor Sudhana, who is alike skilled in the duties of Rajas science of arms and eminent in the law? Have you ap-Selection of Counsellors pointed those men to be your Counsellors, who are like yourself heroic, learned, masters of their senses, noble, and capable of understanding a nod? Counsel which is kept secret by the Counsellors is the source of the good fortune of Rajas Have you overcome sleep? Do you awake at Avoidance of proper times? Do you at the close of night think upon the way to become prosperous? Do you consult with yourself when alone, and do you also take counsel of many? Does Decisions your decision, when determined upon, spread abroad throughout the Rai? When, O Bharata, you have de-Procrastination termined upon any affair, small in its origin but great in its consequences, do you speedily begin it? Do you not put it off to a future day? Are other Rajas acquainted with your opinions as to what is most proper to be undertaken? Are they acquainted with the works which you are about to undertake? Are the secret plans concerted in the Secresy Councils of other Rajas, known to you and your Counsellors? Do you prefer one learned man to a thousand of the illiterate Value of learned multitude? In difficult situations a learned man may prove of infinite advantage to a Raja, but if a Raja retain about

³ The remainder of Rama's speech is apparently an interpolation, inserted for the purpose of enforcing the duties of Rajas That Rama should have delivered such an oration at his first interview with Bharata in the jungle is scarcely in accordance with human nature

⁴ Rama here speaks of his preceptor Sudhana Now his real preceptor was Vasishtha, and Sudhana seems to have been a Buddhist -See Prof H H Wilson's Works, Vol II p 24

Ignorant and

promising Brahmana

him thousands and tens of thousands of ignorant people, he HISTORY OF INDIA derives no assistance from them Do you employ excellent PART IV servants in great affairs, lower ones in common business and mean ones in a mean capacity? Do you appoint Counsel Incorruptible lors to great employments who will not open out their hands to receive bribes, and who were engaged in the service of your father and grandfather? O son of Kaikeyi, do the Respect of the people, oppressed by severe penalties, despise you! Do your own Counsellors disregard you in your Raj? Do the priests contemn you as one who has fallen into an or as a virtuous woman contomns one who is drawn after a harlot? Relection of a He who does not destroy a Minister, who is deep artful and ambitious, and who delights in accusing other Ministers is himself destroyed. Have you appointed one who is Pelection of a General heroic patient determined, pure, noble, able, and devoted to your person, to be your General? Have you honoured Public rewards. with proper rewards those persons who are valuant and distinguished omment in war and of tried abilities? Do you issue the pay and food of your troops in proper manner, and Regular pay to immediately they have become due? When the distribu tion of pay and provisions is protracted beyond the proper time, servants become enraged against their masters, and great undertakings are often frustrated. Are all those who are of good family and the chief among the people, well affected towards you? Would they unite in sacrificing their lives for you? O Bharata is your Ambassador learn Relection of an Ambounder od and active able to reply on the spot to any question? Is he a man of judgment and one who will repeat a mess ngo in the terms in which it was delivered to him? Do you know the officers of Government to be on your side when you send them to a foreign country and when they are unacquainted with each others commission? Do you think lightly of foes who are weak and driven away and who are yet always returning? Do you disregard those Self indnigent Bråhmene. Brahmans who are given up to the pleasures of the senses and who are so much engrossed in the pleasures of the world that they have no time to look after things divine? Do you

disregard those who are emment in useless knowledge, babes

esteeming themselves learned, who whilst they have all the HISTORY OF chief treatises on the duties of men before them, are stupidly ignorant, who having gained a smattering of logic, proclaim themselves to be wise without learning? Do you protect Protection of the city the fair and extensive city of Ayodhyá, justly termed invincible, which was inhabited in former times by our heroic predecessor, whose name is truth; and which is defended by strong gates, and filled with horses, and with thousands of excellent Bráhmans, Kshatriyas, and Varsyas, all cheerful, intent upon their proper calling, and superior to their appetites, which city is also adoined with temples of various forms, and inhabited by men skilled in the Vedas? O Bha- Protection of 1ata, are the country districts duly protected? Are the hus-districts bandmen and herdsmen duly esteemed by you? Are their encumstances easy? Are they protected by officers of justice duly appointed by you? Are all the householders duly protected? Do you behave with courtesy to all women? Do you disregard the counsel of women and refrain from Temale counsel communicating your secrets to them? Is the forest well stock of elephants, cows, kept where the royal elephants are maintained? Have you a and horses stock of new milch cows? Are you well furnished with female elephants and horses? Do you rise at the early dawn, and constantly show yourself adoined to the people? Are all the workmen in your presence without fear, and do they attend to then business when you are absent? Are your Forts Forts well stored with riches, grain, aims, water, and machines, and are they well furnished with aitificers and Is your expenditure smaller than your income? Finances Are your treasures spent among persons unfit to receive them? Do you expend your wealth among the Bráhmans, and needy strangers, and the soldiers, or do you squander it amongst your friends? If a Chieftain be apprehended is Corrupt administration of he set at liberty by a blibe? In a cause between a rich man justice. and a poor one are the learned judges above the desire of gain? O Bharata, the tears which fall from those who are un-- justly condemned will destroy the children and the cattle of him who governs with partiality? Do you seek to gain the affections of young and old, and try to increase your Rai, and

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mistory or acquire land and wealth by every lawful means? Do you how to your spiritual guide, to the aged, to devotees, to the gods, to strangers, to sacred groves and to all Brahmans who are perfected by education? Do you sacrifice wealth to virtue, or virtue to wealth, or both to favouritism, avance, and sensuality? O Bharata, do you divide your time with due regard to recreation, public business, and moral duties? Do the Brahmans, as well as the citizens and people of the country, express their wishes for your good? Do you abhor athorsm, decort, and anger, and guard against any neglect of your own affairs? Do you perform all the duties of Rajas? A Rain who coverns with justice a Raj which is surrounded with difficulties, will gain heaven when he leaves this

Ráma demanda the remon of Bharata a com 1 g.

Bharatain-form him of the death of Danaratha.

world." When Rama had thus addressed Bharata, he began also to say -"I wish to hear on what account you have come into this country in the habit of a devotee Tell me I pray you, why you have abandoned the newly-acquired Ray and entered the forest with the antelope's skin and matted hair?" Bharata replied with joined hands - "O excellent one, my valuant father having sent you into exile at the instance of my mother Knikeyi, has departed to heaven overwhelmed with grief O chief of men I pray you to accept the Raj but first arise and perform the rites of water for thy father Satrughus and myself have already offered O Rame you were indeed the beloved of your father, through grief on your account, and the desire of seeing you, he has departed to the mansions of Indra."

Ráma's afflic tion at the news.

At this afflicting account of his father's death, as dread ful as the thunderbolt cast by Indra at the Dánavas Ráma sank upon the ground like a tree which has been felled by the Sita and his brothers sprinkled him with water and when he was somewhat revived he said to Bharata -

His importa-

What shall I do m Ayodhya now that my father has gone to heaven? Who shall nourish Ayodhya, now that she is bereft of the best of Rajas? Happy are you, O Bharata and Satrughns, by whom his funeral ceremonies have been performed! When my forest residence is over, from whom

shall I hear the words with which my father was accus- HISTORY OF tomed to cheer me?" Rama then turned to Sita, and said - "O Siti, your father-in-law is dead! O Lakshmana, you are fatherless! Bharata has related the afflicting story of the departure of the Maháraja to heaven!" And whilst Rama was thus speaking, the tears fell in abundance from all eves

At length the younger brethren said to Rama —"Let 4th, Rama's offering of oblitthe funeral libations of your father, the Maharaja, be now tions of water and funeral performed!" Then Rama, accompanied by his brethien, cakes to the soul of his dewalked down into the beautiful river Mandákiní, and ceased father descended into that sacred stream which is free from mud, and spinkled water on account of the Maháiaja, saying -"O Dasaratha, may this be thine!" Ruma then filled his two joined palms with water, and turning his face to the south quarter, sacred to Yama, he said -"O Raja of Rajas, may this pure imperishable water given to you by me always quench your thust in the region of spirits!" Afterwards, the renowned Rama came out of the sacred waters of the river, and performed the customary offering together with his brethien Having made a cake of the pulp of the fig- The funeral tree, and of such other materials as could be procued in the pulp of the the forest, he spread it upon the sacred kusa grass, and fig-tree said -"O Maháraja, eat with pleasure the viands which we eat ourselves, for that which is the nourishment of man is likewise the nourishment of his deity" Ráma then left the bank of the niver, and returned to the door of his hut, taking hold of Bharata and Lakshmana with both his hands

Meanwhile the army of Bharata heard the lamentations Approach of the of the brethren and of Sítá re-echoed from the mountains Rama like the sound of roating lions, and the soldiers were greatly alarmed, and said -" Bharata has met with Ráma, and the brethien are bewaring their departed father" Then leaving the animals and baggage, they set their faces towards the sound, and hastened towards the place, being all with one mind anxious to behold Ráma The noise of their chariot-wheels was like the folling of thunder, and the

At length those soldiers beheld Rama sitting on the sacrificial

mistory or benets and the birds were tetrified with fear and fied away ivoit,

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Rings a con descension.

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Ranis towards Rams, Laksh mans, and Site.

the feet of Variabilia

sth, Second interview be-tween Bharata he bank of the Mandákoni.

Vrihaspati.

ground, and they all execrated Karkeyi and Manthara, and burst into tears Rama, viowing them all deeply afflicted, combraced thom like a parent, and treated all his ancient friends with the respect due to each. Meanwhile, the priest Vasishtha, being eager to behold Rama, proceeded with the widows of Dasaratha to the place where the heroes were Presently the Rani Kausalya saw upon the ground the funeral cake laid in order which Rama had propared for his father Dasaratha, together with the kusa grass laid with their points towards the south and Kausalya said - Behold this coarse cake which the magnanimous Rama has prepared according to the ordinance! How should the great Dasar atha, who on earth was equal to Indra relish such an offer ing as the pulp of the fig tree? There does not appear to me to be a greater wretchedness than that the mighty Ruma should offer a cake made of the pulp of the fig tree to the spirit of his deceased father! Verily it is a true saving - The food which is eaten by a man is the food also of his god '" All the widows of the deceased Mahá raja then went forward and beheld Ruma who was like a god who had fallen from heaven and when they saw him they wept aloud overpowered with grief The heroic Rama then arose and fell down at the letus like feet of his mothers, Kindness of the and the Ranis with their fair and soft hands, pleasing to the touch wiped the dust from his back. Then Lakshmans, also beholding his afflicted mothers, bowed slowly to their feet with great affection and all the Ranis manifested the same respect towards him as they had previously shown to Sitú also, filled with grief, bowed down to the feet of her mothers in law, and stood before them, and the afflicted Ranis embraced her, who was emacated by her resi Rams embrace dence in the jungle Meanwhile Rams embraced the feet

> Now when the night had passed away and the morning had dawned, and the brethren and their friends had per

> of the priest Vasishtha even as Indra embraces the feet of

formed their religious devotions on the bank of the liver History of Mandákmí, they all sat down m a profound silence, no one uttering a word At length Bharata addressed Ráma in the presence of all assembled, and said -" My mother Kaikeyi Bhamta offers having given the Raj to me, is now satisfied. This Raj, Rama. which is like a bridge broken down by a violent stream in the ramy season, I now give to you O Rama, wipe off the guilt of my mother's anger, and deliver your father from sin. I entreat you with my head bowed. Show that pity to me which the great Supreme shows to all his creatures But if you turn your back upon me, and persist in going hence to the forest, lo, I will go with you!"

Ráma then replied to Bharata, in the presence of all his Ráma refuses to depart from friends and kinsmen, as follows—"O Bharata, our father the arrangement ordered by Dasaratha, at the request of your mother Karkeyí, has ap-lins father pointed that I should go into exile and that you should possess the Raj O Bharata, release the Maháraja from his obligations! Save your father and rejoice your mother Go with Satiughna to Ayodhyá and console the people, whilst I with Sitá and Lakshmana enter the forest without delay Be you, O Bharata, the Raja of men, I will be the Raja of the wild beasts Go you this day to the chief of cities, and I will enter the thickets of Dandaka The royal umbiella shall shade your head from the sun, while mine shall be shaded by the trees of the wood Satrughna of unequalled understanding will be your attendant, and Lakshmana, renowned for fidelity and friendship, shall be mine

At this time the sage Jáváli, the renowned logician of Atheistical speech of Jáváli the deceased Maháraja, and a pious Bráhman of the highest the logician rank, came forward, and expressed the following vicious sentiments to Ráma -"O chief of men, may prosperity attend you Let not the understanding of a pious devotee such as you are, be rendered as useless and contemptible as that of common people! Having obeyed the commands of your "Whilst your father, you have already fulfilled all that was incumbent upon you obsyed his commands, but you. It ill becomes you now to prefer a life of sluggishness and stupidity, merely through attachment to virtue and incommands in the incommand of the prefer in the prefer austerities, and contempt for the possession of a Raj Attend.

LART IV

nistour or my lord, to my words! Bharata, to whom the Raj was given by your father, himself entreats you to take possession of Kaikers, on whose account this injury was done to you by your father, herself gives the Raj to you Accept therefore, the Ray in the presence of your subjects, and render your own people happy. It is not right for you to cherish any longer this false idea of obedience to the dead, which is disapproved by the wise, and is the mere The relation offspring of your own imagination. It is not becoming to the clitters that your father who has departed to heaven, should be kept offspring of your own imagination. It is not becoming

t interest later that your father who has departed to heaven, should be kept any like that of in continual expectation of your performing the duties of a parent taxt son! has left that had a son His soul has left this body and now resides in another how then can he who inhabits another body have any claim upon you? A man is born alone and perishes alone his parents resemble an inn, at which he resides for a time and then departs, and silly is he who fixes his heart upon a temporary abode As a traveller sleeps for one night under a mango tree and next morning takes his departure so the parents, and the possessions and the wealth of a man are as a more temporary residence. Why then, O Rams forsake a road which is smooth free from dust, and secure from all danger, for an evil road abounding with thorns? Cause yourself to be installed in the rich city of Ayodhya The city like a wife whose husband is absent is anxiously expecting your return and it is for you to taste the choice delights of the Raj Take your pleasure then O hero, as Indra takes pleasure in his celestial abode. Dasaratha is nothing to you nor are you anything to him he is one person and you are another follow therefore the advice of your friends A father is the production of an animal man is produced by his father and mother Our mortal life in this world is the whole of our being and by your refusal of the Rai you are destroying yourself in vain I grieve not for those who aspire to wealth and happiness in this world but I grieve for those who despise these solid blesings whilst living and waste their time for the sake of happiness in a future life which has no existence for after a life of trouble and distress they only sink at death into utter annihilation

Take your pleasure in this mortal his of mortal his of which w know something and trouble not raspectize the life hereafter f which we know nothing.

"I grieve for them who substantial hapnness of this life for a vision any happiness hereafter

Men, it is true, offer funeral takes in honour of their de- history of parted ancestors, but this is merely a spoiling of food Say, , INDIA what will a dead man eat? Can what is eaten by one go into "Men, it is the body of another? How can the soul of a father eat the true, offer cakes funeral cakes which are offered by a son? It will not stand ancestors, but how can those to reason, and is merely the work of fancy. If the soul is ancestors eat them? If the immortal, the moment it leaves one body it goes to animate soulis immortal it must have another How then can it eat the cake when it inhabits an-presed into a new form which other form, and when that cake is in commemoration of the cake old form? If you say that the cakes being eaten by the cows is "If, indeed, the tantamount to their being eaten by the soul of the father, cake by the cows satisfies then a cake offered to the memory of a friend who is still the hunger of a dead father, it living but in a remote country, and afterwards given to a might also satisfy the cow, and eaten by it, will thereon satisfy the hunger of that hunger of a distant friend. distant friend Books have been written by learned men for the sake of inducing others to make offerings and presents, and their doctime is 'Perform sacrifices and make offerings, and consecrate yourselves, and undertake religious austerities, and bestow gifts ' But a future state has no "Our existence in this mortal existence save in this world, and it is the present state which life is our chief is the chief good. O Ráma, be wise! That which is mainhave no proof of the future,
fest to the senses is the grand object of pursuit, because of and it is therefore nothing to such things we have direct proof, and those which are not us present to the senses may be thrown behind your back, because the only proof we have of their existence is indirect and inferential Adopting the sound judgment of the wise, and regarding that which is sought by all, do you accept the Rajas and heroes of great renown have left then beloved children and wives, and sunk under the stern hand of death, but we have no assurance, O Ráma, whether they "Of those who have become Gandharvas, or Yakshas, we know not what we know they are nor whither they are gone Their names and line-nothing age are rehearsed, and wherever any one would fain have them, there he conceives them to be The whole universe "The whole obtain happiness The virtuous suffer great afflictions, happy whilst the good are while the wicked appear to be happy indeed Everything often miserable that exists will pass away, and the whole world is in a state

INDIA. PART IT "Therefore accept the Writhful reply of Ramer-"I will not dischey my dead f ther

when living.

HISTORY OF Of disorder Therefore, O Pama, do not despiso the good fortune which has approached so near to you, but take possession of this great Ray, which has no equal in all the world"

Rama, slow to anger, was filled with wrath at these otheistical arguments of the subtle Jáváli, and thus he answered the skilful Brahman -"Trained up to fihal obedience, I will whom I obeyed no more depart from my father's commands than a well disca plined horse leaves the road, or an obedient wife forsakes her If, after obeying the words of my father while he was living, I were to act otherwise now that he is dead, should I not be deemed devoid of all principle? But I can no more be moved by your vain words than a mountain can be moved by the wind Your words resemble a pot of wine, which is pleasant and delicious to the taste, but most injurious in its effects. You have even pleaded that there is no such thing as future happiness, that all the happiness we can enjoy we enjoy in this mortal life If that be the case, why should men censure the vicious and the debauched for they are only carried away by their live of pleasure that most contemptible of all the affections Why do the sages then live upon roots and fruits, instead of enjoying flesh and

"If there ! no future tate why are the victous cen-cured?

"Your words

are as deleteri

"Hyon demand wine? If you admit of no inferential or indirect proof, a direct proof a widow in her husband's absence, and ert LOCICIEA teaches nothing. " But Indra

obtained sovereignty by sacrifices, sages have been gloruled rough their austember.

moment her husband is out of her sight Astronomy and other sciences would fall to the ground, for most of their laws Did not Indra, the sovereign of are based upon inference the gods obtain his celestral Raj by the performance of a hundred sacrifices? How can this proof be evaded by you? Kusika, the son of Atra, is another proof he and other great sages have obtained an emment degree of glory by the per formance of sacrifices and practice of religious austerities, which according to what you say are useless pursuits But

woman ought according to your notions, to be a widow the

father!"

"I will obey my be it even as you say, I will still adhere to the commands of my father, as a great sage inflexibly adheres to his vows Let Bharata govern the Raj which has been given to him! I desire not the Raj which has been prohibited to me by the Maharaja. '

Whilst the sons of Dasaratha were thus conversing, sur- HISTORY OF rounded by their filends, the day was spent and the night also passed away, and when the brethren had separately performed then morning devotions, Bharata went again to Ráma, terview between and entreated him to accept the Raj Then Ráma, still bearing in mind the words of Jáváli, thus spoke —"Jáváli ap-Ráma renews the discussion plauds as right both the noble and the ignoble, the real hero "Jáváli confounds right and the pretended one, the pure and the impure According wrong, and if I did the same I ing to him the bad man is equal to the good one, the evil should be censured by all, disposition with the good disposition. If I, deceived by whilst the people of the false reasoning, were thus to confound good and evil, I should follow my example. abandon that which is good, and sink into a state of lawless confusion Who would then look with approval upon me, and how should I obtain heaven? Moreover, the whole nation would then have no other rule but their own passions, since the principles of a Raja, whatever they may be, become the principles of his subjects Truthfulness and benevolence "Truthfulness and benevolence and benevolence are the eternal duties of a Raja, by these virtues an example are the eternal is set to the whole Raj, and the nation is established in Raja. The gods and sages esteem truth as invincible, and the man who always speaks the truth in this world obtains an imperishable reward I recollect with "I regret that my father" pain, O Jáváh, the act of my father which accepted you, a should have promoted a man of grovelling mind, who art governed by these infidel atheist ideas, an atheist who has fallen from the path of iectitude! As a thief is, so is a Buddhist, after them are the Hastikas or athersts He who is seeking the good of his subjects, "No virtuous Ruja will stand will not, if he be a man of understanding, stand in the in the presence of an atheist" presence of an atheist The Bráhmans, constantly setting before them this life and the next, offer peace offerings and burnt offerings Those sages also are revered by men, who are zealous in the cause of virtue, the companions of the good, full of sacred energy, pre-emment in charity and every good quality, never doing evil towards others, and purified from all moral defilement"

The frank and magnanimous Ráma, having thus spoken Jáváh, convinced by words full of conviction, the Bráhman Jáváh thus addressed Rima's reasoning, recents his athlestical phonons.

INDIA . PART IN

HISTORY OF by no means speak the sentiments of an atheist, for I am no atheist Now that the fitting opportunity offers I will lay aside my atherstical disguise. As atherstical sentiments were introduced by me, O Ruma, for the sake of turning you from your purpose, so sentiments of piety and religion are now uttered to conciliate your favour"

Variabilm en descours i persurule Itams Ral.

Vasishtha then said to Rama -"Jáváh is deeply versed in the customs of the world he has thus spoken, O Rama, through his desire of turning you back to Ayodhya You are known to be the son and heir of Maharaja Dasaratha accept therefore your own Rai, O Sovereign of the world and look upon us with compassion Amongst all the race of Ikshwaku. the eldest son is constantly Rais. A vounger son cannot be anointed Rain whilst the older son lives , the eldest must It is not proper for you to violate this day the sacred custom of the family of Ikshwaku There are three persons to whom every one who is born is bound to yield implicit deference namely his father his mother, and his A father begets, a mother nourishes but a pre proceptor ceptor instructs the preceptor is therefore said to be en titled to implicit regard I was the preceptor of your father, and now I am your preceptor and you will not transgress the Sastras if you obey my directions Moreover, it is not right for you to disobey your pious and aged mother Rama in obeying her words you will not step out of the path of virtue nor in according to the prayer of Bharata will you violate truth or justice or abuse your power'

Rama dilutes unon the claim upon the cisums of parent to the obedience of their sous, and refuse to dis-ober the Ma-hirsh.

Rama thus mildly addressed by his preceptor Vasishtha, who was seated near him, replied as follows - What parents constantly do for a son can never be recompensed The tenderness of a father and a mother in rearing their children in bathing and clothing them in constantly giving them excellent counsel and in training them up in virtue, can never be repaid. What therefore my father has commanded me shall not be rendered meffectual"

Dhursta threat ens to alt m dharma upon Rama

When Bharata heard these words of his elder brother, he said to Sumantra — O Charioteer speedily sproad kusa grass on this spot which has been prepared for sacrifice I

will sit opposite to Ráma until he be gracious to me As a history of Bráhman, demived of his wealth, lies before the door of a cieditor, without food and without beholding any one, sowill I sit here until Ráma return with me to Avodhyá" Then looking at Sumantra, who was spreading the kusa grass, Bharata seated himself upon the ground 5

Then Ráma said to his brother —"O beloved Bharata, Ráma reproves what evil am I perpetrating that you thus seat yourself against me? For a Bráhman thus to confine a debtor by sitting down before him is right, but for Rajas to sit in dharná against each other, is not according to the law Rise then, O chief of men, and abandon this ciuel vow, and quickly return to the city of Ayodhyá." Then Bhaiata Bharata appeals to the people to turned to the citizens of Ayodhyá, and the people of the compel Rama to accept the Raj Raj, who had accompanied him to Chitra-kúta, and said -"Why, O people, do you not lay your injunctions upon Ráma?" The citizens and subjects replied —"We well The people liesitate understand what is said by the magnanimous Ráma You, O Bharata, also speak with reason But Ráma is engaged in performing his father's word, and we are unable to say anything in haste" At these words Ráma said to Bharata -"Rise, O valuant one, and touch me and also touch water, that you may be purified from the guilt of sitting down to starve out your brother" And Bharata arose and touched Bharata offers to go into explowater, and said —"Hear, all ye counsellors, and ministers, in the room of Rama and people! I do not desire the Raj of my father, nor did I desire my mother to ask it for me, nor was I the cause of the exile of Ráma If some one must fulfil my father's word and reside in the foi est for fourteen years, let it be me '' Then Rima refuses to alter his de-Ráma spoke in like manner to the people and citizens, as termination, but promises to follows—"Whatever was bought, pledged, or sold by my after his calle

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⁵ Dharna was a strange custom, by which a creditor sat at the door or tent of a debtor, to compel payment of an ordinary debt, or of arrears owing by a public officer or prince The person so sitting observes a strict fast, and under such circumstances the person from whom he demands payment is compelled to fast also, and abstain from his usual occupations and amusements If the suitor perished, the guilt of murder fell upon the debtor Originally, the person sitting in dharna was necessarily a Brahman, either on his own behalf or on that of another, and the sin of Brahmanicide would be incurred by his death. The practice is obsolete in British territory, having been made a punishable offence

INDIA. LART IN

HISTORY OF father whilst alive, cannot be annulled by me or by Bharata I have no occasion for a substitute to dwell in the forest in my place, for what was advised by Kaikevi was well done by my father I know Bharata has resigned his right, and scoks the good of his superiors, and after my return from my exile, I shall be able with this pious brother to govern the Raj with honour The Maharaja will then be discharged from his obligation to Kaikeyi, and his words will have been fulfilled by me "

The start con-

The great sages who were present at the meeting of the firm the resonant two most illustrious brothers, were astonished at the words of Rama, and their hair stood erect with joy, and they came to Bharata, and said - O Bharata, if you regard your father, you must respect the words of Rams. We wish that your father's Raj may be absolved from every debt Dasaratha has ascended to heaven through his determination to discharge his obligation to Knikovi' Bharata then took a pair of new shoes adorned with gold, and turned to his brother Rama and said - 'Put on these shoes I pray you and they shall furnish the means of securing the good of all." The heroic Rama then put on the shoes and pulled them off, and returned them to the magnanimous Bharata. And Bharata bowed to the snoes and said to Rama - 'O Rama I will for fourteen years assume the matted han and the habit of a devotee and subject on fruits and roots Waiting your return I will commit the management of the Raj to your shoes and reside without the city and unless you return to Avodhya within five days of the completion of

Bharata prosent Rama with a pair of shoes, and re-quests him to wear them.

Declares he will rule the Raj through the shoos.

7th, Beturn of Bharata to Ayodhya, Ráma duminos Bharata and Batrughm.

Return of Hharata to Arodhra.

the fourteenth year I will enter the fire Rama then embraced his two brothers Bharata and Satrughns, with great respect, and dismissed them and Bharnta took the shoes on his head and mounted the chariot with Satrughna, preceded by Vasishtha, and Jáváli and all the counsellors In this manner they left Chitra kuta and after visiting the sage Bharadwaja in their way, they at

In the Adhyatma Ramayana, Bharnta is represented as yielding only because Rams privately imparted to him the mystery of his incurnation, and the divine necessity that existed for his destroying Rhvana.

Hındú sımıles

length came near to the city of Ayodhyá, and the dark and history of melancholy city resembled a gloomy night, and was traversed by cats and owls, and bereft of elephants It was like the bright Rohini, when the hostile Ráhu is devouring her hus-ance of the city band Chandra, or a mountain stream whose shallow waters succession of have been dried up by the heat, when birds are faint with thirst, and when fishes have all disappeared, or the smokeless quivering flame of a sacrificial fire, after the sacrificial articles have been consumed, or an army stripped of its weapons, with its elephants, horses, and chariots destroyed, and all its valiant men slain. or the sea, when the foaming and roaring waves are hushed into silence by a calm, or an altar stripped of the sacrificial implements, and deprived of all its fat fruits after the sacrifice is ended, or the glad herds of kine feeding in their pasture upon young grass, when suddenly deserted by the bull, or a necklace stripped of all its most precious stones, or a star which has fallen to the earth when its merits are expended, or as a climbing plant, loaded with flowers and redolent with bees, when burnt up by a sudden fire in the jungle, or a troubled sky, when the traders fly from the bazaars in alarm, and leave their merchandise behind, for a tavern, when the liquor is all expended, and the house broken down and nothing remains but the fragments of broken pots7, or a resting-place where water is given to the thirsty traveller, when the building is levelled with the ground, and the water all spent, or a bow-string which drops from the bow when cut with a swifter airow, or a war-horse ridden by a warrior eager for the battle, which is suddenly slain by an enemy; or a fiery colt heavily laden and fallen under his burden, or the clear light of the sun when obscured by a dark cloud in the ramy season The afflicted Bharata, having thus brought all his mothers back to Ayodhyá, then said to his preceptors - "I will now go to Nandigráma, which is Bharata resides without the city, and there I will dwell until Rama returns in the guise of a and takes possession of the Raj" And the words of devotee, and Bharata were praised by his mothers and his preceptors, authority of Rama's shoes.

⁷ This passage in brackets does not occur in the North-West recension

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mistory or and he speedily proceeded to Nandigrama with the shoot upon his head, and said to his assembled subjects -"Brin lather the State umbrella! By these shoes of my olde brother is justice established in the Raj" Thus lamenting the renowned but afflicted Bharata, together with his Conn sellors, governed the Raj at Nandigrama. Assuming th bark dress and the matted hair of a devotee the her Bharata dwelt with the army at Nandigrama Bharata, thu faithful to his word and promise being installed together with the shoes, continued to reside at Nandigrama, waiting for the return of Rama himself holding the royal umbrelli over the shoes whilst the chamara was taken by Satraghna and all affairs of the Government were transacted under the authority of the shoes. The fortunate Bharata, metalled with the shoes of his elder brother and paying homage to them thus governed the Ray All the presents that were brought and all the business of State which occurred he first laid before the shees, and afterwards did as occasion required

Review of the foresoing marrative of Risms refused of the Raj

The incidents in the foregoing narrative are so valuable and suggestive, as to demand a careful con sideration 1 resh traces will be found of the process by which a Kshatriya tradition has been converted into a Brahmanical legend, whilst the vivid expres mon of ideas, which are as prevalent amongst the Hindús of the present day as at any former period, unparts a peculiar significance to the entire story

Hunda idea of wedded bap-pinem mydyed ments of Rama and Sita upon the hell Chitra-Inte.

The first picture presented to the eye is that of Rama and Sita taking their pleasure upon the moun The description of the amusements of the happy pair upon this occasion is undoubtedly pretty from a Hindu point of view, but it indicates the low conception which the Hindus have formed of the married state A pair of lovers, to say nothing of newly married couples may doubtless find much

Contract of Duropean ad Hosdu doss.

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pleasure in wandering together in the country HISTORY OF amongst trees and flowers; and under such circumstances they are highly susceptible of the beauties of natural scenery. But the language of Ráma is that Puerle chaof a priggish youth to a very young girl, whilst dialegue that of Sítá illustrates the utter want of mental culture in Hındú wıves, beyond the rare art of listening with patience to the self-satisfied remarks of an But still Pretty touches of nature ignorant and self-sufficient husband wherever nature asserts herself through the affections, she always excites a sympathetic admiration, and the scene in which Sítá is called upon to embrace her spouse, as the climbing plant clings to the tree, and the gentle mirth of the young wife at seeing the painted ornament on her forehead impressed upon the chest of Ráma, are touches of nature which make the wide world kin The scene in which Ráma and Sítá wreathe ornaments of flowers for each other to wear, is equally admired by an oriental audience, but falls far short of the European ideal, in which more rational pleasures are expected, even on a holiday, from all who have outgrown the age of childhood

The description of Ráma's hut as it appeared to Mixture of military pursuits and results and results are considered in the strange mix-ligious worship in the ture of military pursuits and religious worship which description of Rama's but finds expression in the Brahmanical conception of the Kshatiiya hero The bows and airows, the scimitars and the shields, are all in perfect accordance with what is known of Kshatriya tradition, and conformable to the idea of Ráma as a warrior; but they will scarcely harmonize with the Brahmanical conception of a devotee with matted hair, airayed in the garb of an ascetic, and sitting by the altar on

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mistons or tree from which to make his funeral cake, a circum stance which seems to have specially excited the sympathy of his mother Kausalya It is, however, difficult to reconcile the account of the misery and privations endured by Rama and Sitá in the jungle, with the pretty picture of their sports upon the hill. and evening meal upon venison, which is described in the opening of the present chapter

Chuncter of J. 20 as a Briburn of th Nith) or logical el vel of Colama

The second interview between Bharata and Rama, at which Javali, the free thinking Brahman, endeavours to shake Rume's resolution to refuse the Ray, is apparently an interpolation, but is also one of a very valuable character Javali is said to have been a logician, and therefore seems to have belonged to the Nivaya, or logical school of Gótama, and he is nut forward as a representative of Buddhism and atheism, whose false doctrine is exposed by Ruma, and who is ultimately compelled to recant.

t ve of Budd lusm and ativion.

reasoning. hilation

If the soul ex must be in another form, which destroys the relationship between parrents and

2001

Imagranus The drift of Javali's reasoning appears to be to the following effect There is no proof whatever of a h proof that following effect. There is no proof whitever of a death and future state of existence, as far as we know, death hims lot and future state of existence. is nothing but annihilation, consequently man is not justified in sacrificing the substantial pleasures of this life for the sake of a visionary happiness after death Even granted that the soul does exist hereafter, it can only exist in a form different from that of its earthly body In other words, if death does not an mililate the soul, it certainly destroys the relation ship between parents and children, so that a parent who is dead, and who consequently has become somebody else, can have no claim to the obedience of his living sons who remain as they were. Therefore it

18 absurd for Rama to refuse the pleasures of sove-

reignty merely for the sake of fulfilling a duty to a history of father who has ceased to be a relation.

In the course of his argument Jáválı finds it Review of the necessary to indicate the utter uselessness of the reasoning of Jáváli against the performance general custom of performing a sráddha; that is, of of a sráddha offering funeral cakes to the souls of dead men. dead body, he seems to say, cannot possibly eat cakes; and as for the soul, if it exists at all, it can only exist in another body; and how can the new body eat the cake which is offered up in commemoration of the old body? Jáváli next alludes to the Absurdity of supposing that custom of disposing of the cakes in question, by giv-the eating of cakes by cows ing them to be eaten by cows, which custom was in to the eating of the cakes by the accordance with a popular belief that the eating of soul of the deceased relative the cakes by so sacred an animal was tantamount to their being eaten by the deceased ancestor. He says with some truth and, considerable smartness, that if the reating of a cake by the cows will satisfy the hunger of a dead man, it might in like manner be made to satisfy the hunger of a friend in a distant country.

Some expressions, however, appear to have been Expressions put into the mouth of Jáválı, which such a philoso-of Jáválı to render his refupher could scarcely have uttered, and which were tation more conprobably introduced for the purpose of rendering Ráma's subsequent refutation the more conclusive Thus he is made to rail against sacrifices, not from Peculiar arguthe Buddhist point of view that the slaughter of sacrifice animals was contrary to the eternal principle of benevolence, but because sacrifices and all other religious observances were utterly useless, inasmuch as they referred to a future state of the soul which had no real existence Then again he is represented inutility of vir-

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HISTORY OF by inference as impugning the utility of virtue, because the wicked were often happy whilst the good were often miserable, and this argument seems to be adduced for the purpose of enforcing the view that Rama would be justified in accepting the Rai, or in other words, that he would be justified in looking to happiness alone without regarding his duty to his Strained applied father But this particular application of Jáváli's levis blams, views to the propriety of Ráma's acceptance of the

acceptance of the list.

Phenomens that the wick are often happy and the good often miserable an argument in favour of a future state.

Ray, seems strained and artificial throughout, whilst the form in which these views are expressed is a pal puble misrepresentation of the school to which Javali belonged, and could only have been adopted for the purpose of rendering the sect hateful in the eyes of the populace. Morcover the phenomena that the wicked are often happy, whilst the good are often miserable, are usually brought forward by the believers in the immortality of the soul as proofs of the necessity for the existence of a future state, in which the inequalities which prevail in this present life might be finally corrected, and the great riddle as to the object of human existence be finally solved On the other hand, a rational disbeliever in the soul's immortality would be more inclined to defend his scepticism by urging that a habit of virtue is a source of greater happiness to mankind in the present life than a habit of vice, and that the practice of either virtue or vice was wholly unaffected by a belief or otherwise in a future state of existence

Dogmati cha-ractor of Dama's reply to Javall.

The reply of Ráma is couched in that dogmatic language which is sofrequently employed in defending a conventional belief against the objections of sceptics. He denounces the insidious language of Jáváli, he dilates upon the duty of filial obedience, and he con

founds happiness with pleasure by insinuating that if FISTORY OF mankind are to devote themselves to present happiness, the vicious would be no longer open to censure, since Confusion of they would be only carried away by a love of pleasure happines pleasure As regards the value of inferential proof, the reason-Rejection of ing of Ráma is of more weight. He says, unless in-proof, the source of ferential proof be admitted, a wife becomes a widow Jáváh's error the moment her husband is out of her sight, and the science of astronomy falls to the ground. Indeed, there can be no question that the error of Jáváli arose from his ignoring those inferential proofs upon which mankind in general base their belief in the existence of the soul after death But the proofs ad-Ráma's proofs duced by Ráma of the immortality of the soul are of tality of the soul are of tality of the an unsatisfactory nature, being drawn from the his-duly assumed promises. torical element in Hindú theology. He refers to Indra, who obtained the sovereignty of the gods by the performance of a hundred sacrifices, and to the sages who obtained great glory by those very sacrifices and austerities which Jáváli despised, proofs which might appear perfectly valid to the Hindú, but would be rejected as unduly assumed propositions by all who disbelieved in Hinduism. Finally he declares that Jáváli confounds virtue and vice, right and wrong; and that if he were himself to carry out the same views, and accept the Raj, his subjects would henceforth follow his example and obey no rule which interfered with the gratification of their desires

The important point in this controversy, and one as a champion of the Brahwhich will be further considered hereafter, is that mans against the Buddhists, Ráma is put-forward as a champion of the Bráhmans ins heroic chaagainst the Buddhists, and that this polemical cha-tector of the Brahmans nacter is superadded to his heroic character as pro- against the Rakshus

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Polemical character of Rama

INDIA. PART IN

HISTORY OF toctor of the Bruhmans against the Rukshasas Accordingly the question arises of whether the Buddhists are not identical with the Rakshasas of the Rumáyana and this question can only be solved by the production of further evidence which will ap-

Exaggeration in the account of Bharata a pro-ceedings on Rama refus-ing the Rai

pear in the sequel The proceedings of Bharata on receiving Ráma's final determination not to accept the Raj, are no doubt exaggerated for the sake of effect, but at the

same time are characterized by one or two incidents Threat to att in which are deserving of notice In the first instance Bharata threatened that he would set in dharas against Ruma, a Brahmanical proceeding which in former days was a frequent source of oppression, but which in modern times has been put down by law Ráma accordingly pointed out to Bharata that al though a Bráhman might sit in dharná against a debtor, yet it was contrary to rule for one Rain to sit in dharna against another Raja Subsequently when Rama agreed to rule the Raj after the expira tion of the fourteen years of exile, Bharata deter mined to govern Kosala in the name of Rama, and this he did by carrying away a pair of shoes which had been worn by Rama, and which he treated as symbolical of Ráma's presence This proceeding does not appear to refer to any particular custom, but it serves to indicate the peculiar tendency of the Hindu mind to personify and symbolize Bharata is said to have held the royal umbrella over the shoes, whilst Satrughna fanned them with his and the administration of affairs during the remainder of Ramas exile was conducted by

Bharata in the presence and under the authority of

Ourloss adop-tion of Rama s shore as sym-bolical of soveral mix

the shoes.

CHAPTER XV

RÁMA'S EXILE

The narrative of Ráma's exile in the jungle is one of history of the most obscure portions of the Rámáyana, masmuch as it is difficult to discover any trace of the original Authorities of tradition, or any illustration of actual life and man- Rama's wanderners, beyond the artificial life of self-mortification and self-denial said to have been led by the Bráhman sages of olden time At the same time, however, the story throws some light upon the significance of the poem, and upon the character in which the Brahmanical author desired to represent Ráma, and consequently it deserves more serious consideration than the nature of the subject-matter would otherwise seem to imply.

According to the Rámáyana, the hero Ráma Locality of the wanderings spent more than thirteen years of his exile in wander-tween the ing amongst the different Brahmanical settlements, Godaver, from Chitra-kita in Buildelkuild, to Nasik near the Ganges and the Godáveri; his wander-the western coast ings extending from the hill of Chitra-kúta in Éundelkund, to the modern town of Nasık on the western side of India, near the sources of the Godáveri river, and about seventy-five miles to the north-west of Bombay The appearance of these Brahmanical Each Brahmanical Each Brahmanical settlehermitages in the country far away to the south of a famous sage.

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mistory or the Raj of Kosala, seems to call for critical Inquir Each hermitage is said to have belonged to sor TARY IV

particular sage, who is famous in Brahmanical tr But whother the sages named were real contemporaries of Rama, or whether they could pe sibly have flourished at one and the same period,

the sagra as em temporaries of Rams, refuted.

Fairtenes of all open to serious question It is of course impossib to fix with any degree of certainty the relative chronology of the several sages, who are said to have been visited by Rama, but still it seems tolerable clear that some belonged to an age far anterior t that in which the Rámuyana was composed, and pro bably to an ago anterior to that in which Rama existe as a real and hving personage whilst, at least, on sage is to be found who could only have existed i the age during which the Ramayana was produce

the Ric Leda and the Ramiyann.

in its present form The main proofs of these in Long interral of forences are as follows An interval of many cen turies seems to have elapsed between the composition of the Rig Veda and that of the Ramayana, a con clusion which has long been proved by the evidence of language and is generally accepted by Sanskri scholars.1 But three of the sages, said to have been contemporary with Rama, namely, Viswamitra, Atri

Sages said to have been con-temporary with both compositions.

and Agastya, are frequently mentioned in the hymni of the Rig Veda, whilst Válmíki, the sage dwelling a Chitra kuta, is said to have been himself the composer of the Ramavana. Again, the sage Atri, whom Rama promitted the Language visited immediately after his departure from Chitra kuta, appears in the genealogical list preserved in

Appearance of Atrast the first

the Maha Bharata, as the progenitor of the Moon,

and consequently as the first ancestor of the Lunar 1 See Viller's Hist, of Sanskrit Literature person

race; whilst his grandson Buddha is said to have history or married Ilá, the daughter of Ikshwáku, who was himself the remote ancestor of the Solar race of Ayodhyá, from whom Ráma was removed by many gen-These conclusions are not perhaps based upon absolute proof, because they are drawn from untrustworthy authorities; but still the chronologi- Attempted reconciliation of cal difficulties have been fully apprehended by the the chronological difficulties. Pundits, and an attempt has been made to reconcile by the Pundits all contradictions by representing the sages to have lived thousands of years, and to have often re-appeared upon earth in different ages widely removed from each other. Modern science refuses to accept such explanations; and consequently it is impossible to escape the conclusion that if Válmíki composed the Rámáyana in the form of Sanskrit in which it has been preserved, he could not have flourished in the same age as the sages who are named in the Rig-Veda The most probable hypothesis appears to be sages probably that the sages said to have been contemporary with types of the Brahmans of the Dekhan tives of the Brahmans, who seem to have established their influence throughout a large portion of Hindustan and the Dekhan during the age of Brahmanical revival which accompanied and followed the decline of Buddhist ascendancy

The next question that requires consideration is inquiry into the real character of the Rák-racter of the Rákshasas of shasas, who appear in the Rámáyana as the especial the Rámayana. enemy of the Bráhmans It has already been seen that the illustrious exiles of the royal house of Kosala were always entertained with the utmost respect by the Bráhman sages; and that Ráma is put forward as the especial protector of the Bráh-

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Not to be confounded with the shortgines, or to be reguled as mere creathen of the

HISTORY OF IMAMS against the Rulshasas It has also been seen that the Rukshasas are not to be simply confounded with the aboriginal population, and that although

their appearance and attributes have been much ombellished and exaggerated by the Brahmanical author, yet they are not to be regarded as mere creations of the imagination, like the cannibal Asuras who were conquered by Bhima They are described as forming an empire, more or less civil

ized, having its capital in Lanks, in the island of

Ceylon, but having military outposts in different quarters of the Dekhan, and extending their opera tions as far to the northward as the right bank of

The Ril hese empire scaled in (aylon, but he ine military outpost t the north f

Religious and pretarian character of the opposition between the Brihmans and Ralahama.

Moreover, their opposition to the the Ganges. Bruhmans was of a religious character, not a radical opposition, like that of Christianity to heathenism. but a sectarian opposition, like that of Protestant ism to Roman Catholicism, in which there is general ly less toleration, and infinitely more virulence, than where the difference of religious belief is more thorough and complete Rayana, the famous sove rough of the Rakshasas, is said to have been originally a worshipper of Brahma, and probably the Rakshasas may all be regarded as worshippers of the same orthodox derty But yet the Rakshasas are described as

being violently opposed to the sacrifices of the Brah

mans, and as being utterly wanting in faith in sacred things, circumstances which seem to identify them with the Buddhists, who flourished more or less in India for a period of twelve centuries, namely, from

navam, wor shipper of livalum.

Identification f the Raksha s with the Buddhests.

the Asures or

the sixth century before Christ, until the eighth cen tury of the Christian era, and who established a Opposition between the RAL lives or Buddhests, and seat of empire in Coylon which has continued to the present day Moreover, it will be seen by reference aborismos.

to the complaint of the gods addressed to Brahma in HISTORY OF reference to the incarnation of Vishnu, that Rávana oppressed not only the gods with whom the Bráhmans seem to be associated, but also the demons or Asuras, who were identified with the aborigmes of the country.2 Whilst, therefore, the Rákshasas and Asuras are occasionally confounded, yet in the present instance an opposition is indicated, such as might have been expected between the Buddhists and the aborigines of the country.

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The polemical character of Ráma as an opponent Three distinct to Buddhism, has already been put prominently for-Ráma in the Rámáyana. ward in his controversy with Jáváli, and the light in which he will appear hereafter as a mortal enemy of Rávana, confirms the view that he was a champion of the Bráhmans against the Buddhists cordingly, it must for the future be borne in mind that Ráma appears in three characters in the Rámáyana, each of which has apparently no real connection with either of the others These three characters are as follows —

1st, Ráma as a mortal hero of an original and 1st, Ráma, as a mortal hero authentic tradition, in which the story seems to turn upon his being condemned to exile through the jealousy of a step-mother, and upon his being ultimately restored to the throne of his ancestors.

2nd, Ráma as an incarnation of Vishnu, sent 2nd, Ráma, as down from heaven at the instigation of Bráhma and of Vishinu. the other gods, for the express purpose of destroying Rávana and the Buddhists

Srd, Ráma as a protector of the Bráhmans of the srd, Ráma as a champion of the Dekhan against the Buddhists, in which capacity he langa worshipping Brohmans against the

Buddhists

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mismony or appears to have been in reality a worshipper of Linga as a form of Siva, for it is certain that Buddhists were driven out of the Dekhan by worshippers of the Linga, and compelled to t refuge in Ceylon 3

Contradiction involved between the in cumation of Vishnu and the enreligher of the Lines.

The most agnificant feature in the threef character of Ruma is the strange contradiction plied in his being at once an incarnation of Vish and a worshipper of Siva In olden time the fiere antagonism prevailed between the Vaishnavas, or w shippers of Vishnu, and the Saivas, or worshippers Siva, or Mahadeva Ráma's character as an incari tion of Vishnu has already been sufficiently in cated, but his character as a worshipper of Siva w

Three lements in the Rims product to the existing between these three representations of or three threaters and the same individual, it may be inferred the

be more fully delineated hereafter, when it will seen that he set up the triumphant Lings in the islan of Ramiswaram, which stands about half way acre the channel that separates the continent of Ind from the island of Coylon From the opposition

1st, Andoni tradition of Rima a exile.

there are three distinct elements in the Ramayan originating in three distinct periods, namely -1st. The ancient tradition of Rame's exile, is cluding the loss and recovery of his wife Sitá.

and the same individual, it may be inferred the

and, Myth of Ráma ínear nation as

2nd, The Vaishnava version, claiming Rama a the divine champion of all India against the Ral สโวยยอส

ard, Tradition of the messon of the Dekhan by the worthin-Liber.

3rd, The Saiva version, claiming Rama as th especial hero of the Linga worshippers, who appea to have invaded the Dekhan at a remote period, and to have finally driven the Buddhists into the island of Ceylon.

³ See Colonel Sykes' learned report on the landed tenures in the Dekhan

These points will form a subject of further dis- HISTORY OF cussion hereafter. For the present it will be sufficient to revert to the original narrative of the exile of Ráma, as it appears in the Rámáyana. This nar-Ten principal incidents in the rative comprises ten leading incidents, which may be Ráma's exile indicated as follows:-

1st, Departure of Ráma, Sítá, and Lakshmana from the neighbourhood of Válmíki's hermitage at Chitra-kúta.

2nd, Journey towards the south, and visit to the sage Atri, and his wife Anasúyá.

3rd, Ráma engages to defend Atri and the other sages from the depredations of the Rákshasas in the forest of Dándaka

4th, Visit to the hermitage of Sarabhanga, who burns himself alive on a funeral pile.

5th, Ráma engages to defend the ascetics in the neighbourhood of Sarabhanga's hermitage against the Rákshasas

6th, Visit to the hermitage of Sutíkshna at Ramtek, near Nagpore

7th, Dialogue between Ráma and Sítá as to the propriety of waging war against the Rákshasas.

8th, Ten years' wanderings amongst the sages in the neighbourhood of Sutíkshna's hermitage Ramtek.

9th, Visit to the sage Agastya, near the Vindhya mountains.

10th, Residence of Ráma, Sítá, and Lakshmana at Panchavatí, the modern Nasik, on the river Godáveri.

The story of these events may now be related as The narrative follows:---

DISTORT OF ridri. 1 427 11

1 t Departure of Hama Aita, and Lak human from the neigh hearhood of Mimiki's ber mit reat The saces at Chitra kitts complain to Hams of the personalism of

When Bharata had returned to Ayodhya, Rama saw that the

devotees and sages who dwelt round about Chitra kuta were sorely troubled; and an aged sage came forward and said to him -"O excellent one, the fear of these devotees arises from the Rakshasas, for the Rakshasas food on men and assumo various forms

O Ruma, the wicked chieftain Khara. the younger brother of that mighty Raja Rayana who dwells at Lanks, occasions us much alarm Khara is a terrible Rakshasa, daring, fearless, and cruel, a cannibal who regards

neither age nor sex O beloved one, these vile and deformed Rukshasas inspire terror by their dreadful forms, and annoy the devotees with unclean things, and continually molest them They cambol in the woods and hermitages, and throw shout the sacrificial implements, and spoil the sacrificial articles, and pollute the offerings with blood on every side. At times of sacrifice these wrotches, who are void of all faith, rush hastily forward making a loud cry in the ears of the believ

ing and pious devotees. They take away the pots the flowers. the sacrificial wood, and the sacred kusa grass of those

Derlue their intention of PREDION LINE LO another locality

who walk in the ways prescribed in the Vedas The sages and devotees, haunted by these wicked ones, are anxious to leave these hermitages, and would fain consult with you respecting their departure to another place A little way from hence, there is a beautiful forest abounding in fruits and roots, where I, with my companions will take up our abode But O Rams, when we have departed, Khara will fall upon you who are unprepared if therefore it meets with your approbation, do you go with us ' Having thus spoken the venerable sage took his leave and presently all the devotees humbly took their leave in like manner and departed out of Chitra-kuta, And when the hermitage was forsaken by all the commence with Unitra-kuta. And when the hermitage was forsaken by all the bernings after the departure of devotees, it seemed to be inhabited only by deer and serpents, the serie.

depart to another place ' 4

and after awhile it became overspread with gloom and the heart of Rama was saddened, and he said -"I, too, will

In the Adhyatma Ramayana the departure of Rama is secribed, not to the Rakshame, but to the constant vints of the people of Ayothy a in large numbers, which greatly disturbed the divine hero-

So Ráma departed out of Chitra-kúta, together with Sítá HISTORY OF and Lakshmana, and they journeyed towards the south until they came to the hermitage of the sage Atm And Atm received them with great joy, and commanded that he should journeys south-be hospitably entertained, and he called to his aged wife, hermitage of Atri the viituous and devout Anasúyá, who had also chosen the Atri introduces life of a devotee, and he said to her —"Receive Sítá, and devout wife conciliate her by giving her everything that she desires" Atri then said to Rama -"O sinless one, this my wife is a Bráhmaní renowned for her vows, devoted to severe mortification, and ever performing pious deeds Do you regaid her as your mother By the power of her austerities, fruits and Miracles 100ts were produced during a ten years' drought, and Anasuya through the holy Ganga was brought near to our dwelling, and by force of her austernies her interference ten nights passed without a rising of the O sinless one, regard the gentle and aged Anasúyá as your own mother, and let Sitá come into her presence" Then Ráma said to Sítá -"Do you hear the words of the sage? Go now into the presence of Anasúyá" And Sítá Interview beapproached the aged and prous wife of Atri and eagerly and Sita bowed to her feet, and with hands most respectfully joined, inqui ed with joyful mind respecting her health The vener-Anasúyá praises sitá for her able matron said to Sítá —"Through your good fortune, O devotion to her husband, and the husband, and dilates on the duty of wives lowed your husband Ráma in his exile in the wilderness That woman who loves her husband, whether he be in the city or in the forest, in prosperity or in adversity, will obtain a great reward hereafter O Sítá, a husband is esteemed by a virtuous woman as her supreme deity, even though he be stripped of wealth, or possess an evil disposition, or go after other women O Sítá, there is no friend greater than a husband, an incessant attention to a husband is everywhere comely She who is unchaste, ignorant of right and wrong, and domineering over her husband, obtains only dishonour She who is under the dominion of evil habits, and distinguished only by her uselessness, is rumed both here and hereafter" Thus addressed by the divine Anasúyá, Sítá replied as siti replies,

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praising Rama

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mistony or follows -"What you have said to me I have known al ready Though a husband be poor and wicked, he should how much more ought she to reverence him when he is applauded for his virtues, compassionate and self subdued. Rama sylvinous steady in his affection and loving as a parent. The virtuous

conduct towards Number II.

ever be to his wife an object of the highest regard the Mahamas Rama conducts himself towards the other women of the de coased Mahuram, as he does towards his own mother Kausalvá That hero, who bears the most affectionate regard to the memory of the Maharaja, has ever regarded as a mother the woman who was only once viewed by his father. The words of my mother in law, when I was coming to the desolate forest, are firmly fixed in my heart and so, too, are the ad monitions given to me by my mother when I gave my hand to my lord in the presence of the fire. The precept moul cuted in me that 'a woman has no greater religious duty than that of honouring her husband,' has never O pions Anasuya, been forgotten by me Sho who is assiduously attentive to her husband is as sure of heaven as if she were already there, such a one is the chief among women, a god dess in heaven she resembles the goddess Rohini who is never seen for a moment without her husband Chandra" At these words of Sita, Anasuya was greatly pleased, and kusning the head of Sita, she replied exultingly - Through my many religious austerities I have acquired great powers Depending upon these O Sité, I desire to confer a bleaming mon von O beloved wife of Rama, anoint yourself with this divine ointment, and constantly adorn yourself with this apparel and these ornaments and the bloom of youth shall remain with you for this day, and for ever fied by this ointment which is given to you by me you shall ever be as charming as the goddess Lakshmi, and shall ever enrapture your husband with your beauty . Then Sits accepted the ointment and the jewels and the bracelets and the apparel which were thus given to her as tokens of

America street Bits an or t render ber ever roung and other with ewels and ornaments.

The clutment given by Ansanya to S to, which was to render her ever beau tiful is supposed by some Pundits to mean picty or faith in Rams, which renders all women beautiful.

friendship; and raising her joined hands to her forehead, history or she did honour to the pious devotee After this, at the request of Anasúyá, Sítá related to her the whole story of her bith and marriage, and Anasuya, naving neare the property of an arrative, embraced and kissed Sitá, and said —"You have Anasuya describes the approved of might in poetre land."

I the story to me in the most delightful language in poetre land. The sun is set, O bright one, the pleasant night, be-guage, and requests Sit, to adoin herself with planets and stars, has already commenced, with the divine the birds, who were scattered abroad throughout the day in ornaments. seach of food, are now softly murmuing in their nests, the sages, who have been to bathe, are now returning in wetted garments, the sacrifices of the sages have been offered according to the ordinance, and the blue smoke is using tinged with the colours of the neck of the pigeon, the tices clothed with leaves are darkening on every side, and distant objects cease to appear, the wild beasts of the night are prowling on all sides, and the deer of the forests are sleeping on the altars and sacred places; the night adorned with stars has commenced, the moon clothed with brightness has risen in the sky, I therefore now give you permission to depart, but first gratify me by adorning yourself with the divine ornaments, and then go and attend upon Ráma"

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Sítá, resembling a daughter of the gods, then put on the Rama's delight ornaments, and bowing her head to the feet of the aged beauty matron, she went towards Ráma, and Ráma was highly pleased at the honour done to her by the prous devotee, and rejoiced as he beheld the celestral beauty of his wife Sítá

When the night had passed away, Ráma and Lakshmana and Rama enbathed according to the ordinance, and then inquired of the Atri and the devotees respecting the forest The sages replied —"O from the Ráma, the paths of this forest are overrun by man-devouring Rákshasas, and savage beasts thirsting for blood, who
beforest of
Dándaka molest the devotees whenever they wander abroad O Prince, depart in peace and put a stop to their depredations, and when you have retuined after accomplishing your design, we shall behold you from this hermitage" Then the magnanim- Rama, Sita, and

enter the forest

The ordinary conversation of Hindú women may be inferred from the de- of Dándaka light with which Anasúyá heard the story of Sitá's marriage

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HISTORY OF follows -"What you have said to me I have known al ready Though a husband be poor and wicked, he should ever be to his wife an object of the highest regard how much more ought she to reverence him when he is applanded for his virtues, compassionate and self-subdued name victores stendy in his affection and loving as a parent. The virtuous conductionards Rama conducts lumself towards the other women of the de ceased Maháraja as he does towards his own mother Kausalyá That here, who bears the most affectionate regard to the memory of the Maharaja, has ever regarded as a mother the woman who was only once viewed by his father. The words of my mother in law, when I was coming to the desolate forest are firmly fixed in my heart, and so, too, are the ad monitions given to me by my mother when I gave my hand - to my lord in the presence of the fire. The precept incul cated in me that a woman has no preater religious duty than that of honouring her husband has never, O pious Anasúvá been forgotten by me She who is anadaoualy attentive to her husband is as sure of heaven as if she were already there, such a one is the chief among women a god dess in heaven she resembles the goddess Rohmi who is never seen for a moment without her husband Chandra ' At these words of Sita, Anasaya was greatly pleased and kissing the head of Sita she replied exultingly - 'Through my many religious austernies I have acquired great powers Depending upon these O Sitá, I desire to confor a blessing O beloved wife of Rama, anoint yourself with this divine ointment and constantly adorn yourself with this apparel and these ornaments and the bloom of youth shall remain with you for this day and for ever O Sitá, beauti fied by this ointment which is given to you by me you shall ever be as charming as the goddess Lakshmi and shall ever onrapture your husband with your beauty". Then Sita accepted the ountment and the jewels and the bracelets and

Ameriya alves Sits an out ment which will render her ever young and beautiful, to-gother with ornamente

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scribes the ap proach of night in poetic lan-

enter the forest

y conversation of Hindú women may be inferred from the de- of Dándaka Anasúya heard the story of Sitá's marriage

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Picture of a cluster of Brahmanical hermitages.

The courts.

ous and valuant Rama together with Sita and Lakhsmana, entered the great forest of Dundaka and after a while Ramassaw a cluster of hermitages strewed with kusa grass and illuminated with the habits of devotees, and the tokens of Brahmanical devotion, as the air is illuminated by the dar-

ranging light of the sun. The courts before the several huts were laid out with all neatness, and were kept perpetually clean, and frequented by various kinds of deer, and by numerous floods of birds, and they were constantly enlivened by the gambols of the Apsaras and adorned with large sacrificial fires, ladles, nots, antelone skins has corner.

The groves.

Flowers and pools. The sages.

The suces joy fully entertain Rama, and dechire that he is their Raja.

sacrificial fires, ladles, pots antelope skins, kusa grass, sacrificial wood fruits and roots. The hermitages were sur rounded with large forest trees which yielded pure and deli crofts fruits they were rendered sacred by oblations and sacrifices and cheered with the sound of the Vedas, they were strewed with wild flowers, and supplied with pools abounding with water lilies they were inhabited by ancient sages who hved on fruits and roots who were men of sub dued passions who were the habits of devotees and who were as bright as the sun or as the sacred flame adorned the hermitages resembled the habitation of Brahma. The illustrious Rama seeing this cluster of hermitages un strung his mighty bow and went towards them attended by Sitá and Lakshmana. The devout sages received those renowned ones with every mark of gladness and they be held with astonishment the striking symmetry the beauty of face the delicacy of form and the amiable countenance of Rama and all were filled with wonder as they gazed upon the three as though their eyes could never be satisfied. Those truly fortunate sages then led their guests into a hut of leaves and brought water for them all, and offered them roots flowers and fruits and they said to Ruma - You are the protector of the devotees, the renowned refuge the object of our honour and regard, our Raja and our Governor O sovereign of men, whether you are in the forest or in the city you are still our Raja, Having been thus entertained by the sages, Rama rose

Description of the forest of Dordaka. Having been thus entertained by the sages, Rama rose at sunrise on the following morning and departed into the

In Horrible an-

forest of Dándaka with Lakshmana and Sítá And that HISTORY OF forest was full of different kinds of deer, and was frequented by large bears, and abounded with thickets of broken trees. and with climbing plants and bushes, and with lakes inhabited by ducks and water-fowls, and it was rendered vocal by the sweet warblings of various kinds of birds that deep wood full of wild beasts, there appeared a cannibal as tall as a mountain-top, with a deep voice, hollow Rákshasa. eyes, a widely extended and monstrous mouth, and a tun belly That cannibal was named Virádha, and he was hideous to the sight, and the terror of all beings, and he was seated on a tiger's skin, and was smeared with raw fat and blood, and continually cried out with a dreadful cry, and his mouth was widely gaping like that of Yama, and before him, spitted on a large iron spit, were three lions, four tigers, two wolves, ten deer, and a large elephant's head with the tusks smeared with fat This Virádha, seeing Virádha seizes Ráma and Lakshmana and Sítá, ran towards them as fierce as death, and he sent forth a roar which caused the earth to move, and he seized Sitá in his arms, saying -"O little dwarfs, why do you come with your wife into the forest of Dándaka, clad in the habits of devotees, and armed with arrows, bow, and scimitar? Why do you two devotees Taunts the two brothers with remain with one woman? Why are you, O profligate having only one wife wretches, corrupting the devout sages? Know you not that Virádha, the Rákshasa, constantly traverses this forest, clothed in armour, and feeding on the flesh of sages?" Saying these words, Virádha leaped up into the air with Sítá in his arms, exclaiming —"I have obtained a woman. who will be a delicious meal Tell me instantly who you are, and whither are you going?" The magnanimous Ráma replied -"Know you that we are two brothers, born

of Kshatriyas and abiding in the forest But who are you traversing Dándaka in this dreadful form, and perpetrating every abomination?" Virádha said -"I am the son of Kala, and all the Rákshasas call me Virádha By religious

⁷ It is not impossible that this charge brought by Viradha referred to the polyandry which undoubtedly existed in India at an early period

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nisrony or austerities I have obtained the promise from Brahma that I shall be invaluerable to all weapons. Give up your joint

Brahma in rerelaciona anaterribes. Alarm of Sits.

wife to me and expect her no more but fly with haste viriding treat wherever you choose! This beautiful woman shall be my wife, and I will drink the blood of you ill favoured wretches unless you fly at once" Hearing the impious words of the cruel Virádha, the termined Sitá trembled like the leaves of a plantain tree shaken by the wind, and Rama, seeing his beautiful wife in the grasp of Viradha, exclaimed to Laksh

Lamentations of Rama at seeing his wife in the group of Viridia,

mana -"See O excellent one the fearless daughter of Raja Janaka my virtuous apouse who has been brought up with the greatest delicacy, enclosed in the arms of this Rak shasa! O Lakshmana, see what evil Kaikeyi has brought upon us! There is no affliction greater to me than that Sits should be subjected to the touch of another man O Lakshmana, neither the death of my father, nor the loss of the Ray affects me like this. While Rama was thus lamenting Lakshmana was distracted with rage and snuff

my the air like the serpent Rudra and he replied to his

Wrath of

elder brother - O Rama, why do you, who are the lord of all and the equal of Indra, suffer Sita to be taken away, and grieve yourself thus as though you were unable to rescue her? Why are you thus afflicted while I am at your command? The earth shall drink the blood of this Ral. share, who shall be slam by my arrow The rage I felt towards Bharata for desiring the Ray I will pour forth on Viradha as the thunderbolt suddenly strikes the mountain" Lakshmana, his eye inflamed with anger, then said to Viradha -- You base and diminutive wretch! By your evil act you are certainly seeking your own death! You shall not obtain Sita, nor shall you depart alive from me' So saying Lakshmana discharged seven arrows golden

shafted and peacock-feathered, and as bright as fire, and

they pierced the body of Viradha, and he fell upon the

ground bathed in blood. Then the Rakshasa attered a dreadful yell, and drew forth a bright and green dart, and hurled it in anger at Lakshmana; but Rama, expert in arms, drow out two darts with heads resembling sharp

akabmana urestens Viridia

be buttle be and lak-had ind the Rak kmyes, and cut in twain the dark of Vnadha. Then history or Virádha seized a spear as terrible as the flag-staff of Indraand brandished it in the air, like Yama breathing universal rum. Then the two brothers rained a shower of bright arrows upon the Rikshasa, but they fell harmless from his body, and he stood before them laughing Next Virádha hurled his spear, but Rama cut it by two darts, and it fell to the ground like a rock torn by a thunderbolt from Mount Then the two brothers drew their scimitars, which resembled two black serpents, and they ran upon Virádhas and struck him with all their might. Upon this the terrible Rakshasa seized the intropid heroes forcibly with his two arms, and threw them over his shoulders as though they had been children; and uttoring a hound yell he rushed into the depths of the jungles Then the beautiful Sitú set up a The two brothers unable to shughter viridin beshasa, and Ráma broke the right arm, and Virádha fell to cause of the the ground, and the two brothers beat him with their fists, received from Brahma and then arms, and their feet, and lifted him up and dashed him against the ground, but he could not give up the ghost because of the blessing he had received from Brahma Then Ráma, seeing that the mountain-like monster would not die, said to Lakshmana -"This Rákshasa, reaping the fruit of his religious austerities, cannot be conquered with weapons in battle, therefore we will bury him alive O Lakshmana, dig a large grave for this terrible Rákshasa!" Lakshmana replied -"Let us burn this Rákshasa!" But Ráma said - "The proper death of a Rákshasa is to bury him alive, and not to burn him " So Lakshmana took a spade and dug a large pit by the side of Burnt of Virádha alive the huge Viiádha, and Ráma who had kept his foot upon the neck of the Rákshasa now removed it, and the two biothers took up the loud-rosing Viiádha, and threw him with mighty force into the pit, whilst the forest resounded with his fearful yells Thus Virádha was put to death by Virádha asbeing buried alive, but as soon as he was dead there arose ful form and rises out of the from the grave a very beautiful person who began to ascend grave and ascends grave and ascends to heaven to heaven, and on his way he prayed to Ráma with joined

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Legend of hi being originally a Gandbarva, but cursed by mus curred by Knvers, on account of his love for Ramb-ha, to be a Raksborn until dehvered by Rame.

mistory or hands, as follows -"I wish you all success O hama, the son of Kausalya, the protector of Sita, and the fulfiller of the wishes of all your worshippers I knew you from the first, and spoke to you harshly in order that I might excite your anger and die by your hands. I am a Gandharva, my name 18 Kosharee and I used to smg in the court of Kuvera One day Kuvera, perceiving that I was inspired with a pasmon for the beautiful Apsara, named Rambha, cursed me for my misconduct, saying -" Go and assume the shape of a Rakshasa, and live in the forest of Dandaka and romain so until you are killed by Rama, when you will resume your previous form 5 This day I have been relieved by you

Rama said - I will bestow on thee, O dencer ! this blending ; the forgetful ness of my same shall not take possession of your mind : From beholding me this day great benefit will accura to thee faith in me will be engendered in your heart, and from that faith pure worship will be produced: It is difficult to acquire thus faith; the Vedas and Statras declare that I do not bestow it on every one. This honour have I conferred on thee, that you may enjoy faith, wisdom, and medita tion, and at the last day I will remember thee; Depart to your own above and when you shall quit this corpored frame you will be absorbed into me

In obstience to Rams' orders, Viradha deported singing his prance, and from that time was a faithful worshipper of Rame.

In the Adhyatma Ramavana, the Raksham Viradha is represented as a female; and the following eigenfloant account is given of her life and resurretion: When the soul of Viradha quitted her body a beautiful figure, resembling a celestial nymph, rose from the corpse adorned with jewels and rich garmenta. She prostrated hemelf at Rama's fort, and walking three times round him she thus addressed him :-- "Condescend, O Lord! to listen to an account of my former state : I was originally a dancer in the exembly of the gods : no one ever equalled me in beauty; I was once engaged is admiration of myself when the more Durvies accidentally came that way I being so much taken up with my own charms, emutted to pay my corpects to him. At which negligence has anger being roused against me, he uttured a curse on me, in consequence of which I became a demon. I was overwhelmed with distress, conferred my folly and prayed him to have compossion upon ms; on which Durvies, taking pity on my masery said - In the Trett Yoga, the Almighty and Eternal God, the Supreme Soul, Vishnu, will assume an incurration of the fieth in the house of Maharaja Dasaratha at Ayodhya, and will take the name of Rama: He will come to this forest, where you will be slain by his band, then will you quit this shape and sautime your own proper form. From that period I have been steadfest in the recollection of thy name, and in the worship of thee. This day I have been preeminently great, for I have seen thee; the dust from thy feet has fallen on my head Thou art the only pure light thou art one, there is nothing like unto thee: I praise. I adore thy name. Thou art styled the protector of the poor take pity on me consider the marry of thy slave. Grant that I may not forget thy name, and that I may ang thy praises."

Accept my prayers and thanks, and permit me to return to HISTORY OF my master Kuvera" So sayıng, Vırádha vanıshed away from the presence of Ráma

Having thus killed the terrible Virádha, the heroic Ráma 4th, Visit of Ráma, Sítá, and embraced Sítá and comforted her, and he said to Laksh-Lakshmant to mana —"This forest is full of dangers, and we are not Sarabhanga. acquainted with it, we will therefore proceed to the hermitage of Sarabhanga" Then Rama and his spouse and his brother proceeded to the hermitage, and as they approached the magnanimous god-like devotee Sarabhanga, they beheld a wonderful appearance in the heavens mighty Indra, the Raja of the celestials, mounted on a car hanga. as splendid as the sun or as a glowing fire, passed through the air followed by all the gods, and Indra was adorned Description of Indra. with splendid ornaments, and arrayed in shining garments, and received the adoration of multitudes of the celestrals. who were arrayed with equal splendour And near unto the car of India was another chariot drawn by horses, resembling a thick cloud illuminated by the sun And over the head of India was a splendid umbrella, adorned with a gailand, and two beautiful Apsaras held each a golden chámara in her hand, and fanned the sovereign of the gods Then Indra entered the hermitage of the sage, and conversed with Sarabhanga, and Ráma addressed his brother as follows - "See, O Lakshmana, that wonderful and Rama admires glorious chariot, resembling the descending sun! Surely horses, and these horses are the steeds of Indra! Behold also those Indra. celestial youths of ample chests, and arms like maces, who stand in hundreds on every side, with rings in their ears, and scimitars in their hands, and whose apparel is of the colour of topaz! They are terrible as tigers, and the necklaces on their breasts are as bright as the glowing fire. They all appear to be youths of twenty-five years of age, and that is the constant age of the gods"

At this time the mighty Indra took his leave of the Indra departs, sage, and departed to heaven in his car Rama and his enter the hermitage spouse and brother then approached Sarabhanga, who was offering a burnt offering, and with his permission, they

The Visit of Indra to

attendants of

mistory or advanced and kissed his feet. Being then invited to a

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repast, and to a lodging which was prepared for them, Rama asked the reason of Indra's coming and Sarab hanga sud - O Ráma, the sovereign of the gods is The record hangs said — U Rama, the sovereign of the peter that had come desirous of taking me to the heaven of Brahma, which I lades had come desirous of taking me to the heaven of Brahma, which I to take him to be compared by my severe austernies, but knowing O my bevoke, but have gained by my severe austernies, but knowing O my behalf him beloved guest that you were not far off, I would not depart beloved guest that you were not far off, I would not depart to heaven until I had seen you Having now beheld you, O chief of men I will go to the highest heaven Receive. O Rama, the worlds I have acquired by the merits of my austeraties" Rama replied - I am highly honoured by you and I return to you the worlds you have acquired Depart hence to the realms of blue but tell me, I pray you, where I may now take up my own abode?" Sarabhanga

proceed to the hermitage of 5 tikshos.

Sarabhanes burns himself shre, and seconds to the heaven of Brahma in a outhful form.

Direct Rims to replied - 'O Rima, a highly illustrious sage named Sutikshna resides in this forest he will point out where it 18 best for you to abide " Sarabhanga then said - 'Behold now, whilst I put off this body as a serpent casts his slough! ' Then the sage prepared a fire and offered glose, and entered the flame, and the fire consumed the hair of his body and the skin flesh, bones and blood and a youth bright as the fire was instantly produced and in this shape Sarabhanga sought the heaven of the sages, who had devoted their lives to religious austerities, and passing by the heaven of the gods he ascended to the heaven of Brahma.

The following account of the death of Sarabbanga is extracted from the Adhyatma Ramayana - I have been engaged, O Lord! a long period of time in religious penances at this place in auxious expectation of beholding thee, who art the Supreme God, the Lord of all hearts, and from whom nothing is con cealed 1 This day have I obtained the fruits of my pious susterities in baving seen thee I lay before thy feet the wurship, charity pilgrimages, and indeed every good work upon which I have been engaged throughout my whole life I shall in thy presence depart from this transitory world. Having thus spoken be col lected a quantity of wood, with which he erected the funeral pile, and scating him self thereon he set fire to it with his own hands. He prostrated himself before Rama, 81ta, and Lakshmans he worshipped them in allence, conceiving in his own mind that he should become like unto Rama, with his halr braided in a knot on the crown of his head, a cloth made from bark of trees on his body the colour of his body like the lotos, his eyes resembling the red and white lily and attended by Lakshmana and Sita in full beauty While he thus represented himself to he

When Salabhanga had thus departed from this would, HISTORY OF the whole body of sages gathered together, and came before INDIA Rima at the hermitage There were those who possess no goods, those who feed on the rays of the sun and moon, 5th, Rama engods, those who feed on the rays of the sun and moon, 5th, Rama engodes, those who feed on the rays of the sun and moon, the section the sections those who subsist on raw food, those who feed on leaves, against the those who eat nee with its husks, those who stand in the water immersed to the neck, those who sleep on the bare Extraordinary ground, those who do not sleep at all, those who always the different stand on one leg, those whose food is water alone, those who mortified the fiesh feed on an, those who live always in the open air, those who sleep in places of sacrifice, those who reside on the peaks of mountains, those who always wear wet clothing, those who spend their whole time in repeating the name of some god, those who pass their lives in repeating the Veda, those who perform worship with fire on each of their four sides, and the sun over their heads, those who eat but four months in the year, those who never take food, those who remain suspended by their heels to the branches of trees, those who stand on their heads, some standing in the air upon nothing, or only supported by the thread of their mentorious deeds, and those who stand only on the point of one of their great All these sages stood before Ráma with their hands respectfully joined, and addressed him as follows—"You The sages pray Rama to pre Rama to pre serve them from the Rukshasas supreme on earth even as Indra is supreme among the gods Your power and renown are celebrated throughout the world. filial obedience, truth, and justice reside in you. We, your subjects, would fam speak to you, and it becomes you not to disregard us Great indeed is the injustice of that Raja who receives the sixth part of the harvest as his revenue, and yet protects not his people with paternal care. The stupid wretch who does not preserve his subjects as his own life, or as the lives of his own beloved offspring, is an object of detestation throughout the world Raja who governs his subjects by justice, as though they

own imagination, and while he was pronouncing the name of Rama, his mortal body was consumed He obtained a new and pure frame, and ascended on a celestial car to the dwelling-place of Vishnu in the highest heaven

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HISTORY OF Were his own family, and who reduces the wicked by the terror of his power, obtains universal renown in this life. and an imperishable reward hereafter. The sage who lives on roots and fruits, and performs the exalted duties in cumbent upon him, confers a sixth part of the merits of his good deeds upon that Raja who governs his people with righteousness O Rama, the multitude of Brahmans who are devoted to a religious life in the jungle, are destroyed by the Rakshasas, and consider you as their only protector The sages who reside near the river Pamps and those on the border of the river Mandákiní and those in the mountain Chitra kuta, have been devoured by these cannibal Rak shasas We cannot endure these dreadful persecutions, and have come to you for protection O hero we pray you to Ramaenanceto preserve us from these Rakshasas." Rama replied — 'It protect the

os of core

ill becomes you to supplicate me, as I ought to be suppli cating you for I am at the command of the Brahmans I have entered the forest to fulfil the words of my father and to remove the persecutions which you endure from these Rakshasas.' Rama having promised to defend the devotees then accompanied them to the hermitage of Sutikahna.

6th, Vhit of Ráma, 5 tá, and Lakahmana to the bermitage of

Now when Rama and his brother and his wife had travel led a great distance into the forest and crossed many rivers, they at length saw a hermitage which was purified with the clothing and garlands of devotees. There they beheld Sutflish na covered with mud and his head covered with matted hair: and he was without flesh in consequence of his austorities and his body was reduced to bones and skin and he was ab sorbed in deep meditation. And Rama paid his respects, and the sage Sutilishna embraced him and addressed him as fol lows - O Ráma has your journey been pleasant? The hermitage of which you have taken possession now enjoys Waiting for you, I have forborne to reita true owner linquish the earth for the habitation of the gods Indra, the chief of the colestials and the great god Siva also have desired me to deliver to you all the worlds I have sub dued by my merits Enjoy yourself then, with your spouso Sith and your brother Lakshmana in the god frequented

worlds which have been conquered by my austerities " Rama history of replied .- "I accept all the worlds, O great sage, and desire you to appoint me a place of residence in the forest" tikshna said :- "Attended by the holy sages, and constantly supplied with fruits and roots, enjoy yourself in this pleasant hermitage" So Ráma took up his abode for that night in the pleasant hermitage of Sutíkshna, together with Sítá and Lakshmana

Now when it was morning, and the ablutions had been duly The trio depart performed, Ráma went to Sutíkshna, and said —"O divine other hermitness in the one, we have had a most refreshing night, and now ask per- neighbourhood. mission to take our leave The sages who have accompanied us are hastening to depart, and we are desirous of beholding the whole circle of hermitages belonging to the devoted Rishis who inhabit this forest; and we would fain commence our journey before the heat of the sun becomes as insupportable as an obstinate person in pursuit of gain" Sutíkshna replied - "Go, O beloved one, and having viewed the pleasant hermitages of the pious inhabitants of the wilderness of Dándaka, do you return to this abode"

The brothers then departed accompanied by Sítá, when 7th, Dialogue between Ráma Sítá, full of tender affection, thus addressed her spouse and Sitá as to the propriety of Ráma—"O beloved one, a great mind may contract guilt waking war against the through the almost imperceptible distinctions of right and Rakshasas wrong, but he may avoid the danger by subduing the first risings of evil desire O hero, you are devoted to truth, sith reproaches and never regarded the wives of others, but the vice of anger has been produced in you through inadvertence, and is now attendant upon you You have come into the forest as a devotee, but now you have engaged to compass the death of the Rákshasas, for the sake of preserving the sages who inhabit the forest of Dándaka, and you and your brother have come into the wood for this purpose armed with your bows O hero, this is not pleasing to me, for when the bow of the Kshatrıya and the sacrificial fire of the Bráhman are placed near each other, their power and energy will bound to punish merease exceedingly. If you say that as a Kshatriya you are kend not bound to punish the wicked and protect the good, I say that when he is a devotee

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HISTORY OF this duty belongs to a Kahatriya who is a Raja, and not to one who has adopted the life of a devotee When you have recovered your Raj and become sovereign of Ayodhya, then you may draw your bow for the sake of pumshing the Rakahasas, but so long as you are a devotee, you ought not to wish injury to any fellow-creature. In ancient times there was a certain devotee, and Indra sought to interrupt his

Legend of the devotes who was tempted by Indra to become

austernies, by assuming the form of a warrior, and leaving his sommitar as a deposit with the hely sage and that devotee carried the scimitar ever with him as a sacred trust, until after awhile he too acquired a love of war, and ceased to perform his devotions and at last through his connection with the weapon he sank into hell O hero, the slaughter of Rakshasas in the forest of Dandaka, when they are without enmity towards you will never be approved by the wise. In this sacred grove I pray you to constantly practise religious austeraties for happiness never springs from self gratifi O excellent one this has been spoken by me in the feeble language of a woman von alone are able to under stand your duty '

Bits entrests Rama to engage mous sustant-

Rama's reply that he could not return the request of the Brahmans to Protector

Rama hearing these words of the devoted Sita replied thus - 'O goddess you have given me good advice becom ing your present attuation but I will mention one rule which has been stated by you You have said that a Kahatriya must carry a bow that the voice of distress be not heard Now the sages are distressed by the cannibal Rakshasas m the forest of Dándaka, and relying upon me they have taken I said - It is a great shame to me, that refuge with me Brahmans should stand before me when I ought to stand with joined hands before them ' and having heard the ad dress of the sages to become their protector, I cannot turn a deaf ear to them while life remains I can relinquish life, and even you, O Sitá, with Lakshmana; but having once plighted my promise to these Brahmans, it is my duty to But you have spoken to me through af protect them fection and friendship and I am delighted with your frank ness O Sitá a porson who is not beloved is not admoni hed: You have spoken sentiments becoming your family and you

Ráma praises flitá for having admonished

1

are my companion in virtue, and dearer to me than life history or itself" PART IV

Having thus spoken, Ráma entered the wood armed with his bow, and the beautiful Sitá went after him, while wanderings amongst the Lakshmana followed with his bow in his hand. And they sages in the beheld many mountains, and groves, and pleasant rivers, to- of Sutikshna's gether with clanes and red geese, and they saw ponds Ramtek. covered with lilies and water-fowl, also herds of sportive deer, and buffaloes and hogs, and wild elephants When Mysterious lake they had proceeded far upon their way, and their shadows music and song had become long on the ground, they beheld a sheet of water which was many miles round, and it was skirted with green meadows, and adorned with herds of elephants, and covered with the red and white lotos, and with cranes, geese, wild ducks, and other animals that live on water. Presently they heard the sounds of songs and music, but they saw no musician, and Ráma inquired of the sage Dharma-vrita respecting the cause of what they heard The pious sage then related the wonders of the lake thus —"This ancient lake, Legend of the lake being the called Mandakarni, was formed by the sage Mandakarni about the through the powers of his religious austerities Standing in karni and five a pool, and feeding on nothing but air for ten thousand years, the sage Mandakarnı performed so severe a course of mortification, that all the gods were distressed, and assembled together with Indra at their head And Indra said -'This sage is bent on supplanting me, and obtaining the sovereignty of the gods '-Indra then sought to tempt the sage from his devotions by sending to him five chosen Apsaras, the brightness of whose beauty exceeded that of the lightning, and the damsels came hither, singing and playing, and employing every act of fascination to entice the After awhile, the sage was ensuared into a love for the Apsaras, and the five damsels all became his wives, and still inhabit a concealed house in this lake, and there they pass then time in pleasure with the sage, who by his previous mortification and subjection, had again obtained youth, and the captivating sound of then songs and instruments of music is what you now hear" At these words,

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Rama was full of thought, and exclaimed -"This is marvellous, indeed 1"

Hermitages of the mae

After a short while, Rama beheld a pleasant cluster of hermitages which belonged to the sage Dharma-vrita, with whom he had been conversing and the hermitages were bestrowed with kuse grass, and with garments worn by the sarros, and were full of Brahmanical glory Rama then en tered with Sita and Lakshmana, and was received with due honour by all the sages, and looked around upon the pleasant place which adorned the forest. After this the mighty Rams visited in succession those hermitages of the sages in which he had formerly lodged, and he remained two months with one, and a year with another and four months with another and five or six months with others, and thus he went on, sometimes abiding only a fortnight at one place,

ten years in the neighbourhood, visiting the Ditects

The trie return to the hermitage after the ten THUR.

oth. That to the near to the Vindhya moun Labor.

The trio remain and sometimes remaining for more than a full year passed away ten years of exile, whilst Rama resided in the hermitages of the sages and enjoyed great happiness therein and when the ten pleasant years of exile had expired, Rama returned with Sits and Lakshmana to the hermitage of the sage Sutikehna and took up his abode there many days. After awhile Ráma said to Sutíkshna — I continually hear that the sage Agastya remdes in this forest of Dandaka,

but through the extent of the forest I know not the spot where he has taken up his abode Sutikahna replied -"I wish to send you to Agastya with your brother and your Go from hence towards the south and you will be hold the glorious hermitage of the brother of Agastya There stay one night, O Rams and then going forward still towards the south you will find at the skirt of the forest the hermitage of Agastya.' Hearing these directions Rama bowed to the feet of the sage and set out in company with Sita and Lakahmana to search for Agustya. Seeing the variegated forest and the mountains at a distance resembling clouds and lakes and the rivers running beside

Journey through the forest towards the south.

brother of

the roads Rama went pleasantly along the road pointed out by Sutikahna. At length he said to Lakshmana - This Halt at the hermitage of the hermitage, which appears in view must cortainly be that of Amila

the pious brother of Agnstyn. The trees of the forest in history of thousands are bowed down by the weight of finits and flowers, the scent of the pepper trees, wafted hither by the Poetical description of the breeze, creates a pungent sensation. Bundles of sticks tion of the hermitage and kusa grass are thrown hither and thither on the road; the black smoke, resembling the peak of a mountain, rises from the sacrificial fires, and the leaves of the trees are black and only from the smoke of the sacrificial homa Brahmans, having bathed in these lovely and sacred retreats, are preparing offerings of flowers in blossom, which they have collected: In former times, two citel Rákshasas, the Legend of devotiers of Bráhmans, resided here, and their names were Ilwala Vátápi and Ilwala, and Ilwala was accustomed to assume the form of a Bráhman, and speak the sacred tongue, and invite the Bráhmans under pretence of solemnizing a Sráddha Then his biother Vátápi assumed the form of a Destruction of the Brahmans iam, and was conseciated for the sacrifice by Ilwala; and by Vátápi in the form of a rain when the Biáhmans had eaten the ram, Ilwala called to his brother to come forth, and Vátápi came forth out of the stomachs of the Bráhmans, bleating like a sheep, and tearing his way through their bodies Thousands of Bráhmans were thus destroyed, when Agastya came to this spot, and The ram devoured by accepted the invitation to a Siáddha, and Agastya had not Agastya eaten for many years, and he devoured the whole of Vátápi in the form of a ram, and then prayed to Gangá, and the goddess appeared in his alms dish, and he touched the water, and pronounced her divine name Then when Ilwala called on his brother to come forth, Agastya laughed and said -'Your brother has been eaten by me in the form of a ram and has now gone to the abode of Yama, and for him there is no coming forth. Ilwala in a rage began to assail Ilwala consumed by the fire which fire of Agastya's eye flashed from the eyes of the sage This hermitage, which formerly belonged to the two Rákshasas, is now inhabited by the brother of Agastya"10

¹⁰ This absurd myth is preserved here chiefly because it is widely known amongst the Brahmans, who make a point of praying after a meal that they may be blessed with a digestion equal to that of Agastya

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While Rame was thus conversing with Lakthmans the sun set, and the evening came on and the brothers per formed their evening devotions towards the west, and

Ráma, Sitá, and Lakshmana spend one night of Agastya.

entered the hermitage of the brother of Agastya, accompanied by Sita, and spent the night there morning they took their leave, and departed towards the abode of Agastya himself, and as they went they beheld the trees of the forest m full flower surrounded by climbing plants, broken by the tranks of sportive elephants enlivened

Reach the hermitage of Assety litracles performed by

with playful monkeys, and vocal with joyous birds. Rams, as he viewed the beautiful wilderness said to his brother Lakshmana -- "The hermitage of Agastya appears in view This is the abode of that sage who freed the southern quarter from the Rakshesses at whose command the Vindhya mountain forbore to rise higher in the sky who drank up the sea abounding in crocodiles and great fishes who was entreated by the gods with Indra at their head to destroy the Danayas O Lakshmana, here will I spend the remainder of my exile. Here the perfect men, the great sages, cast off their old bodies, and ascend in new bodies to heaven on characts as resplendent as the sun." Rama, having arrived at the hermitage and to Laksh-

le kahman of the arrival of Rame and Sus.

mana - Enter the hermitage I pray you, and inform the And Lakshmana sage that I have arrived with Sita informs dra-diple of Assatza entered and said to one of the disciples of Agastyn Behold the mighty hero Rama, the eldest son of Maha-

raja Dasaratha, is come bither with his wife Sita, to visit the sage perchance their fame may have reached your cars." The disciple, having heard the words of Lakshmana, entered the house where the sacred fire was kept, and gave the in formation to the great sage and Agastya replied - 'The coming of Rama has been long desired by me and now through my good fortune he is here this day to see me Go let the highly honoured Rame, with his spouse and

Joy of Agestya Go let the highly honoured Rams, with his spense and at the comme of Lakshmana, be introduced to me! 'Then the disciple Rams. bowed to the feet of the sage, and with joined hands spoke his ready acquiescence and he brought in Raina and Sita and Lakshmana, in the manner prescribed in the ordinance

And they entered the abode of Agastya, and saw the places HISTORY OF sacred to Biahma, to Agni, to Vishnu, to Indra, to the Sun, the Moon, and the other gods, and they beheld the sage. Agastya, surrounded by his disciples, clothed in the skin of the hermitage of antelopes and vestments of bank. Then Ráma, seeing Agastya. Agastya, the devotee, severe in austerities, and resplendent as the fire, said to his brother Lakshmana —"He, who is Rama's profound respect Agni, Soma, Dharma, yea, the Eternal himself, is coming for Agastya. forth Let us approach him with the greatest reverence, for he is without doubt the sage Agastya, he is the abode of sacred austerities, a mass of consecrated glory" With these words Ráma approached with devout affection and kissed the foot of the Bráhman, and the great sage kissed the head of Ráma Agastya then inquired respecting their health and welfare, and said to his disciples —"First Agastya directs his disciples to offer oblations on the fire, and then present the remainder offer oblations to Rama with appropriate ceremonies and the consecrating formulas to Ráma, and let it be eaten by him according to the statutes of the Vanaprasthas Rama is Raja over the whole Acknowledges Rama as Raja universe, steady in the paths of virtue, a mighty warrior, of the universe and worthy of the highest respect and adoration Come in, Obeloved guest! Ráma is the asylum and the lord of all. I-will worship the lord of the world who has arrived here, according to the ordinance" Thus Agastya and his disciples yielded due honours to their guest, saying -" As a false witness feeds in the next world upon his own flesh, so he who fails to entertain a guest to the best of his ability, is stripped of all his merits, and receives all the sins of his visitant 11

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¹¹ The Adhyatma Ramayana contains the following highly spiritualized description of the hermitage of Agastya and his reception of Rama -"The house of Agastya was a spacious building surrounded by pleasant gardens, abounding with fruits and flowers of every description, and resembling the bowers of paradise or Brahma's heaven There thousands of sages, such as Bramharishya, or Brahman saints, Deva-rishya, or heavenly spirits, and Raja-rishya, or princes turned saints, were engaged in religious pursuits. Such was the sanctity of that place, that hons, tigers, deer, sheep, and other animals fed promiscuously therein without fear of each other Rama remained at the gate of the garden, while Sutikshna went in to inform the saint of his arrival When Sutikshna entered the gardens he beheld the saint surrounded by his disciples, to whom he

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Agastya pre-sents Rama with the bow of Vishnu, the arrow of Brah-ma, two inex haustible quirers, and a somiter

After this, when Agastya had entertained Rams with fruits, roots, and flowers, he said to him -"Receive, 0 Rama, this divine bow of Vishnu, adorned with gold and diamonds the work of Viswakarms, this excellent in fallible arrow of Brahma, given to me by Indra these two quivers of mexhaustible arrows resembling the glowing fire, and this golden-sheathed semutar O Rams, with this bow Vishnu smote innumerable Asuras, and obtained the most splendid honours among the gods.' The Brahman.

etven to Agustya.

having thus given Rams the bow, the arrow, the seimitar The contorman and the two quivers presented him also with an excellent coat of mail which had been given to the sage by Indra.

Assetya's ensouraging words.

Agastya, having thus entertained his guests, discoursed with them in the most encouraging manner saying - 'O Ráma, I am gratified! Peace attend you, O Lakahmana! I am greatly pleased with you both for having come with Sita t bow at my feet You are greatly fatigued by the length of th

Agustya praises

road The weary Sita is evidently afflicted She a delicat princess, who has never experienced privations, has come t

Evil pature of women m general,

a forest abounding in hardships out of love for her spouse O Rams, such is not the nature of women They will fawn upon a husband in prosperity, and forsake him in adversity They are as sudden and uncertain as the lightning's flash as keen as the sharpest weapon as swift in their course as the bird Garura as fickle as the wind, and as fatal as the

was expounding the actions of Rama, of whom he was a stremeous adorer Suttishna paid his respects to the mint, and said - Rama, my spiritual guide: the exalted son of Deseraths, with 81th and his brother Lakshmans, is writing at the gate he is desirous of paying his respects to thee. Great was the surprise and sincere the joy of Agastya when he heard these words. He mid to his disciple :-- Auspicious indeed, Sutiliahna! is your destiny the intelligence you have conveyed to me is equal to the wholesome breeze of the morning it affords me the highest attisfaction. That master to behold whom I have been so long ongaged in religious penances, towards whom my soul is so fervently attached, has of his own accord condescended to visit my humble mansion. Who then in this world can equal me is good fortune? Having thus spokes, he rose and went out to meet Rama he worshipped him with reverence and faith, and thus addressed him - This day O Lord! my destiny is most exalted, for thou hast con descended to visit thy servant. Great and long have been my religious pensaces in the hope of beholding thee: this day have I obtained the reward of my picty and sufferings. I have seen thes. "

most deadly porson. O Rama, your spouse Sita is free from history or all these evil qualities" Rama replied -"Happy am I, since the chief of sages is pleased with me, my brother, and my spouse"

After this Rama said to Agastya —"Direct me, I pray 10th, Residence of Rima Sita you, to a spot supplied with water and wood, where I can and Lakshimona at Panchavati, erect a hermitage, and constantly reside in safety" the modern Ansik Agastya replied.—"Beloved one, at a short distance from Agastya directs the trio to Panhere, near the river Godáveri, is a place called Panchavatí, chivati nearthe river Godaveri which abounds with finits and roots, and where there is water in abundance Go thither, O hero, and fix your dwelling there" So Ráma, and Sitá, and Lakshmana took their leave, and departed out of the hermitage of Agastya, and went then way to Panchavatí

Now, on the road from the hermitage of Agastya, Ráma Ruma forms and the others saw a vulture of enormous size, who said Jatáyus the great vulture, that he was a friend of their father Maháraja Dasaratha, who was the son of Garura and this vulture was named Jatáyus, and he was the son of Garuia, and his eldest brother was named Sampáti Jatáyus said to Ráma -"When you, O beloved one, are gone abroad with Lakshmana, I will guard Sítá" And Ráma accepted his friendship, and embraced him with great joy, and he accompanied Ráma on his way to Panchavatí

When the party arrived at the spot pointed out by Arrival of Rima, Agastya, Rima said to Lakshmana —"O excellent one, this main at Pan is the flowery forest of Panchavatí Let a place for a hermitage be sought in some pleasant thicket, near a pool or a sheet of water, and where sacrificial wood, and flowers, and kusa grass, and water, may be easily procured" Lakshmana replied —" I am your servant!" Then Ráma Ráma selects a showed his brother a beautiful spot facing the river Godá- mitage veri, and there was a sheet of water near it, as bright as the sun and fragiant with lilies, and in the distance were high mountains abounding with glens, and vocal with peacocks In this charming neighbourhood Lakshmana built a Lakshmana; large hut on a high floor of earth, with firm posts of bam-builds a large hut with four boos wrought together with wicker work, and he covered rooms it and roofed it with branches of trees, and tied it with strong

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pained through affection for Bharata I remember the tender and sweet expressions of my brother, grateful as amrita, and rejoicing the heart When O Lakshmana, shall I again meet the magnanimous Bharata, and the here Satrughua ? "

Ablutions in the Godinera

Thus conversing, the brothers reached the Godáveri and made their customary offering to their ancestors and the gods Rama then performed his ablutions with his younger brother and Sita and he appeared like the divine Siva after bathing with the daughter of the chief of mountains

Departure of the great vul-ture Jainyus.

Thus Rama dwelt in his hermitage of Panchavati m company with his wife and brother and Jatayus the Chief of Vultures also dwelt there. But at this time Jatayus requosted permission to return to his own abode saying -"After visiting all my own friends, O chief of men I will return' So Rama gave him permission to take his leave, and the Chief of Vultures departed out of the hermitage

Berley of the forestring harrative of Birms adventures amount the mecs.

The foregoing narrative of Ramas wanderings amongst the sages is chiefly valuable for the proofs which it furnishes of the conclusions already laid down at the commencement of the present chapter At the outset it will be observed that the Bruhman

Religious more sages were compelled to leave the neighbourhood of missing the Britains. Chitra kuita on account of the opposition affered to their religious rites by the Rákshasas, and that the Rukshasas mustered strong in that quarter, and were under the command of a younger brother of Ravana Agam, Virádha is described as being both a terrible Rakshasa, and the faithful worshipper of Brahma, and as having received certain supernatural powers

Viridha, a wor abruper of Tunbine.

from that deity in return for his devotions. But

perhaps the most significant passage connected with Significance of the dialogu between fitts and Lakshmans

the identification of the Rukshasas with the Bud dhists, is the dialogue between Sitá and Ráma respecting the propriety of waging war against the

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Rákshasas. The argument has evidently been History of India. garbled, but the drift of it may perhaps be gathered from the following facts Buddha Sákya Muni was a Kshatriya So was Ráma Now although Sítá is represented as saying that Ráma ought not to fight because he was a devotee, yet masmuch as his character as a devotee is altogether mythical, the speech may be regarded as mythical likewise language may therefore have been to the effect that Ráma was a Kshatriya, and as such was scarcely justified in interfering in the disputes between the Bráhmans and the Buddhists, whilst Ráma seems to have replied that having promised to protect the Bráhmans, or Linga worshippers, he was compelled to engage in war.

The other portions of the narrative contain many sameness in the descriptions of the descriptions of the hermitages, and Ráma's call for comment The pictures of the different the sages hermitages are generally well drawn, but with considerable sameness, and the conversation between Ráma and the several sages is almost always of the The Brahmanical tone of this porsame character tion of the poem betrays however, with startling clearness, the proclivities of the Brahmanical author The appearance of Indra at the hermitage of Sarabhanga, the prominence given to the doctrine that a seat in heaven, and the possession of worlds, may be obtained by such merits as religious austerities; and the poetic effort to throw a halo of sanctity round the emaciated forms and religious pursuits of the Bráhmans in the jungle, whilst associating such sages with mythic accounts of supernatural weapons, all serve to indicate that Brahmanising of Kshatrya of Kshatrya traditions which has been so frequently pointed out traditions.

nistor or in the narrative. The circumstance of the sage Atrivity living with his wife Anasuya is curious, and perhaps

Harried life of Airi opposed to the fluidhlet rule of cribery

Calegon

Pious suicide of I Sarabhanus compared with I the borning of

allustrates a further opposition between the Buddhist priests and the Brahmans, the former insisting upon collibacy, whilst the Brahmans were not only permitted but required to marry. The pious smoide of Sarab-

lianga is very striking, and similar incidents appear to have been not uncommon in ancient times. Arrian, in his description of Alexander's expedition, relates the story of a sage named Calanus who burned himself to death upon a funeral pile in like manner, " and in Strabo's description of Incha, it is said that the sophists or Brahmans considered disease of the body as most disgraceful, and that if any one apprehended its approach, he prepared a pyre, and electroyed him self by fire." The idea involved in the account of the death of Sarabhanga is somewhat mythical, and

Idea involved in the death of derabhance.

accordingly seems to be of a different character He had long waited for the coming of Rama, and having at length been blessed with a sight of the mearnate deity, he had no longer any desire to live, and consequently destroyed his body upon the funeral pile and ascended to the heaven of Brahma. The description of the asceties in the neighbourhood of Sarabhanga's pilgrimage is illustrative both of an eight and modern times, although it may be remarked that such self mortifications, whether real or pretended, appear to be gradually dying out in India.

Strange funcy juvolved in Rázya's alliance with the vulture Jatáyus. The strange alliance between Ráma and Jatáyus the Vulture is one of those eccentric ideas which abound to a considerable extent in the Rámáyana; history of and will be further illustrated when dealing with Ráma's subsequent alliances with monkeys bears. For the present it will be sufficient to remark that these animals, like the serpents or Nágas, are treated in every respect, excepting that of form, as human beings; and there seems reason to believe that they were originally the deities of the aboriginal populations of the south of India, whom the Brahmanical author of the Rámáyana enlisted in the service of Ráma, for the purpose of facilitating the propagation of the worship of Ráma as an incarnation of Vishnu

The description of the cold season in India, Poetical and truthful characwhich is put into the mouth of Lakshmana, is ex-ter of the description of ceedingly poetical, and its truthfulness to nature will be readily admitted by all who are familiar with the country at that reviving period of the year. one instance, indeed, a sense of humour is blended with truthfulness of description; and it is difficult to avoid a smile at the picture of the wild elephant who put his trunk into the water to quench his thirst, and then drew it back hastily from the cold

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CHAPTER XVI

RÁMA'S WARS RESPECTING SURPA NAKHA

HISTORY OF INDIA. PART IV

Khara and Dusham, the two Rakaham communders in the neurbbour bord of Panchavata

on account of their slater Burpa-pakha

THE next event in the life of Rama, was his wars against two brothers of Ravana, respectively named Khara and Dushana who appear to have commanded a Rakshasa army in the neighbourhood of the hermitage The story can scarcely be regarded in any other light than that of a pure fiction War with Rama It is said that a sister of these brothers, named Súrpa nakhá, fell in love with Ráma and was jest ingly referred by Rama to Lakshmana, and again by Lakshmana to Ráma In her jealousy she fell upon Sítá, on which Lakshmana cut off her cars and She then fled to her brothers Khara and Dúshana, and prayed for revenge, on which en sued an extraordinary war, in which Rama, singlehanded, slaughtered a vast army of Rakshasas

Hindá heracter of the flo-

Notwithstanding the extravagance of this story it furnishes a valuable illustration of the general character of many Hindú works of the imagination, such as the reckless sacrifice of probabilities for the sake of effect, the want of delicacy in the female cha racter, and the frequent reference to Brahmanical ideas. These points, however will be best considered The narrative is as follows hereafter

Surpt nakhā, sister of Eavars, pproaches the hermitage of

After this, while Rama was sitting in his pleasant four

100med abode conversing with Sitá, a certain female history of Rákshasí happened to come to the hermitage The name of this Rákshasí was Súrpa-nakhá, and she was sister of the ten-headed Ráyana, the mighty Raja of Lanká, and her two other brothers were Khara and Dúshana, and these two were mighty Chieftains, and had been appointed by Raja Rivana to command all that country This woman Súipa-Admires the beauty of Rima nakhá approached the leafy hut, and beheld Ráma of 1esplendent countenance and substantial arm, and he appeared like a god in heaven, and his eyes resembled the lotos, and his step was as firm as that of an elephant, and on his head was a load of soft but matted hair, and he was evidently a great Raja, bearing all the marks of loyalty, and his complexion was green like the new grass, and he was captivating as the god of love 1 Seeing Rama, the heart of the Rákshasí was smitten with the arrows of Káma, and she was distracted with the flame of desire And she was of an evil Contrast between Surpa-and malignant disposition, of a base family and base in nakin and mind, and she was a female only in appearance This damsel was very ugly, whilst the countenance of the portly and wellformed Ráma was most lovely, this one was squint-eyed, whilst the eyes of Ráma were beautifully elongated, her locks were the colour of copper, whilst his locks were black and curly, she was deformed in figure, whilst he was shaped with the most perfect symmetry, her voice was a horiid yell, while his accents were most melodious, she was iash and vague in speech, whilst his discourse was ever apt and pludent, her conduct was notoriously vile, whilst his conduct was ever exemplary This Rákshasí, seeing that Ráma was súrpa nakhá a perfect model of beauty, began to reflect within heiself — induce Ráma to "This is a most beautiful person, proud of his youth and desert Sité." blooming as a god I am smitten with love, and will therefore assume another form, which shall be very beautiful will induce him to abandon his lawful and happy spouse Sitá, though she is in the bloom of beauty and prime of youth, and

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¹ Rama is frequently represented in Bengallee pictures as having a brightgreen complexion, although as an incarnation of Vishnu his proper colour would Indeed, in pictures procured from the Upper Provinces Rama appear to be blue is painted blue

Surpa-nakhá then assumed a most captivating form and

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nistony or levely as Lakshmi, and I will cause him to direct all his at tentions to me, whom he shall behold clothed with loveliness."

Kirps-nakha a wanted a cap-tivating form, and asts Rama who he is,

Rama relator he story and

asks why he is wandering in

the forest.

approached the valuant Rams, and thus addressed him -"O devotee, with matted hair, why are you come bearing a bow and arrow, and accompanied by your spouse, to this place which is haunted by the Rakshasas? I presume that the sages on the banks of the Godáven who are as bright as flame, are trusting in the strength of your arm. Rama re plied with the utmost simplicity, for never did he utter a falsehood, especially near his hermitage, or in the presence of a woman -"There was a Raja named Dasaratha I am his elder son known among men by the name of Rama, yonder is my younger brother Lakshmana who is devoted to me; and this is my spouse Sitá At the command of my father and mother bound by a vow and desirous of fulfilling my duty I am come to dwell in the woods, why do you in the bloom of youth and beauty as charming as Lakshmi wander about without fear in this most dreadful forest of To these words Súrpa-nakhá replied as follows Dindaka ? - 'O Ráma, I am a female Rákshasí, and my name is Súrpa nakhá and I can assume any form at will Rávana is my brother of whom you may have heard, my other brothers are Vibhishans, the virtuous and Kumbha-karna, the sleepy and the two mighty heroes Khara and Dushana I have left my brothers O Rams from the time I saw you through desire I have come to you O my spouse Clothed with power, I traverse the woods with the greatest case do you become my husband by a lasting union What occasion have you

for Sita? She is deformed and ugly, and not a fit match for But I am a spouse worthy of you, clothed in beauty

charming mien adorned with glorious ornaments elegant

with me you shall wander through the wilderness of Din daka, and view the lofty mountain-peaks and the verdant

I will eat this unchaste crea

O my spouse,

and possessed of every accomplishment

ture and then devour your second brother

in form and plump in size

woods."

Burns nekhā replies that she has left her brothers out of love for him, and invites him to marry her

Having heard the words of Súrpa-nakhá, Ráma cast a History of INDIA meaning look towards Sítá and Lakshmana, and then for the sake of the jest replied to her, with a smile, in smooth and gentle words, as follows — "O Súrpa-nakhá, I am alı eady with Súrpa-nakhá by advismarried, this is my beloved spouse, and the presence of a mg her to rival wife would be painful to one like you But, O charm-mana. ing female, my younger brother Lakshmana is youthful and engaging, he is intelligent, beautiful, fortunate, heroic, unmarried, and desirous of a wife, he is a fit match for you, and will become your husband O full-eyed one, do you wait upon my brother as your husband, who is without a rival spouse, and attend him as the sun attends the Meru mountain "

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marry Laksh -

Thus addressed by Ráma, the infatuated Rákshasí left the súrpa-nakhá offers herself as hut, and immediately addressed Lakshmana thus —"I am a wife to very beautiful, and a fit wife for you, come and roam with Lakshmana. me at your ease in the forest of Dándaka" Lakshmana re- to Ráma. plied with a smile -"How can you desire to become a slave, the wife of a slave like me? O delicate fair one, I am the property of another, even of this my excellent brother O full-eyed one, you should aspire to a higher Ráma Do you become the wife of my brother in whom is to be found every accomplishment. He will abandon his present wife, and devote all his attention to you"

Súrpa-nakhá, considering that Lakshmana was serious, Súrpa-nakhá again offers began to smile with studied art, and again addressed Ráma horself to Ráma, and supplies upon -" Do you prefer Sítá to me? I will instantly devour hei Sitá to devour her her in your sight, and then I will roam the forest with you without a rival" Súrpa-nakhá then rushed towards Sítá in her rage, with eyes glaring like burning coals, when Ráma repelled her, and said to Lakshmana -"O brother, it is not always proper to jest with those who are ciuel and base See Sitá is scarcely alive! O excellent one, disfigure this ugly Rákshasí!"

The valuant Lakshmana then became exceedingly angry, Lakshmana and he seized his scimitar, and in the sight of Rama he cut and nose of Surpa-nakha. off the ears and nose of Súrpa-nakhá Disfigured by the loss, the dreadful Rákshasí uttered a horrid shriek, and ran

HISTORY OF into the wood from whence she came. Smeared with blood. LART IV Surpri-nakhá files for n func to ber brother

Khara.

she throw out her arms, and yelled aloud like the rearing of the clouds in the raining season. In this state she hastened to her brother Khara who was surrounded by a multitude of Ralshasas, and she fell at length upon the ground like a star that has dropped from the sky

Wrathor Khara.

When Khara saw his sister ameared with blood and fainting on the earth, he exclaimed in great wrath - 'Arise and tell me plainly who has done this. Who is there, who even in sport, would vex with his finger s end a black serpent full of venom? Who would take the rope of death and bind it round his own neck? Yet that man has done this who has approached you this day that man has drank the deadly What mighty one among the gods or the great sages, can have disfigured you thus? I see no one in this world who would dare to do a thing displeasing to me Today with mortal arrows I will drink up the blood of the thousand eyed god Indra as a crane drinks up milk that is mixed with water There are none of the celestrals who can preserve themselves in fight from my drawn scimitar l'

Súrpa makhá relates the story of her dusfigurement.

At these words Súrpa-nakhá in great grief, thus related the cause of her disaster - There are two brothers Rama and Lakshmans they are young and beautiful tender and yet strong their elongated eyes resemble the water-lily they are clothed in the habit of devotees and feed on fruits and roots and have subdued their passions and practise devout austernties and are of royal appearance but whether they be Davates or Danavas I cannot say I beheld a beautiful young woman of wast elegantly slender, and adorned with every ornament. By these two brothers have I thus been treated for the sake of that woman I long to drmk the frothing blood of that human female, and of these two brothers and I pray you to accomplish my grand wish '

Khara send fourteen Itali na, fail, and akshmens ctore him.

While Surpa nakha was thus speaking the enraged Khara called fourteen powerful Rál shasas, as terrible as death, and said to them - Go and bring me two men, who are armed and clothed in the habit of devotees and who with a woman have entered the forest of Dandaka. ' The four

teen Rákshasas thus commanded by Khara, went to the history or hermitage of Panchavatí accompanied by Súrpa-nakhá, like dark clouds driven before the wind, yet these Rákshasas, armed with sharp weapons, could no more subdue the valuant Ráma, than a wild elephant could oppose a forest when it is burning Inflamed with rage, and filling the air with then terrible yells, they rushed upon the hermitage Rama with Rama slave the his arrows cut their weapons in twain, and then seizing shasas fourteen arrows of non, bright as the sun and sharpened on a stone, he discharged them fledged with golden feathers; and the arrows sped through the air like meteors, and pierced the hearts of the fourteen Rákshasas, and they fell dead upon the ground, whilst the arrows of their own accord 1eturned to the guiver of Ráma

Then Súipa-nakhá uttered a tremendous yell, and fled Khira assembles his back to her brother Khara, and writhed upon the ground army of four-trent thousand before hum like a serpent. When Khara heard that the prepares to to Rákshasas were slain by Ráma, he cried aloud in a voice of accompanied by thunder —" Wipe away your tears, and shake off your ter- Dusham 101! This day I will send Rama and his brother to the abode of Yama This day you shall drink the blood of this feeble mortal Ráma" Then Khara said to his brother Dúshana - "Equip the fourteen thousand Rákshasas, whose courage and heroism are equal to your own, who are as dieadful as the thunder-cloud and as valuant as tigeis Bring also my chariot, my bows, my ariows, my scimitais, my sharp javelins, and my iron clubs I will myself go in front of the children of Pulastya2 and kill the abominable Ráma" Then the white horses were harnessed to the pescription of chariot of Khara, which was as dazzling as the crest of Meru Khara mountain, adorned with gold, fixed upon shafts of onyx, blazened with golden moons, set with various jewels, spacious as a city, painted with fishes, flowers, trees, rocks, birds and stars, and other devices expressive of joy It was decked with banners, and hung with a hundred bells, and it moved at the will of him who rode thereon Khaia and Khara and

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Dúshana mounted the chariot, and the mighty army of the army against the hermitage of Rama

² The Rakshasas were said to be descendants of Pulastya the sage, and are consequently sometimes alluded to as the children of Pulastya

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Rákshasas went forth with a noise like the roang of the sea, and they were armed with every kind of weapon dread

Evil omens on all sides.

ful to behold. But as the army of the Rakshasas marched out against Rama, there were fearful omens on all sides. A large cloud in colour resembling an ass poured down a shower of blood the swift horses voked to the chariot fell down of their own accord . the edges of the sun's face appeared of a bloody hue, and the middle of it was black and a huge vulture came and perched on the flag raised on a golden staff in Khara s chariot The flesh cating birds and beasts shricked and blowled in various ways At the rising of the sun, the jack the south quarter vomited fire and uttered dreadful yells, and the premouvered as blood, and the birds of the air uttered horrid screams. 2 A sceptre without a head appeared near the sun Rahu serzed by he sun and there was a great eclipse without the intervention of the new moon. The wind blew furiously the stars twinkled like fire-flies the water likes in the pools closed their flowers, the trees became destitute of flowers and fruits—the dust arose like a grey cloud, the minas uttered their plaintive notes and meteors fell from the sky with a loud noise. The left hand of the experienced Khara trembled as he sat in his chariot; his sword fell from him the tears dimmed his eyes whilst he was looking around, and his head began to be seized with But Khara was infatuated and would not return; and he laughed aloud and said to the Rakshasas - These omens which are so terrifying to behold are nothing in my To me who am full of strength, they are but triling things with my sharp arrows I can smite even the stars from the sky I can kill even Yams and conquer death it self I never will return until I have pierced Rams and Lakshmana with my keen arrows, and my sister has fulfilled the wish of her heart and drank their blood In my rage I can transfix the mighty Indra the sovereign of the gods, who rides the mebriated elephant Airavata, and holds the thunderbolt in his hand How much more easily then can I subdue two mortals! ' The army of the Rakshasas re

Khara in his infatuation divergards the omens. loiced as they heard the extravagant boasting of their chief HISTORY OF Khara, and rushed on eager for the fight to the hermitage of Ráma

-Meanwhile, the dieadful omens which Khaia regarded so Rama perceives slightly, had greatly troubled the minds of Ráma and Laksh-portend a And Ráma said to his brother -- "Behold, O Lakshmana, these portentous omens which are intended for the destruction of the Rákshasas All my arrows emit a smoke as if anxious for the battle, and my golden bow begins to The birds of the forest are uttering stir of its own accord their mournful notes, as if calamity and fear of death had already reached them The trembling of my right arm tells me that a dreadful war and a great war are near hear the roaring of the Rákshasas, and the loud beating of then drums O Lakshmana, take your bow and arrows in Directs Lakshmana to conduct your hand and conduct Sitá to a cave in the mountain, which Sitá to a mac is difficult of access, and covered with trees There shall she witness at a distance the alarming tumult of the battle, and you shall hear the sound of the bowstrings filling the Reply not to my words, O Lakshmana, but go without You are a powerful hero, and are doubtless able to destroy all these Rákshasas, but it is my desire to kill them all myself" Thus addressed by Ráma, Lakshmana took his bow and arrows and conducted Sítá to an inaccessible cave

Then Rama girt on his coat of mail, bright as the glow-Rama awaits the ing flame, and he resembled a column of fire blazing in the Rakshasa army midst of darkness Drawing forth his mighty arrows, that heroic one stood filling all the quarters of the heavens with the sound of his bow The gods, the Gandharvas, the Siddhas, and the Charanas, came down from heaven to behold The sages illustrious in this world, and the the combat sages who inhabit the mansions of Brahma, said to each other -"May peace attend the cows, the Bráhmans, and May Ráma subdue the night-prowling the various worlds sons of Pulastya in the battle, as that mighty Vishnu, who wields the chakia, conquered the great Asuias" Vain of then powers, the shouting army of the Rákshasas had now

PART IV Fearf lappear anes of the Raksha-as before the ber pitereof Rame

HISTORY OF ARTIVED At the hermitage of Ruma and they collected together his a vast herd of elephants thronging each other while - Kliara their Chief halted his chariot Their shields and standards appeared on every side, while their loud roor ings, screaming yells and hideous laughter filled the whole forest. The beasts of the jungle fled away without looking bolund them The sun became dim and shrouded with darkness and the wind blew furiously against the Rakshasas The vast army poured down swiftly upon Rama like the Transpiller or raging sea but Rama stood still with a smiling countonance

RAID

filling the heavens with the loud twanging of his bow string Wrath of Rim. The face of Rame blazed with the burning of his wroth as terrible as the conflagration of the universe and the gods and Dánavas were stricken with fear as when the great god

Receil of the littlehea army as the aght of Rame

Sive arose with his bow to destroy the sacrifice of Daksha. The celestrals in the air beheld with autonishment the face of the angry Rama which resembled the face of Yama at the end of a Yuga The Rákshasas eager as they were for the battle were turned to stone with surprise, and stood im movable as mountains. Kham then said to his brother Dúshana - There is no river to be crossed yet the army are all standing on one foot Inquire. O great one, the cause Then Dúshana went forth and saw Rúma standing of this! armed before him at the night of whom the whole army of the Rakshasas had recoiled on one foot from fear, and ho returned to Khara and said - Command me to combat with Rama that I with my arrows may send him to the abode of There leads the Yama ' At these words Khara himself drove his chariot towards Rama as Rahu rushes upon the god of day army of the Rakshasaa were gooded to the battle by the night of Khara, and they ran forward with a deep roaming;

Rakshaes army to the first argo again à

and their bows and ornaments their chariots and their fireresembling costs of mul appeared like a rushing of dark clouds at the time of sun rising Then Khara assailed Rama with a thousand arrows while all the Rakshasas poured on the dread inspiring archer a mighty shower of iron clubs laveling darts semultars and battle-axes. Then Rama was surrounded by Rakshasas of horrid aspect, as the clouds surround the Raja of mountains with streams of rain, or as history of the great god Siva is surrounded on the lunar days by all his servants and comfrees. Ho received all the arrows of the Rákshasas as the sea receives all the rivers, and although wounded by then dreadful shafts, the hero felt no pam

Like a huge mountain pierced with many flaming rimides thunderbolts, Rama stood with his whole body streaming temble arrows with blood, but shining like the evening sun surrounded by fiery clouds. Seeing the hero hemmed round by so many thousands, the gods, the Gandharvas, the Siddhas, and the great sages began to lament. At length Ráma, filled with anger, drew his bow even to a circle, and discharged keen arrows by thousands The fatal shafts, dreadful as the snate of death, winged with the feathers of kingfishers and adorned with gold, were discharged by Ráma as if in sport They pierced the bodies of Rákshasas, and then mounted the air and shone there with the splendom of fire the arrows cut in pieces the bows, the flag staffs, the shields, the coats of mail, and the long aims of the Rákshasas which were like the trunks of elephants adorned with various ornaments Other arrows mangled and preced the goldensaddled horses, the chariots and their drivers, the elephants and then attendants, and sent all the footmen to the abode The Rákshasas, wounded by the sharp and burning bolts, uttered fearful yells, which reached the sky, and they found no more quarter from the heart-piercing arrows of Ráma, than a dry forest receives from a merciless fire.

Then some of the Rákshasas ian to Khaia for refuge, and second charge of the Rak-Dúshana, foaming with rage, led them on to another attack shasa army Some were armed with trees, some with staves, spears, and clubs, and some with platted ropes or nooses, and they discharged thousands of arrows, and trees, and large stones at the dauntless Ráma, and the tumult of that dieadful battle made the han of men stand erect from fear Then Ráma utteied a tremendous shout, and fitted to his Ráma again bow a brightly shining weapon named Gandharva, at which destruction. a thousand arrows flew from his well-drawn bow

against Rama

PART IN

History or was shrouded by those arrows and the air was flarkened. whilst the earth was covered with wounded Rakshasas and fallon weapons. The exhausted, the killed, the wounded, and the mangled were scattered here and there in thousands. The field of battle, dreadful to behold, was strewed with turbaned heads, with hands and arms and legs adorned with ornaments, with horses and elephants and broken chariots with chameras and fans and flag staffs with broken spears and scimitars, and with innumerable arrows and other weapons, and the few remaining Rakshasas fled deeply afflicted before the conquering Rams.

After this the weakened remnant of the Rakshasas again

put their trust in Khars and Dasheze, and arose in battle a

Third charge of the Rak sham army against Rama.

third time against Rama. The mighty hero humble but stead fast in mind once more stood against the arrogand few who still urged the fight. He received the dreadful abover of weapons like a bull catching the large drops of autombal min. At length he seized a divine weapon to destroy in one mo ment the whole of the Rakshasas. Blazing like the fire he scattered in an instant the whole of the forces of Khars and Then with his arrows he cut asunder the great bow of Dushana and slow the horses that were harnessed to his chariot and with three more arrows he smote Dushaus on the breast and took off the head of his characteer Then

Dúshana seixed a club which resembled a mountain peak it was encompassed with a golden band like that on the staff of Yams and was full of sharp iron spikes destructive to the

Statishter of

Combat be-tween Rims and Dusbana.

Death of Darbana

armies of the gods besmeared with the flesh of focs rough to the touch dashing gates and doors to pieces and terrific to all beings. Grasping this mighty club Dushana flew at Rama, but Rama cut off both his hands and Dushana de prived of his club fell to the ground like an elephant of the Himilayas deprived of his tusks, and he was instantly killed by the heroro Rama

Combat be-

Then Khara seeing his brother slain roared like the roar of a kettle drum which has been wetted with water; and rushing towards Ruma he discharged flaming arrows of iron as fatal as enraged serpents but Ráma stopped the shafts with his own arrows, as the foot-rope stops the HISTORY OF elephant Khara in his own chariot then approached Ráma, as a grasshopper leaps into the fire, but Ráma seized the bow of Vishnu, which had been given him by Agastya, and discharged innumerable arrows, and broke the chariot of Khara, and killed his horses and charioteer Khara then leaped forward with a mighty club in his hand, and hurled it at Ráma like a flaming thunderbolt, but Ráma turned it back again and shivered it to pieces with a fire weapon of divine powers Ráma now smiled at Khara, and said - Rama threatens "You vile Rákshasa, your boasted might has now been Khara. seen, and you roan aloud in vain You promised to wipe away the tears of these slain Rákshasas, but your promise has been broken To-day I will take away the life of so mean a liar, even as Garura seized the amrita To-day the earth shall drink your blood bubbling in foam from your throat Your carcase shall roll in the dust, and you shall embrace the earth as a man embraces a beautiful spouse To-day all the sages shall hear that you have been killed, and shall traverse the forest of Dándaka without fear Today all the women of the Rákshasas shall tremble with alaım at being deprived of their lords, they shall taste of the grief which they deserve for being united to such husbands You ever cruel wretch, the terror of the Brahmans, apostate from all virtue, saturated with every crime, you shall receive to-day the reward of your vile actions " Thus Death of Khara speaking, Ráma fought with Khara for the last time, and discharged a flaming arrow which pierced his mail armour even to the bone, and Khara fell upon the earth burnt up as with fire, and gave up the ghost Then the sound of the Rejoicings of the gods divine kettle-drums was heard in the heavens, and flowers fell from the sky upon the head of Ráma, and the gods and sages, and all the celestial beings, poured praises and benedictions upon the conqueror of the Rákshasas And Sitá returns to Lakshmana and Sítá came out of the cave, and Sítá embraced her husband with great joy, and Ráma embraced the fawn-eyed Sítá, and appeared among the adoring sages as glorious as Indra in heaven

HISTORY OF INDIA. PART II

les of the Rikshaver cerried to

Ramm permesenger to

Now a certain Rakshasa escaped from that dreafful battle, and hastoned to Lanka and told the melancholy tidings to the ten headed Ravana. Then the eyes of Ravana were red with anger and hearing that his two brothers Khara and Dúshana, had been killed by Rama, he snuffed up the air like the Raja of Screents and he said -" I will go myself and kill Rama and Lakshmana ' And the Rakshasa replied -"O ten headed one. Rama can no more be overcome by you in battle, nor by the world of Rakshasas than heaven can be obtained by sinful men. Not all the gods and Asuras united can accomplish his death. But listen to my plan for his destruction. He has a beautiful wife whose name is Situ she is a woman of delicate shape, of golden com plexion, and the most exact symmetry. Adorned with jewels no goddess nor Apsara nor Naga can be com

pared with her where then could be found her equal among Carry off this beautiful woman and Rama will be crushed in the great forest for he cannot exist without Ravana was pleased with this counsel and said -

his minister

Maricha disfrom the t-

To-morrow I will go with my charioteer and bring Sita to Byengements this great city ' Then Ravans ascended his chariot which was drawn by asses and was as splendid as the sun and he went to the dwelling of Maricha who was his minister and told him all that the Rakshasa had said, and he entreated Maricha to counsel him concerning his carrying away the Maricha however rephed - What enemy wife of Réma in the guise of a friend has mentioned Sita to you? The man who has thus stirred you up is undoubtedly your bitterest foe He wishes to engage you in placking out the fangs of a venomous serpent! O Rávana Ráma is a furious elephant mebrated with energy his tusks are full grown he is the fierce man lion destroying the wounded Ralshams as though they were trembling deer O Ravana, rouse not this sleeping hon whose body is full of arrows, and whose teeth are sharpened semitars Return in peace to Lanks and enjoy yourself among your own wives and let Rams enjoy his spouse in the forest" So the ten headed Ravana

listened to the words of Maricha, and returned to his stately history or palace at Lanka PART IV

The foregoing narrative, as already indicated, is Review of the essentially Hindu No one but an oriental band foregoing narwould have ventured to depict a woman making account of mercinal and making surpressible such proposals to two men in succession, as were addressed by Súrpa-nakhá to Ráma and Lakshmana; and no audience, excepting an oriental one, would have appreciated the jesting replies of Ráma and his brother, or have applauded the savage proceeding of Lakshmana The description of the wars Brilliant innation that ensued is apparently the work of pure imagin-displayed in the ation, whilst the similes are often far-fetched; but still the details exhibit some bulliant cornscations of fancy, which although altogether unreal, serve to amuse the intellect in much the same manner as a display of fireworks unuses the eye The slaughter of fourteen Rákshasas with fourteen iron arrows. bright as the sun and fledged with golden feathers, is an exploit on the part of the leading hero which would have satisfied most romance writers Ráma was to be represented as a god, and conse-manifested in his victories quently the story was told of his triumphantly re- adenthe or the Rakshasa sisting three distinct charges of an army of fourteen thousand Rákshasas, as dreadful as the thundercloud and as valiant as tigers, and ultimately slaying them all Such a narrative, half heroic and half Impression of the story divine, never fails to create a deep impression upon upon upon addience a Hindú audience The fantastic character of the omens which preceded the battle, and the extravagant idea that the gods came down from heaven to witness the conflict, are perfectly understood and fully accepted by every Hindú The descriptions descriptions to

PART IV

nistory of again are very graphic, although exuberant beyond measure, and the pictures which they bring before the mind's eye are real and substantial forms to the Hindu, although they must appear as mere idle dreams to the European Thus every Hundú audi ence accepts as a grand reality the marvellous chariot in which Khara and Dushana ride to battle Each one realizes the appearance of the vast car, spacious as a city, and moving at the will of its occupants, sparkling with jewels and golden moons. decked with banners and hung with bells, and resplendent with pictures of fishes, flowers, trees, rocks, birds, and stars In like manner each one can perceive the army of Rakshasas rushing with vells and roarings upon the quiet hermitage of Rama, and pouring a shower of iron clubs, javeling, darts, somitars, and battle-axes upon the dauntless hero, whilst Rama stands as bright and unmoved as a pillar of fire, and replies with countless arrows which carry death and destruction amongst the advancing host Lastly, the audience always takes a

The Rilebous ALTES Y

which Rama lavishly employs against Khara, and which is scarcely compatible with the divine char actor of the incarnation of Vishnu, although in strict accordance with the ancient usage of the Kshatriyas. Finally, when the story is told that Khara is slain Exulting chorus of Giory to Barna ! by the flaming arrow amidst the rejoicings of the gods and sages, one and all rejoice in like manner, and the air is filled with the pious chorus of "Glory to Ráma 1"

deep personal interest in the single combats between Ráma and Dúshana, and Ráma and Khara. one exults and sympathizes in the abusive language

CHAPTER XVII

RÁVANA'S ABDUCTION OF SÍTÁ.

The defeat of Khara and Dúshana now brings History of Rávana himself upon the scene. This powerful Part IV sovereign is said to have been not only a worshipper Rávana, Raja of Biahma, but a grandson of a Bráhman sage pears upon the named Pulastya, consequently he does not appear His real character as an aboriginal monarch, but as a heretic, a renegade, an apostate, who was employing against the Biáhmans the very powers which he had acquired by the worship of Brahma

The narrative of the carrying away of Sítá by scope of the Rávana requires but a brief introduction. The design was first suggested to Rávana, as already seen, by a Rákshasa who had fled from the dreadful battle with Ráma, but he is said to have been dissuaded from the attempt by his Minister Márícha, the very Rákshasa whom Ráma had driven into the sea in the great battle near the hermitage of Viswámitra. Súrpa-nakhá, however, was resolved to be revenged alike on Ráma and Sítá, and she accordingly stirred up the rage of Rávana against the one, and excited his desires for the other. The story requires no preliminary explanation. It will Popular belief in the power of be sufficient to bear in mind that according to the the Rákshasas to assume new

populai belief the Rákshasas had the power of as-

forms at will

HISTORY OF INDIA PART IV

Extraordinary ec sception that Its an abad ten beads and twenty name a substantive hel fulth the

suming any form at will, and that Ravana in his normal shape possessed ten heads and twenty arms However wild and unnatural this idea may seem to

the European, it is a substantive conception to every Hındıı, for it is formed in boyhood, and strengthened by the frequent sight of numerous pictures of the terrible Rákshasa. From the narrative Rávana would appear to be only a mortal sovereign of the ordinary human type as regards appearance and shape, and indeed, in his character as a lover of woman, it is difficult to conceive of him as any other than a But the Hindú realizes him as a huge being moving along the earth like a vast tower with ten crowned heads rising on separate necks, and

of the con cention.

twenty arms stretching out on either side monstrosity is the pure creation of a disordered Probable origin brain, an unmeaning mass of incongruities, and probably arose from some children idea that by multiplying the arms the physical strength of the demon was increased tenfold, and by multiplying the number of heads, the intelligence or cunning of the Rakshasa was increased in the same ratio

The narrati e f the capture of Bits by RA ans.

The narrative of the circumstances connected with the capture of Sitá by Rávana is as follows -

Jurpa nakha of Khara defeat to

Now when Súrpa-nakha the saster of Rávana, saw that her brothers Khara and Dushana, and the mighty army of Rákshasas had been slain by the single mortal Ráma, sho set up a horrid yell like the roaring of a thunder cloud She then hastened to Lanks, and beheld Ravana scated in front of his palace upon a throne of gold as bright as the sun and as glowing as flame and he was surrounded by his Connsellors as Indra is surrounded by the Maruta. He had ten heads and twenty arms and his eves were of the colour of copper, whilst his teeth were white like the new moon

Description of Lists Harans.

His form was vast like a mountain, and his ten faces were history or each as terrible as that of the all-destroying Yama. Ho was a tall and heroic Rákshasa, possessing all the signs of royalty, and myneible to the gods. His body was as smooth as a polished onys, and his ears were adorned with earnings, but his breast was scarred by the thunder-bolt of Indra, the tusks of Anávata, and the chakra of Vishnu. He could His mighty shake the seas with his strides, and rend asunder the tops of mountains with his brawny arms. He was the breaker His wickedness of all laws, the rayisher of the wives of others, the muideier of the Bráhmans, the obstructor of sacrifice, the enemy of This was he, who went to the city of His exploits Bhagavati, the great city of resplendent serpents, and conquered Vásukí, and carried away the beloved wife of the Conquered Vasukí, and carried away the beloved wife of the Conquered snake Takshaka This was he, who conquered Kuvera on Kuvera the Kailása mountain, and carried away the chariot Pushpaka, which constantly obeys the will of the inder, who in his rage destroyed the divine forests of Chitra, Nalma, Nandana, and all the gardens of the gods, who by the strength of his mighty aims stopped the sun and the moon in their course, and prevented their rising This was he who performed His religious nusteration religious austerities in a vast forest for ten thousand years, standing on his head with his feet uppermost in the midst of five fires, who by permission of Brahma traversed the air m an instant, and assumed any shape at will, who offered his ten heads as a sacrifice to Siva, who caused the affrighted sun to rise upon his city with a subdued lustre He was the cruel one, the wicked, and the furious; who by Invulnerable to the blessing of Biahma was invulnerable to gods and beasts and men demons, and to every being excepting beast and man

When Súipa-nakhá saw her brother Rávana, adorned Súrpa-unkhá's with excellent ornaments and beautiful flowers, she ap-to Rávana proached him flaming with rage, and with wide-stretched fiery eyes, and a dejected countenance, and mad with fear and terror, she yelled out these horrid accents -" Intoxicated with the pleasure of sense, you disregard the dreadful danger which has arisen The Raja who is devoted to his lusts, even though he be lord of the world, is detested by

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nistony or his subjects, as men detest a fire m which the dead have been The Raja who does not in due time attend to his own affairs, will perish together with his Raj who listens not to his spies, and is incapable of governing himself, is avoided by men as elephants avoid the swampy edge of a river Know you not that Khara and Dashana with fourteen thousand fiery Rakahasas have been slam by the single mortal Rama? Know you not that Rama has become the saviour of the sages and has rendered the forest of Dándaka secure from the Rákshasas? O Rávana, von can discorn nothing since you have not learned from your spies of the terrible slaughter of the Rikshasas?"

Rútpa nakbá desembes Ilán to Rayana, and dilates on the bounty of Sita

Sitting among his courtiers, Rávana was enraged at these abusive speeches of Surpa-nakhá and cried out - 'Who is Ráma? Súrpa pakhu rephed -"Rhms the son of Dasaratha, is of long arm and elongated eye he is the chief of all those who wear the habit of a devotee he is equal in form to Káma he carries a bow resembling a rambow and discharges blazing iron arrows as fatal as poisonous serpents I saw not the valiant Rama draw his bow but I saw the army falling by his arrows as a full crop of corn is smitten O Rávana this Ráma has a by the rains sent by Indra beautiful wife, of charming face and slender and delicate form and complexion as bright as molten gold embraced by Sitá enjoys a felicity beyond that of Indra O Ravana it was because I wanted to bring away this beautiful woman to become your wife that my nose and earn When you behold were cut off by the cruel Lakshmana Sité you will instantly be pierced by the arrows of the god O Raja of the Rákahasas revenge the death of your brothers upon Rama and Lakahmann, and take the beautiful Sité to be your wife.

Riven to curry way filts.

Rávana azain vuois Máricha and deures Marrina to sub t hun in Carrying way

Having heard those roaring words of his sister Surpanakhá Rávana ordered his chariot and again proceeded to the abode of Maricha. And Ravana and - 'O Maricha my father I am distressed and you are my great refuge That contemptible Rama the meanest of the Kalminyas, expelled

by his father, has been the murderer of my army This tame History of and ignorant fellow, intent on the evil of all creatures, by whom my sister was disfigured to show his powers in taking away her ears and nose, has a wife named Sítá, who is in the prime of youth and beauty, resembling Lakshmi without her lotos Her I will bring away this day, and you must be my hèlper! Do you assume the shape of a golden deer studded Entreats
Muricha to take
with silver spots, and go to the hermitage of Ráma
Sítá, the form of a seeing your beauty, will ask Ráma and Lakshmana to procuie you for her, and when you have beguiled the brothers from the heimitage, I will carry off Sitá through the au, as Ráhu takes away the light of the moon"

PART IV

Ráma into the

Hearing these words respecting Ráma, the countenance Alarm of of Márícha became withered, and he licked his parched lips, and stared with fixed eyes at Rávana, and spoke with joined hands, as follows -"O Raja of the Rákshasas, you Maricha have been deceived Ráma is magnanimous and highly re-dilates on the power of Rima. nowned, he was not abandoned by his father nor ever disgraced He is not covetous, nor evil disposed, nor a mean Kshatuya, his subjects were not in distress nor were the Bráhmans averse to him He is Chief of the universe, as India is sovereign of the gods How can you desire to carry Remonstrates off his wife Sitá, whose virtue is her preservation, and whose with Rávan against carrysplendour is equal to that of fire? If you carry away the ing away Sita. wife of Ráma, your destruction is certain In former times Relates the I traversed the wilderness of Dándaka with the might of a being cast by thousand elephants, and Ráma, then a boy of fifteen, came sen to the hermitage of Viswamitra to protect the Brahmans assumed a form as vast as a mountain, and went to the hermitage without fear, but this beardless boy shot a dreadful arrow at my breast, and I was cast far away into the sea My life was preserved because he desired not to kill me, but if when a child he overcame me, how shall I engage against him now? O Maháraja, if in wantonness you carry Prophesics away Sítá, you will involve yourself in the most dreadful Rávana carries misery, the city of Lanká will be reduced to ruins, your away sita Rákshasas will be slain in battle by Ráma, and your women

Engaged in war with

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nistory or will run away in all directions

Rivana contemptaon dy n quires no adrice.

Rama, you will soon lose your honour your prosperity, your Rai, your wives, and your own life "1 When Ravana heard these words he slighted the wise

reasoning of Maricha as one who is desirous of death re fuses medicine. Considering Maricha as one speaking for his hurt, Ravana, impelled by his fate, thus contemptuously replied -" Why, Maricha, speak these silly things to me? Your speech is as useless as seed sown upon salt I cannot be affrighted by your words I cannot fear Rama most assuredly I will carry off the wife of the murderer of The sovereign of the world is not to be contra dicted but to be addressed in gentle and pleasing language I did not ask you, O Rakshass respecting the good or evil of the undertaking nor about my own ability, but I requested your assistance only Assuming the form of a golden deer studded with silver spots, do you go into the view of Sita and gambol in her presence. After performing this service, go where you will and I will then give you the half of my Raj"

Commande Máricha to take the form of a golden deer and grambol in the presence of

Márichs unwillingly obeys.

Máricha was sorely perplexed at the commands of Rayans for he knew that his death was near suched reneatedly and said - I will go but I shall be slain, nor will you. O Ráyana, return alive!" Ráyana replied - Now I see that you are Maricha, but from your former speech I thought you must be some other Rakshass Speedily mount with me this resplondent air traversing chariot drawn by asses with the heads of Rakshasas Hav ing allured Site go where you will I will speedily carry her off from her protectors '

Invited by Ravana to ascend his chance.

¹ These events are differently described in the Adhyatma Ramayana. Both Maricha and Ravana are there said to have acknowledged that Rama was an incarnation of the deity and each is said to have behaved that if he fell by the hand of Rama he would obtain everlasting sulvation. Ravana therefore argued that if conquered by Rama he should obtain paradise whilst if he became conquerur he would retain pomession of Sita. Harioha had another alternative. If he refused to comply with the request of Ravana, he would be killed by him, and would consequently go to hell. If on the other hand be assumed the form of a deer he would be killed by Rama and go to bea en.

Ráyana and Máricha then mounted the charrot which re- HISTORY OF sembled a palace, and flew through the air over the forests, the mountains, there is, the countries, and the cities on their way, until they came to the wilderness of Dandaka, where stood Raymand the hermitage of Rama There the Raja of the Rakshasas hermitage of alighted with Maricha from the gold-adorned charrot, and he Panchavati looked round, and took Maricha by the hand, and said -"Here is the hermitage of Rama surrounded by plantain trees O my companion, speedily do that for which we came hither" At these words of Ravana, the sage Maricha as- Maricha assumed the shape of a deer, and went to the door of the hut, of a very beautiful deer and his hoins were tipped with sapphire, his face was variegated with black and white, his mouth resembled the red lotos, and his azure eves were like blue water-lilies captivating form, adorned with various jewels, and grazing at its own will, the silver-spotted deer cropped the tender shoots of the trees, and at length entered the plantain grove to attract the eye of Sítá

PART IV

Now while this lovely deer was grazing and gamboling situsces the near the hut, the charming-eyed Sitá, eager to pluck flowers, requests Rama went forth among the trees. There the beautiful one beheld skin for her that deer covered with fine han, and adorned with jewels, and bespangled with pearls, its sides presenting a beautiful mixture of gold and silver colour Then Sítá was filled with surprise, and repeatedly called to Ráma —"Come, my beloved, and behold this golden deer with variegated sides long to repose at ease on the golden skin of this deer" Then Ráma was highly pleased, and said to his brother — "Observe, O Lakshmana, the strong desire of Sítá for this deer-skin Be on your guard this day respecting Sitá, while Rama leaves Sitá in charge I go and pierce the deer with an arrow Having killed it, of Lakshmana, I will speedily bring its skin hither, go not from home until class the deer Obtaining this skin, Sítá will repose this day as magnificently as she did at Ayodhyá" The aident hero then threw his golden bow over his shoulder, but Lakshmana, profoundly reflecting, said to him -"It was formerly told us Lakshmana by the sages that Márícha, the mighty Rákshasa, who as-reminds Rama that Maricha sumes illusive forms, sometimes assumes that of a deer, and deer's form

PART II

History or in this form he has slain many Princes O Rama' consider if a deer exists made of gold, with horns of coral, and gems for its eves! I believe this to be a factitious animal, or a Rakshasa in the form of a deer" But Sitá continued to pray Rama to bring her the lovely deer, and he was equally desirons of securing it and taking his bow and quivers he went forth into the jungle 1

Rame chaves the deer and slays IL

Máricha returns t bla

proper form, and due crying for 8 ta and Lakehmana in a

voice reamb-ling that of Rama.

When Rama approached the deer it bounded forwards, and sometimes it appeared before his eves and then it retired to different parts of the wood, until it had drawn him to a considerable distance from the hermitage. After a long time Rama discharged a deadly arrow which pierced the heart of the deer formed Maricha. Paned with the wound Máricha leaped from out of the body of the deer to the hought of a palmyra tree and fell down in the shape of a monstrous Rakshasa with vast teeth and adorned with a golden necklace and various ornaments cried out with a voice resembling that of Rama - 'O Sitá, save me! O Lakshmana, save me! With these words Maricha expired and Rama perceiving the illusion ex ranatuke the claimed - I have killed Maricha!' Then he took the

akın gird returns to the bermahuss.

beautiful skin from the body of the deer, and remembering what Lakshmans had said, and pondering over the last words of the Rakshasa he felt great alarm and returned in all haste to his hermitage

flith hears the roses f the deer and desires Lakelimans to ament Ruma.

Meanwhile Sita had heard the voice of Maricha in the forest which resembled the voice of Rama and the said to Lekshmans - Go and learn how it is with Rama I have heard the piercing sound of his grean and it becomes you to

² The following curious comment upon this event occurs in the Adhysims Rambyana - "Should any one say Rama liath forgotten himself, he, with Lis eyes open and knowing the consequences, followed the stag, the answer is Rame being dustinct from all things, no mjury can occur to him. What power can delusion have over him. He hath performed various actions in this world for the sake of those who worship him be fulfils the desires of those who adore him with incomity; Besid a, it was necessary Ravana should commit some crime that, when his guilt was confirmed, Rama might sits, him. Rama then had no other object in view for he is never influenced by worldly objects he is the Suproces Soul, the everlasting Great One Bith loved him for her rake therefore he undertook this task.

save your elder brother Run quickly to Ráma who craves history of succour, and who lies in the power of the Rákshasas like a bull among lions "3" Thus addressed Lakshmana forbore to Go, and said —"Why, O goddess, are you thus distressed? Lakshmana hesitates to leave Sitá My elder brother cannot be vanguished by the three worlds, the Rákshasa cannot give pain to his little finger" Sítá was filled-with wiath, and exclaimed —"O Lakshmana, Sitá's wrathful reproaches you are the enemy of your brother if you run not to his as-Surely you must be pleased with your brother's distress, or you would not stand here so carelessly for my sake that, disregarding my words, you desire the death of Ráma? Know, O hero, that I will not survive the

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3 The death of Maricha furnishes the author of the Adhyatma Ramayana, with a further text for expatiating on the divinity of Rama It is said that when Maricha had uttered the dying words quoted above, he obtained salvation in the following manner -"When Maricha had uttered these words his soul departed from his mortal frame, and a small flame issuing from his body entered into the foot of Rama So great, so exalted is the name of Rama, that even this perpetrator of evil deeds, under the form of a demon, obtained salvation by being absorbed into the essence of the deity Such a lot was his, as others who have passed thousands of years in religious penances could not attain. If any man, who may have committed during any of his lives the most heinous crimes, shall at his death with sincerity pronounce the name of Rama, his sins, of whatever nature they may be, shall be forgiven, he will be absorbed into the divinity Thus Maricha obtained his death from the hand of Rama, he beheld him, what doubt then could exist, after pronouncing his name, that he should attain this heavenly bliss free from future birth and regeneration

"Brahma and the spirits of heaven assembling in the heavens above showered down Purnata flowers on Rama They conversed together, saving - Behold, brethren! how this sinner has been saved, such is the benevolence of Rama What good actions had this demon performed that he could deserve such happiness? Behold what supreme bliss Rama hath conferred on him who was pecuhally guilty, who destroyed numbers of saints. Such is the reward granted to those who worship Rama, who call upon his name Great indeed is the excellence and purity of Rama's name' Brahma then said to the gods - 'This demon who has been slain by the hand of Rama, during former births worshipped Rama with sincerity and futh, even during his lite existence he entertained the greatest dread of him. By the blessing of Rama's name, and of his former fath, his sins have been remitted. He has, from having resigned his life at R'una's feet, and beholding him, been absorbed into him. Attend to me ve heavenly spirits! while I explain the cause of these things If a Brahman, or Chandala, or demon, or any other person, be he a Maharaja or a beggar, shall have been guilty of the most enormous crimes, if it his death he pronounce the name of Rama, it is expressly stated in the Veda that that person's sins will be remitted, and that he will obtain everlisting say ion ' Brahma and the gods, having thus conversed together, paid their adorations to Rama, and departed to their own abodes"

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Lakshmana amures bità no danger and wa that of a

meronr or death of Rame an metent, why then do you hentate to go m quest of Rama?" To Sita, suffused with tears and timed as a doe, Lakshmana replied thus - 'O goddess there is no apprehension to be felt for Rama, he is invulnerable in battle O Sité, it ill becomes you to speak to me thus You are a charge committed to my care by the faithful and magnanimous Rama, and I cannot leave you It was not the voice of Rama that was heard by you, but the voice of some hostile Rákshasa Were his danger ever so imminent Ráma would never utter accents so despicable and so unworthy of nover would the seviour of the celestrals exclaim --'O Sitú, save ma.'" Sitá, her eyes reddened with rage

filis charges Laksbumm with destruct to Derry ber

replied to Lakshmana as follows - You grad wretch, do you aspire to obtain me for yourself? Have you followed Rama into the jungle for my sake or as a secret emissary from Bharata? But I tell you that I will never leave my husband Rams, nor desire synother man I will enter the blazing fire but not even with my foot will I touch any man beside Rams. 'Sita then began to beat her breast with both her hands when Lakshmana filled with agrication, thus replied with joined hands - 'O Sita I cannot reply to you who are my deity Such language from a woman is not surprising for women are regardless of what is right, and O Sita vour words often rouse discord between brothers Then repenting of this are like red hot iron in my ears harsh language Lakshmana said - O beauteous one, I will go to Rama May good attend you and all the gods protect you I tremble at the necessity to which I am reduced! When I return may I see you with Rama! in tears replied - O Lakshmans if I am deprived of Rama I will enter the river Godávers and hang myself or take poison or enter the blazing fire but never will I touch any relievently loss man save Rama. 'Having thus vowed to Lakshmans, Situ continued to beat her besom in an agony of distress and Lakshmana tried to console her but she would not speak another word and he bowed to her feet and went out in the forest to seek for Rams.

Lakehmena and roes in Rama.

Ré ana visite the berm tage of Rama in the gues of religious mendamat. His address to

Bith

When both Rama and Lakshmana had thus been drawn

away from Sítá, the wicked Rávana left his chariot, and as- HISTORY OF INDIA sumed the form of a mendicant, and went speedily towards the hermitage. He was clothed in a thin ied garment, with a tuft of matted hair on the crown of his head, an umbrella in his hand, shoes on his feet, a trident, a bag hanging by his side with his provisions, and a dish to receive alms 4 In this gaib the evil one approached Sítá, and said -"You pleasing fair one, whose smile and eyes are captivating, you shed a radiance around you You timid one in full flower, diessed in yellow silk and adorned with garlands, how came you to reside in this forest? Who are you and whither have you come?" Seeing Rávana in the guise of a Bráh-sitá, seeing Rávana in the guise of a Bráh-sitá, seeing Rávana in the guise of a guise of a guise of a guise of a with all that was proper to entertain a stranger, and related treats him with to him the story of herself and her lord, saying -" Expelled from the Raj by the word of Karkeyi, we roam about the thick forest guarded by our power Be content and remain here until the return of my husband Ráma will receive you with great respect, for he is pleasing in speech and a lover of devotees"

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When Sitá had thus spoken, the mighty Raja of the Ravana makes Rákshasas replied in these heart-appalling words —"Hear to Sita who I am, and whence I come, for I have taken this assumed form to see you I am that Rávana, the tormentor of the world, by whom gods and men have been driven hither and thither, and it was by my order, O beautiful one, that Khara guarded this wilderness of Dándaka brother of Kuveia, and grandson of Pulastya, who was the son of Brahma I have received a blessing from the selfexistent Brahma I am able to assume any form, or go to any place My name is Rávana, and I am known throughout the universe by my power Your beauty, O smiling invites sith to one, arrayed in yellow silk, eclipses in my eyes the beauty of chief Raini all my own wives O Sítá, numerous are my wives, be you my Rání, and the chief of them all Lanká, my delightful Describes his

⁴ This is an accurate description of a religious mendicant such as may often be seen in the present day

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HISTORY OF city, is an island surrounded by the sea situated upon a mountain top adorned with seven elevated peaks ener cled by a deep most filled with palaces and magnificent edifices, and renowned throughout the three worlds like Amaravati, the city of Indra This capital of the Rak shasas is a charming place built by Viswa karmá. There, O Sith, you shall walk with me among the groves, and feel no wish to return to this forest. You shall be the chief of all my wives and five thousand handmaids, adorned with every ornament, shall attend you!"

Wrathful rouls of Rith.

The slender wasted Site, enraged at this address of Rávana, replied to him with contemptuous words as follows -"Know that I am the daughter of Raja Janaka, the daughter in law of Maharaja Dasaratha, the beloved wife of Rama, and that I esteem my husband as a derty that, faithful to my yows I am the devoted follower of my husband, who at the command of his father resides in the Know that I rest upon Rama, who is as forest of Dándaka great as the sovereign of the gods, and the source of all happiness as Sachi rests upon her husband Indra that I am devoted to that great and fortunate one the chief of devotees as Arundhati is devoted to Vasiahtha honess attends a strong hon so am I the constant attendant of the strong the full-chested and the majestic Rama Do you a pitiful jackal wish to obtain a honess, who am to you as a ray of the sun is to a fire-fly? Do you wish to snatch a fawn from a furious lion and hastily devour it?'

RAvana asproper kern.

Having heard the words of Sitú the ten headed Rávana twisted his hands together through rage and spoke as fol lows - Infatuated as you are O Sita, I can only suppose that you know not my heroism and power Standing in the air I can sustain with my hands both the earth and the sea, and am able to kill Yama himself in battle I can torment the sun, or pierce through the earth with my arrows 0 foolish one behold me changing my form and assuming any shape at pleasure!" Saying this, the angry Ravana throw off the form of a mendicant, and assumed his own shape, as vast as a mountain and as terrible as Yama He had red

Description of R4 are

eyes, a vast breast, huge arms like the fore-legs of a hon, history of huge shoulders like those of a bull, and a spotted body. The hair on his ten heads emitted streams of fire, whilst his bodywas covered with black bristles like a mountain covered with the skins of black antelopes, and howas arrayed in garments of a blood-red colour, and monstrous carrings of heated gold Thus with ten heads and twenty flamed in all his ears arms, and eyes glaring with rage, Rávana, Raja of the Rákshasas, stood before Sítá liko a huge black cloud, and again spoke to her thus -"Why are you attached to Rama, Ravana remouwho is clothed in the habit of a mendicant, and weak in un-Situ derstanding? If, O fair one, you desire a husband renowned throughout the three worlds, recline on me! I am a spouse worthy of you. O excellent one, abandon all thoughts of Ráma, and think upon me with affection, and I will never do that which is painful to you. It is foolish to reject me because I am a Rákshasa I will, O timid one, be constantly under your control, and for a full year whilst your heart is affected for Ráma I will not speak a word to you that shall be unpleasing to your mind"5

Then that most wicked Rákshasa, intoxicated with evil Rárana carries sta through desire, approached and seized Sítá as Chandra seized Rohiní the air and the air a With flaming eyes, and bending his flightful his chariot in the air brows, he grasped the lotos-eyed Sítá by the han of the head, whilst she cried out - "O Ráma! O Lakshmana! save me!" Then that wicked wretch mounted with her in the air, as Gaiura carried off the wife of the Raja of the serpents, and he seized her by the hand, as a Súdra seizes the Veda, and placed her on his chariot which was near by, and carried her away Meanwhile Sitá cried out, like one distracted, for Ráma and Lakshmana, and threatened death to the evil-minded Rávana 6

⁵ The appearance of Rávana on this occasion is even more graphically described in the Adhyatma Ramayana —"Ravana in his rage extended his form to an immense size, his heads seemed shrouded in the heavens, his feet to descend to the bottomless abyss, his ten heads were as ten mountains, his twenty arms as the branches of the largest trees, his eyes as the caves in a rock"

The story of the illusive deer, and the outrage committed upon Sita, is so beautifully treated in the Dwipada Ramayana, or Telugu version of the Rama-

INSTORT OF INDIA. PART IV

At this time the mighty Jatayus the Chief of Vultures, of vast energy and god like strength, lay asleep on the

Ories of Sits.

J tives, the Ohiof of Valtures, bears the cries of Sits.

yana, as to be well worthy of notice as exhibiting some of that charming play of language which frequently characteries Telugu poetry The following English translation of the passage is from the pen of a well known Telugu scholar Mr.O. I' Brown, late of the Madras Civil Service, and is extructed from the Madras Journal of Hierothury for 1859;—

"The fairy hind was of extraordinary beauty as it rambled about, chewing the cud, with a tail as frenkish as that of the peacock the whitesess of the belly gleamed through the bowers again its reddish sides glutened like ander waulting it looked like the rainbow; or set it sprung up it finshed like highning. The forest herds of herr were startled at its amgular appearance for it lay as in ambush, and its form was suddenly soon, now here, now there one while it drew nore said then as though startled it bounded sloft, muhing through the thickets; then with a lesp it took redge in a bower One while it put to know to the ground, wagging its tail and pricking its ears at distant sounds. Then it pracked one quitering car and five like the wind then it reposed on a grassy spot them tring it drew north the hemitage it scratched its ear with one foot, and shook the high flowering boughs with its horns so as to pour the blossoms on the soft.

While it thus strayed among the bowers of the recluses, the blooming Sita with thicking anklete come out of the arrivant to collect the opening flowers, the sight of this fairy farm she was filled with surprise she critical to the lord of men, her spouse, and thus addressed him — Kerter fill this day did I see so charming a creature as this! how I long to recline, O Prince, on a couch formed of its akin O thou leader of the solar race pursus this creature, strike it, and bring me its hide yet why? I with thou couldn't eath it without frightening it, which would be far better. O my spouse, we should keep it at our leafy dwelling and when our appointed term finishes let us take the golden favar home to the city and show it to the Mahkraya, and to my sumts and consins how they will be delighted at such a recent.

be delighted at such a present.

Thus spoke Sit is in directimate tonce. Lakshmana listened to her and that addressed Rāma :— Was there ever bother seen so bright hack a kink of the constant has a more day sion, until to be credited! Surely it must be a tision raused by (Asurs) demons; bendes, possibly it is the hornit Martcha who lives here, for he is a cruel demon and continually roman the forcet in a superhuman form. Hate not we heard so; possibly it is that fiend perchance he has come here to tempt us into ruis. De not then set your gentle heart on the and be disquiseded, or entertain the thought of catching the farm. Besides, though the hady of Mithilli (i.e. Sitis) should be

so simple, be not then so foolish, O prince of men!

"At those words Rama looked on the bright countenance of Sita he smitch. It is a first thus addressed Latsimann — Why be agrated at this, O see of Samita's Though even it were a giant raised vision, certainly will I bring the der home and I will slay the mightiest giants that can come Bellere these two points can the other will I do for I will chase it, I will slay it, and give the hide to Janaka a daughter. After so long a tim she has mide only this one request. Can I neglect Sita? Can I decline the deed she points out? Stay then with ker affectionately and neglect not the lady of the bower.

"He said and committed all to Lakshmana; and gently taking his bow from

beautiful peak of a mountain, with his back towards the HISTORY OF resplendent god of day, and the cries of Sitá reached his INDIA PART IV

his brother's hand, he bent it, and duly set out, like Siva when he set out in pursuit of the *Lion-giant* who carried off the sacrifice

"He went on slinking behind the bush stooping as he walked, bending and running alongside, whenever the deer looked back, he stood concealed, he was on the point of catching it, it escaped, and he was vexed. He held the bow and arrows ready to shoot, he laid his footsteps softly on the soil so as to make no sound, as he observed its traces, he eyed its path, and goings, and concealed himself 'Here it is! I'll catch it! Here it comes! See! It's mine!' cried he merrily

"Thus thought he, but the deer caught a glimpse of him from afar, it let him draw near, but as he stretched to seize it, it bounded from him and fled 'Alas' cried he in anger, as it stood to gize at Rama. Then it fled to the horizon, while the foam flowed from the corners of its mouth, it seemed out of heart, then looking at the huntsman it sprung up elastic and fled at speed, while the skies seemed to flash with its brightness, then it vaulted away, its tongue flashing like lightning bright as a waving torch, for it moved as rapid as a potter's wheel circling at speed. Then it paused as though faint, it seemed to drop close to him, then like a goshawk it flew up to heaven. Rama was now wearied as well as astonished, he paused, he looked around, but now the creature to cajole him stood still, but as he formed the idea of shooting it, again it vanished, then as he gave up the hope and turned homewards, behold it was again at his side, like a vision, and carried him who was now wearying, farther and farther, for deluding his glance, it fled into inaccessible hills

"Seeing this Rama perceived that this was a fairy hind, he exclaimed -

'Where, O my foe, wilt thou hide from me?'

"So saying he levelled the celestial arrow at the prey, which instantly rolled over, and now laying aside the fairy form, uttering a delusive shriek, cried — O Lakshmana! O Sita!"

"Then stretching his prodigious giant corpse on the soil, the wretch gave up his life, it seemed as though all the giants and their prince Ravana fell, as

though their capital, Lanka, perished

"When this fairy deer fell on the earth, the lord of Sita was well pleased, for he clearly saw it was indeed Maricha, he remembered with approbation the words of his brother. How deeply, thought he, will he and the bright-eyed daughter of Janaka grieve at hearing their names uttered in the dying shriek of this deluder for he imitated my voice exactly, I marvel where they are and what has become of them

"So saying he mournfully pondered But the dreadful cry reached the ears of Sita, and struck her with horror to the earth, then when she recovered her senses,

she gazed wildly around and was utterly downcast

"Then in her agitation she raised the weeping cry, and gazing on Lakshmana, she exclaimed — 'Alas' son of Sumitra, what may this be that has befallen us this day, surely Rama cries on thee with weeping voice. O hero, listen to that voice! Wilt not thou give car to it? or does it not reach thy ear? thou shrinkest not, thou showest no terror, or horror, thou grievest not, what is this? while my heart heaves violently with horror and despair! Alas! he went-alone into the forest. It is late, and he cometh not, surely he hath this day fallen into the hands of the giants. Delay not! go, I pray thee, to the prince!"

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HISTORY QF cars as though he had heard sounds in a dream and they rent the heart of the Raja of Birds like the stroke of a

> "She spoke pouring floods of tears, and Lakshmans replied thus to the child of Janaka - Mother why art thou alarmed? Surely no oval shall over befull thy spouse Rama: Dost not thou know the valour of thy beloved lord? Is it right to give vent to words so agonizing? Surely this is the acresm of some demon who wishes to torrify thy heart. What hath such a pitiful shrick to do with the hero of the solar race? O daughter of Janaka, wherefore art thou thus agitated? I will without hesitation follow the prince Rama and shall the giants who oppose him maintain their footing? They are no more than crickets that exult against wild fire—They will in the end fall into it and turn to sakes or like the mighty ser pents that rause themselves against the eegle and perish in his talons; or like a herd of elephants that rush upon the lion. No, I am afruid to leave thee, no, be not weary of me plant these my words in thy heart. He not grieved, O daughter of the king of men. At these words the fires of wrath arose in the heart of the lady and grieved, she thus addressed the son of Sumnira - Though art thou faithful towards Rama? Why art thou this day so base? Even though thou hearest Rama calling on thee by name, thou art. like a fee, filled with hatred in thy heart. Is this becoming?

> "Thus spoke Lakshmana with his eyes filled with tears, and as his heart could bear no more he exclaimed - Mother, I am gone, I will without delay

brung thee thy lord grieve not !

"He said and departed. But first he drew seven circles round the bower and said - Mother pass not these limits, and should any one venture to cross these lines, the intruder shall instantly pay for it with his head.

Then he addressed the god of fire, saying :- Be not excelest. I commit the dame to thee!

"Then he respectfully bowed to the dame, and anxiously bent his way towards Rama. The god of purity (fire) guarded Sita, and to definde her foes he formed a farry image of her which shone most glorious so that all would have taken her for the real fits.

"At that moment Ravana the grant areas with spitated heart. In one hand he bore a staff, in the other a semp in his forehead was an upright mark, and on his fingers he were large rings of blessed grass with the ametified thread across his broad broast his right hand carried a large reasty he was roled in tisyed dust-colour vest, with a necklace of the blessed talkel tree, and he walked along stooping with the weight. His body was conscisted he were sandals, and a weather-besten umbrells his hair was rolled up in a large bunch; in all points indeed he was a Sanyasi, and walked along counting over his bends and mutter ing his brevery He dreaded lost the real Sanyfais should see and detect him; his head tottered with hoar antiquity he sidled and stole along peeping to see where the fair one lay concealed. Then he would halt and exclaim Hari! Hari! Then a little recovering he drew near the skirts of the bower. At this eight the rural delities filled with alarm exclaimed - Alas, this sunful wretch is come to bear away the innecent Sita! He now stood at the door in the exact gurb of a Sanyast. The daughter of Mithila instantly arose, supposing that this hypocrite was in truth a real hermit she folded her lily hands (and facautiously erosed the magno circles drawn around her These words are sperious.) The lady paid him all due reverence, which he shuddering received, and as he viewed the dame I, he spoke thus - Lady how is it that thou dwellest in this desolate retreat of the

Instantly arousing himself through the HISTORY OF tlunder-bolt affection he bore towards Ráma, he heard the noise of

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forests, how art thou left here alone? Art thou a goddess, or how can loveliness so divine be found among the dames of earth-roaming mortals thou, O fair one, why art thou wearing away life in this wilderness? O tell me '

"He spoke, and Sit's reverently replied - I am the spouse, O saintly one, of the stanless hero Rama My sire is Janaki, and Disaratha is my uncle, my name is Sita. As the evalted Distratha hith binished us, Rama, hith come to this wilderness, with me and Likshmina, we three have taken up our abode in this retreat as stead ist recludes. But a golden hand appeared to me, and looking at the Prince I requested its hide, he is gone to seek it, after which I heard a dreadful cry of "O Lakshmann," which pierced and dwelt in my ear grief I reviled Lakshinana and bade him begone. He is gone, and returneth not, I know not which way to turn' She spoke, and looking at the hermit said -Reverend Sir, tell me your name, and why you are come to this place?

"The prince of Lanka scrupled not to lay aside for awhile his humble guise, and thus replied - Lady of the gentle eyes, hear! I am the ruler of Lanka in the midst of the rolling Ocean I am the Chief of giants, the son of Visravas, and brother of Kuveri, lord of Yakshas, and universally victorious, by name, Ravana, he who in battle faces and vanquishes both deities and giants - Lady! I heard of the riches of thy blooming face, and am come, full of eagerness, to behold it Why, O dame, shouldst thou thus pining dwell with a paltry fellow in the wilderness? All my realm, O bright-eyed lady, shall be at thy command with its wealth, for thy comfort and pomp there are bright chariots, and all other princely vehicles, and in the palaces thou shalt be waited upon by the wives and drughters of fairies and demigods, genies and giants. When the light of thy footsteps shines on my realm it shall blaze as with a wall of rubies. O Lady, the lilies of thine eyes shall shed their radiance like a triumphal wieath over my gates Thy sweet smales shall shane as the summer moon over the ocean of my happiness Come, come to my city of Lank's'

"At these words Sita was indeed filled with alarm, but like a spirited woman she looked upon him with scorn, and plucking up a blade of grass, she turned her heart to Rama, and bending her eyes on the grass she thus spoke, without even looking at the enemy of gods - Fellow! is it fit for thee to address me thus? Surely ambrosia was created for deities and not for dogs! What face hast thou to dare to speak to me who appertain to the god-like Rama? Be decent and be gone to thy noble town If thou wilt not go away by fair means, and if thou ponderest on any iniquity, know that my noble lord is matchless in archery, it was he who burst the bow of Siva and who smote the heads of the grants He will reduce thee and thine to nothing! Thou art to him no more than a fox is to a lion, or a fly to an elephant, or a streamlet to the ocean, or a crow to an eagle ! so vast is the difference between him and thee Be wise then and retire to thy Linka.

"She spoke, but the grant looked furrously at the daughter of Janaka, and throwing off his guise, in his insolence, as love stirred his heart, he shook with eagerness, and the gems that adorned his ten heads faded away, then had love more power than his twenty arms! He shone glorious in gemmed panoply, as the flames of love lighted up his visage Dreadful was his form, and at the horrid sight as he advanced to her, poor Sita fainted before him, she sunk down like a

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mistory or Ravana's chariot more terrible than the rolling of thunder and he looked around him and cast his eyes towards the PART IV

Stops the chanot of Rivens, and dramands the release of Sits.

heavens, and presently beheld Rávans carrying away Sítáin his chariot, and heard Sitá weeping aloud Then Jatayus was filled with rage and soured into the air, and he stopped the charact of the furious Ravana, and poured forth these vitu porations - 'O thou ten headed monster, I am the ancient Raja of the Vultures by name Jatávus, of mighty strength, fixed in the path of virtue and devoted to truth the famous Raja of the Rakshasas, of invincible energy, by whom the gods have been often vanquished in battle O descendant of Pulastya I am an agred bird, and am now destitute of strength yet you shall see my valour in the combat, and shall not depart home alive. Rams, the son of Dasaratha equal to Indra and Varana, and devoted to the good of all, is sovereign of the world This beautiful woman 18 Sitá his lawful spouse How can a virtuous Raia dishonour the wife of another? It behoves a Raja above all men to protect the arrest of others O desproable wretch, abandon your design of carrying away the wife of another, lest I hurl you from your splended charect like fruit that is Instantly release Sitá lest Ráma consume torn from a tree you with his flaming eye, as Vrits was consumed by the thunder bolt of Indra I am old, -whilst you are young and encircled by mail and mounted on a chariot, and armed with darts -yet I will never permit you to carry away Siti As a Súdra is never permitted to touch the Vedas so you shall never carry away Sitá'

-crop skillerer et between Havana and Jatayus.

At these words the eyes of Ravana were blood red with anger, and he ran violently upon the Raja of Vultures. Then a mighty conflict ensued between Jatayus and Ravana, like the conflict between a cloud and a lofty mountain rained a tempest of winged arrows upon the Raja of Vul

forest blossom before the rushing gale. The ten faced giant beheld her drowned in tours, and with panting bosom and dishovelled tresses and broken garland, while her whole form shuddered with anguish. He instantly select the lady of the bright eyes, and placed her on his car driven by fato to bear with him her who was to him the goddess of death this foe of the gods sprung from earth, and hurned his steeds along the skyey road.

tures, but Jatayus seized the arrows on their way, and history or mounting on the back of Rávana he lacerated him with his talons, and then destroyed his chariot and his asses Rávana sprang from his car with Sítá in his arms, when Jatáyus pounced again upon his back, and tore him with his claws and beak until the Rákshasa appeared exhausted with agony and loss of blood At length the ten-headed one set Sítá upon the ground, and belaboured Jatáyus with his fists for a full hour, and then cut off his wings and feet with a scimitar, and the valiant Bird fell upon the earth with mortal wounds Seeing his enemy bathed in blood and nearly ex- Jatayus piring, Rávana then approached Sítá She with ornaments wounded all in confusion, and countenance convulsed with grief, clung eagerly to the tall trees, crying out -"Save me! Save me!" He, like the all-destroying Yama, seized her by her Ravana carries black locks and again mounted the air Adorned with through the air golden ornaments, and arrayed in yellow silk, Sítá appeared in the air like a flash of lightning, whilst Rávana seemed like a dark mountain illumined with fire He being black, Poetical contrast of the resembled a dark cloud driven by the wind, while she, black complexion of bright as burnished gold, appeared like the lightning within the golden comthe cloud. The divine raiment given to her by the holy plexion of Sitá Anasúyá, with the ointment and the necklace, shone with peculiar radiance, and her fair face in the arms of Rávana resembled the moon emerging from behind a black cloud She, bright as the most burnished gold, appeared, while held by the black Raja of the Rákshasas, like a thread of gold round the loins of an elephant

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Then Sítá cried out —"O my beloved husband, where Immentations of Sitá are you? Your wife is being carried off by a Rákshasa, and why are you so cruel as to abandon her? If you do not destroy this wicked Rákshasa, it will ever be a stain upon your family and race Where are you also, O Lakshmana, the brother of my husband? If you are offended at my bitter words in sending you for Ráma, I piay your forgiveness and imploie you to deliver me from this Rákshasa!" Then turning to Rávana she again wrathfully reproached him —"You pride yourself upon being a valiant hero, but proaches Rávana.

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HISTORY OF you have acted like a mean coward. A here never takes that which is another's, save by conquest and if you had taken me after defeating Rama, I would have considered you to be a hero, and would not have refused to become your Even now, if you had the pride of a hero you would wait here and fight Rama and if you defeated him you might carry me where you pleased Think not however to save yourself by flight for rest assured that wherever you go, you must fall by the hand of Rama. Your end is fast approaching and the day is not far distant when you will be sent to the manuous of Yama, and float there in the river Bytarani, and be torn in pieces by the dogs of Yama, and endure everlasting misery '

Rávana ap-proaches the mountain Rights-makha

Bită drops her ornamente amongst the monkeys on the

Whilst Sits was thus filling the air with her ones and lamentations, Ravana approached the mountain named Rishya-mukha, and Sita behold five Monkeys seated upon the mountain, and she thought in her heart that she would throw her ornaments down amongst the Monkovs, in the hope that they might find their way to Rama. Sita then, unknown to Ravana, threw out all her ornaments, except the newelled flower upon her head and they dropped down to the earth like falling stars and she threw out her veil in like And the five Monkeys saw what was taking place, and they said one to the other - This is the mighty Ravana, who is carrying away by force some beautiful woman and her lamentations can be heard on this moun tern She is calling out the names of Rams and Laksh and she is throwing down her ornsments and gar ments that we may take care of them and make them over to those who shall come in search for her. Be it so or not we will keep the things until we shall hear more of this matter" So the Monkeys kept the ornaments and the veil concealed in the valley

monkeys preserve the

Meantime the wicked Ravana had crossed the ocean and Rávana con-ducia fittá to hus palace as Lanka descended with Sita upon the island of Lanka and he con ducted her into his magnificent palace, and into one of the inner apartments He then called for a number of female

Rakshasis, and commanded them to attend upon Sita night

and day; and to allow no man to enter her apartments save HISTORY OF himself, and to procure her everything she might desire in the way of ornaments, or perfumes, or dresses, or beds, or food, and never to say an unkind word to her upon pain of Appoints female attendants and death Rávana then went out, and sent for eight of his gives them bravest Rákshasas, and acquainted them with his enmity instructions against Ráma, and he commanded them to go forth and sends eight Bákshasas to be spies upon Ráma and Lakshmana, and to put them be spies upon Ráma and be spies upon Ráma and be spies upon Ráma and spies upon to death by any means in their power, but to bring him with Lakshmana. all speed the news of any attempt that Ráma might take to avenge his wrongs

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When the wicked Rávana had despatched his spies to Rávana returns watch Ráma, he thought himself secure against every enemy. Accordingly he returned to the apartments in which he had left Sítá, and he found her sitting in the midst of the Rákshasí women, like a deer surrounded by tigers, and her head was downcast, and the tears flowed in torrents from her eyes, for her mind was ever fixed upon her beloved husband Ráma And Rávana approached that wretched one, and began to address her in caressing terms as follows —"O Sítá, hear what I am going to say, for if His caressing address to you attend to my words, it will make us both happy aside your grief and look upon me with a favourable eye Lament no more for Ráma, for never again will you see him in this mortal life. An impassable ocean, a hundred miles in breadth, hes between Rama and my palace, and no human being will ever be able to take you away from this place Even the gods fear to enter my palace without my permission, and how should a being so contemptible as a mortal man attempt to enter? I have an invincible army composed of millions upon millions of mighty warriors, so that there is no one in the three worlds who can withstand my power Abandon, therefore, all thought and anxiety respectıng Ráma, and receive me as your husband Your youth and beauty will not last for ever, and you should make the best use of them while they last, and not waste away your life in fruitless sorrowing If you will be my first wife, all my other wives shall be your slaves, and you shall be the chief

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Point out the beaution of his palace and gardens.

HISTORY OF Rami of this golden city of Lanka Here you shall enjoy the choicest delicacies without fear and without care and shall obtain to your heart's desire things which are rarties even in the court of Indra O Sita, consider yourself very fortunate that I have chosen you to be my spouse See how my palace outshines in beauty the palace of Indra It is a hundred miles round about and is the work of Viswa karma. who is the mighty architect of the gods. Behold the lofty mansions which reach the skies and seem to decide the heavens! The lowels which the gods wear upon their heads

are employed here to decorate the reads of Lanks View the many gardens and pleasure-grounds compared with which the garden of Indra is as nothing. See that beautiful Asoka garden which is the chief of all and cannot be The joyous season of spring reigns there throughout the year and the minds of all who enter it are delighted beyond measure and especially enlivened with the song of bees My chariot Pushpaka will take you wher ever you please and assume any shape you may deare The riches in my treasuries are beyond all that the god Knyera ever heard or conceived All these shall be yours, and I myself will be your slave if you will only condescend to take me for your husband.

Sith wrathful and threaten ing refusal of his addresses.

At these words of Rávana, the wife of Ráma was filled with wrath and her eyes and countenance became red as the rising sun. Keeping some blades of grass between herself and Ravana, she said to that wicked Rakshasa - ' No words would have been necessary from me O evil one had you endeavoured to carry me away in the presence of Rama or his brother Lakshmana for then at that moment you would have been despatched to the abode of Yama Even now do not consider yourself secure nor place too much confidence upon the ocean which surrounds Lanka Rama regards the sea as a mere rivulet of water, which he can cross over or dry up by means of his arrows alone For your offence you will fall by his arrows and your body will become the food of dogs and crows For your offence the whole race of the Rukshasan will be destroyed and no one will be left in all

your family to offer the funeral cakes. Boast not of your merony or army, for had you the whole universe on your side, it could not save you from death. Your wicked desires will neverbe gratified either in this life or in the lives to come; for I will give up the ghost of my own accord rather than yield to you?

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When Rivann heard this speech from Siti, he was vexed Rivann orders the female attendants, attendants to conduct Sita to and bade them conduct Sitá to the Asoka garden, saying the 160km griden, and to within himself —"The beauties of that place will excite use four means to induce her to pression in her heart, and induce her in the end to yield her- yield self to me." Riving then said to the females -"I leave you now to employ four different means for persuading Sitá to become my wife. I'nst, you must use sweet and endearing words in speaking to her; secondly, you must give her good clothes and ornaments and deherous food, thirdly, you must praise me in her presence, and find every fault with her husband Rima, and fourthly, you must threaten her with every evil unless she consent to become my wife. If you succeed in persuading her to yield her-elf to me, I will neward you handsomely " So saying Ravana left the apart-Sita shuts her ment, and the women began to do as he had commanded, entratics but they could make no impression upon the mind of Sitá. Every thought of her heart was fixed upon her beloved husband Ráma, and none of the words of the Rákshasís entered the doors of her ears She would not sleep, she refused to Her deep take any food, her beautiful form wasted away, and her golden colour became dark, and the passed her days and nights in tears for her husband Ráma?

⁷ The Rakshasi women, or demon attendants upon Sith, are described in far stronger language in the Adhyatma Ramayana, as will be seen from the following extract -"These demons were so horrid in their forms that the souls of mortals on beholding them would quit their bodies through dismay The female demons constantly watched over her, while Sita seated in the midst of them, overcome with agony and despair, passed her time in silent adoration of Rama, and in meditation on his name. She never changed her clothes, she scarcely tasted food a rose withers when deprived of refreshing streams, so did Sith languish from the absence of Rama The surrounding demons, as an eclipse before the moon, continually terrified her with their words and looks, while they attempted to persuade her to comply with Rayana's vicious inclinations One said - Consent to

HISTORY OF INDIA. PART IV

Review of the forecoing story of the capture of Sita; its powerful effect upon the

There is not perhaps in the whole range of Hindi hterature any tradition which awakens so many sympathics in the minds of the people as that of the capture of Sitá by Rávana, and the subsequent efforts to procure her deliverance. The on ginal departure of the exiles into the jungle is a powerful scene, but although it involves painful ideas of privation and distress, it is wholly disconnected with any idea of outrage or dishonour bling scene in the Maha Bharata, in which Yudhish thira stakes and loses his wife Draupadi, is highly sensational, but Draupadi is not really separated from her husbands, nor is she, excepting for a very brief space of time, in the absolute power of another But the treacherous outrage committed upon

Harrowing character I the outrace.

Peculiarly

affecting to

Pastidious Mea of physical

the Hindú would be wounded by a number of minor circumstances, which would scarcely enter the mind of the European whilst dwelling upon his larger The idea of physical chastity is carried to such a fastidious excess by the modern Hindus, that it robs women of their personal freedom and deprives them of all mental culture, whilst it atterly fails to secure that purity of thought and feeling which finds expression in more enlightened com The play of this national sentiment is

idea that a wife is at the mercy of a barbarous and unscrupulous savage, of another race and another complexion would be equally maddening to the European and the Hindú. But still the feelings of

Sita is harrowing to the last degree.

Play of the nutional senti-ment in the story of Buts.

Barana a wishes, or I will devour thee. Another said: - Banish all regard for Rama or I will plunge thee into the fathomiess occan. grand her between their teeth. In this manner the demons harmed her with their persecutions."

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strikingly illustrated in the story of Sítá It will history of be seen hereafter that Ráma bitterly lamented that his wife should have been even touched by a strange man; whilst Lakshmana declared that he could not identify the ornaments which Sítá had worn upon her neck and arms, because he had never ventured to look above the feet of his brother's wife But yet it will already have been seen, that the delicate Princess who had been reared in the seclusion of the zenana, and who is indeed one of the purest creations of the Hindú bard, brings a direct and gross charge against her husband's brother, which could scarcely have entered the mind of a European lady, and certainly would never be put into her mouth in any drama or romance, without far stronger evidence of the justice of the suspicion

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Under the circumstances indicated it will be easy Universal popularity of to understand that the narrative of the outrage committed upon Sítá never fails to leave a deep impression upon the Hindú mind, and so universally popular is the story that every scene is indelibly fixed upon the imagination of almost every Hindú boy and girl, husband and wife, father and matron The pictures follow one another with a rapidity and Prominent scenes in the vigour of painting which can scarcely be realized by a single perusal. First appears the terrible Rávana, Rávana surrounded by his with his ten crowned heads towering in the air, and Counsellors his twenty arms glistening with jewels, and spreading out like the branches of a tree. He is seated upon a golden throne in front of his palace, and around him are seated his Rákshasa Counsellois; as Indra, the god of the firmament, is surrounded by the winds or Maruts, who are his advisers

HISTORY OF, appears the dreadful sister of Ravana, with her ears

Apprenance of Rivern e sister

Departure of Rivara and Maricha in an aerul charlot. The golden deer

Siia i unting Lakshmans.

Rivana as a Banifal,

The outrage

The combat between Ravans and Jatayns.

Fright of Ra ana with But through the air

Straing sentiperson of Sita that she would have poided to Rayana had be conquered Rayana

and nose cut off, roaring aloud with cruelty and rage, who kindles such a fire of sensual desire in the heart of Rayana that he refuses to listen to all counsels and all warnings. Next is to be seen the departure of Rávana and Márícha upon a chariot which rides swiftly through the air Then follows the strange picture of the golden deer, sparkling with silver spots and invelled eves, cambolling before the hermitage Next the deer is mortally wounded by Rama's arrow, and suddenly assumes the form of Maricha, and unitates the cry of Rama. Then the eye reverts to the quiet hut, in which Sita is carrying on an angry and sensational dialogue with Lakshmana, which terminates in her being left alone in the hermitage, exposed to all the designs of Rávana Then follows the chmax The pseudo Samási presents himself clothed in a red cloth, with matted hair, an umbrella, a trident, a provision bag, He finds his addresses disreand an alma dish. garded, and suddenly assumes his own stupendous and monstrous form, and seizes the trembling wife and carries her away like a Súdra who has seized

the Vedas Then follows the desperate struggle between Rávana and the Vulture Raja, in which the Rákshasa is fearfully lacerated by the talons of the gigantic Bird, and the chariot is uttorly destroyed Lastly is to be seen the flight through the air of the golden-complexioned Sitá in the grasp of the black Rákshasa, like a golden thread round the lons of an elephant, the arrival of the hapless wife at the palace of Rávana, and her utter desolation in the inner apartments and the Asoka grove

There is one circumstance in the narrative to

which allusion has already been made,8 and which HISTORY OF is well worthy of consideration. Sítá reproaches Rávana for his cowardice in not fighting Ráma, and declares that if he had conquered her husband she could not have refused to become his wife. This strange sentiment seems to have been fully in accordance with the ancient laws of war, by which the wife and possessions of a conquered Chieftain became the property of the conqueror. But although the rule Hindú women was actually laid down, yet the history of India rule shows that the affections will occasionally override all such merciless laws; and that Hindú wives have preferred perishing by the hands of their husbands to becoming the prey of a victorious enemy.

⁸ See Vol I pp 57, 201, 203

CHAPTER XVIII.

RAMA'S SEARCH FOR SITA

HISTORY OF INDIA. PART IV Karrative of Rima s search for Sita.

THE narrative of Rama's sorrow at the loss of Sitá, and his eager search for her in the jungle, con tains nothing that demands any preliminary ex It comprises much poetical description, planation and a curious story of a female devotee named Sarvarí, who was of low caste, but obtained salvation through a mantra taught her by Mantaga the sage. The parrative is as follows -

Rama's meeting with Lakshmana.

Meantime the mighty hero Rams had returned towards his hermitage after killing the deer formed Maricha, and he carried the skin upon his shoulders to present it to Sita Presently Lakshmana appeared with a sad countenance and told him why he had left Sita alone in the hat And Rama became greatly alarmed and said - 'O my brother you have done wrong in leaving Situ alone Women are gener ally devoid of sense and no wise man would attend to their So saying Rúms ran with all speed to the but, and his brother Lakshmana followed him and when they came to the hut, they found that it was utterly deserted,

They discover that fitth has left the but.

Agony of Rama and that Sita had gone they knew not where At this night Rama became speechless his bow dropped from his hand, his hair became dishevelled his girdle became loosened and

he sank upon the earth in a swoon Lakshmans caught him in his arms, and fanned him with branches of new leaves and splashed his face with water, and after awhile he regained his senses and cried out for Sita

Then Rama and Lakshmana both rose up and went history of throughout the forest to search for the lost one, but they found her not, and they returned in great grief to the The search, hermitage and saw that it was as desolute as before. When it was evening the full moon arose in the heavens, and Rama said -"O Moon, you can gaze over the whole world, and Rima's address to the Moon no corner of the earth is unknown to you; can you not therefore tell me where my beloved is gone?" And Rama passed the whole of that might in the desolate hermitage.

Early next moining Rama and Lakshmana performed their customary devotions, and then went forth again in search of Siti, and after awhile they came to the place Rama and Lakshmana where Jatayus, Chief of Vultures, had fought against discover the hody of the Ravana And Rama said to Lakshmana —"O brother, here dying Jatayus are signs that a battle has been fought in this place. Let us search this part of the forest, and find, if possible, the track of the conqueror" Rama and Lakshmana then proceeded a little faither, and presently they came in sight of the huge Jatáyus, with streams of blood flowing from his mutilated wings And Rama said to Jatayus -"Tell me, O viituous and pious Vulture, whither my wife has gone, and who it was that caired her away" Jatayus replied - "O Ráma, the wicked Rávana, the Raja of the Rákshasas, has Ráma, the wicked navana, one real of Ráma, I am losing Last words of Ráma, I am losing Last words of Jatáyus all control over my body, I see not with my eyes, and my life is departing from my body" The mighty Chief of Vultures then looked up into the face of Ráma, and his eyes became fixed, and he gave up the ghost At that moment, The soul of Whilst Rama and Lakshmana were still lamenting, a chariot to heaven in a chariot of the soul of of fire descended from Vaikuntha, which is the heaven of chariot of fire Vishnu, with four attendants therein, and one carried the shell, and another the chakra, and the third the mace, and the fourth the lotos, and the soul of Jatayus arose from the dead body, and mounted the chariot at the will of Ráma, and offering up a long prayer to Ráma, he ascended to the world of Vaikuntha, and became absorbed in Vishnu

When Rama beheld the happy fate of Jatayus, he said Lakshmana perform the to his brother —"O Lakshmana, though this Raja of Vul-Jatayus

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HISTORY OF tures has ascended to heaven still we should perform his funeral rates according to the custom of the inhabitants of the earth Bring therefore rice and dry wood that I may prepare a funeral pile and burn the dead body, Lakshmana did as his elder brother commanded and the funeral pile was prepared, and the remains of Jatayus were placed thereon and Rama produced a flame by rubbing together two pieces of wood, and set fire to the pile and burned the dead body with all due ceremonies two brothers bathed in the river Godáven and sprinkled water for the soul of the departed. They then went into the forest and shot deer and out the flesh into small pieces, and gave them to all the birds of the jungle. Thus the roul of Jatayus was secured in the enjoyments of heaven 1

The account given in the Adhyaima Ramayana of the death of Jatayas and his secondon to heaven, is well worthy of connderation, and is accordingly extracted as follows - When the funeral rites had been concluded. Rama called out, saying - Assume, Jatayus! my form second into paradise. I have granted salvation unto thee in my form, which is the highest rank thou canst obtain. No sooner had Rama uttored these words than Jatavas became possessed or four arms as Vishnu. A car descended from heaven in which he seated hisself to proceed to paraduse. Such was the dignity and grandeur of his appearance it was as if a thousand suns shone on his face. In his four hands he held a shell, a chakra, a mace and a lotos a crown of pearls adorned has beed has body was commented with pewals a veil of brocade covered his shoulders and four of Vishnus attendants waved glittering chameres over his head. The heavenly charisters sang hymns by his side; the nymphs of paradise danced before him.

[&]quot;The soul of Jatayus in obtaining this evalted station was aximated with joy and gratitude, and thus addressed Rama - Thou holdest O Lord! a bow is thy hand, and therefore art thou distinguished by the title of the Archer -as such I worship thee. Thou extendest thy marcy towards the oppressed, thou art the protector of the defenceless,—as such I adore thee. Brahma and the gods pour on their heads the dust that has been under thy feet, for that which thou toockest is stored,—as such I honour thee Thy praises are unbounded, they are beyond the powers of description. Defore all things thou wert the creation, the preservation, and the destruction of the world are in the hands. Then art the only God, the fountain of benevolence enthroned in the hearts of all things animate and insulmate,—as such I offer my adorations unto thee. bow and arrows in thy hands, but the archers of this world yield to three in skill. Thou art the first among the gods, the first among manhand,—as such I praise thee. Thou art the sole object of adoration to the gods, to the selata, to the serpents, to the Gandharras, to the heavenly spirits, who prostrate themselves at thy feet, -as such I worship thee. Thou didst punish the Kehatriyas, whose hearts were hardened with prade and obstinacy against thee thon dids humble their pride and they now fear thee -as such I pay my devotions unto thee. (Here

When the day was far spent, and the night was drawing nigrons or nigh, the two biethien returned to the hermitage, but Rama passed the night in lamentations, for he knew now that Rávana had carried away Sítá towards the south.

When the morning had dawned, and the customary Rama and Lakshmana devotions had been performed, Rama and Lakshmana deproceed towards the parted out of the hermitage, and proceeded towards the south in search of Sita south When they had gone some distance, they came in Appearance of Kabandha sight of a vast and mighty demon named Kabandha, and Lakshmana beholding him, mistook him for a mountain. And Lakshmana said to his brother -" Behold, my Lord, a great mountain resembling a black Rákshasa! It is very high and stupendous, and dark as lamp-black. See the discoloured plants on the top, and the tall peaks on its two sides!" Whilst he was thus speaking, Kabandha spread out his two arms of monstrous length to grasp in the two brothers, and Lakshmana exclaimed -" My Lord, it is not a mountain, but a real Rákshasa. The discoloured plants on the top are nothing but his hair, and I mistook his two upstretched arms for mountain peaks. I see no neck or head, but his face is within his belly, and he has one eye only, and large teeth" At this moment the monstrous arms of the fearful demon, Kabandha, began to wind round the brothers, and the two heroes seized the arms, and began to pull them Then Kabandha cried out -" Who are you, and what do you do here? Have you no fear of death that you come hither and seize me by the arms? For my part I rejoice to see you, for I shall have a delicious feast this day"

So saying, the demon prepared to devour them, when the Rimannd two renowned heroes each cut off one of his arms with a off his arms

Rama appears to be identified with Parasu Rama, or rather the destroyer of the Buddhists is identified with the destroyer of the Kshatriyas) The waters of the Ganges, which purify the souls of mankind from sin, and which Siva, knowing the excellence of them, received on his head, flowed originally from thy feet, -as such I adore thee In taking refuge at thy feet, the terrors of future birth, regeneration, and death, are done away, -as such I worship thee Thou art Brahma, thou art Vishnu, thou art Siva, but thou art One, the universe is comprehended in thee as an ant in an elephant Thou art the foundation of eternal bliss, thou art neither greater nor less, mankind are thy servants, thou art the lord of all '"

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nisrony of scimitar and the Rákshaza fell upon the ground ' Then the wounded Kabandha cried out to the two brothers - What are your names, and the names of your fathers? ' Ráma roplied -"We are the sons of Maharan Dasaratha." he told the Rukehasa all that had happened to them from their exile downwards

Learnd of Kabundha

Kabandha then related his own story, how he had been originally a Gandharva, but in consequence of the curse of a sage, had been compelled to assume his present form until released by Rama. And Kabandha thanked Rams for his deliverance, and offered to serve him in any way, and Rama asked him to relate the story of Rayana. Then Kabandha replied - I am still a Rakshasa, and I cannot tell what you desire to know unless this body of mine be burned with So Rama threw the Rakshasa into a deep mt, and covered him with dry wood, and set fire to the mile and while it was burning a chariot descended from heaven and -Kabandha came out of the fire in his real shape as a Gand-

Kabandha burned in a pit, and segumes his orangel form.

Relates to Rama the story of Rayana.

Counsels Ráms to ally with

harva, and took his seat upon the chariot, and then spoke to Rams as follows - In the middle of the Southern Ocean is a wonderful island named Lanka and Ravana is the owner of that island This Rayana is a great warrior and he has a mighty army of Rakahasas under his command; and if you desire to conquer him you must follow my counsel At a little distance to the north of this place is a lake named Pampa and near that lake is a mountain named and on this mountain Rishyn mukha dwells Ruhya mulha a chief among the Monkeys named Sugrive and by the assistance of Sugriva you will obtain the victory over Rávana Do you therefore, form a friendly alliance with Sugriva. He is himself suffering from an injury inflicted upon him by his own brother, and if you assist him against his brother he will assist you in recovering Site. On the road you will find the hermitage of the sage Matanga and a pupil of the sage is dwelling there, and awaiting your arrival Fulfil all the desires of this pupil, and then proceed to the lake Pampa and the mountain Rishya Having thus spoken, Kabandha took leave of

Ráma and Lakshmana, and ascended to the heaven of HISTORY OF Vishnu² PART IV

Rama and his brother then took the road which had been pointed out by Kabandha, and, after travelling for Lakshimana some time in the jungle, they at last came to the abode of hermitage of Matanga, and there they found an aged female named sage Sarvari, who had been a pupil of that sage Now Sarvari Pietr of Sarvari, had long been waiting to behold Rama; and when she saw disciple of Matanga him, accompanied by his brother, she knew directly who they were, and she brought mats of new grass and cool water to wash then feet, and she presented them with flowers, perfumes, and the argha, and began to offer prayers to both Ráma and Lakshmana And Ráma rejoiced to behold her piety, and inquired of her how she came to be the pupil of Matanga, and where the sage was residing at that time, and why she had thus alone in the forest Sarvarí said —"I sarvari relates her story was born of the low caste which is called Sarvarí, and one day I came to this wilderness to gather wood, when I saw

the sage, Matanga A strong desire then rose in my heart to serve the sage, but I was afind to make known my wish, because of the lowness of my buth I was accustomed, therefore, to come hither every night, and sweep the path leading from this hermitage to the bathing ghat, so that not a stone or pebble was left in the way when the sage went to perform his morning ablutions. Seeing the path kept so clean, Matanga asked his disciples if they had been accustomed to sweep the way, but they could give him no reply One night after this the disciples hid themselves, and when I came to sweep the path, they caught me, and took me

² In the Adhyatma Ramayana the demon Kabandha is represented as making a long and pious address to Rama, from which the following pantheistic description may be extracted -"The seven upper regions are placed between thy head and thy loins, the earth is in thy loins, the seven lower regions are from thy loins to thy feet Thine eyes are the sun, thy mouth is a flaming fire, thy hair the clouds, thy bones the mountains, thy belly the seven waters of the ocean, thy poies the vegetable creation, thy hands Indra, thy breast the fountain of mercy, thy back the source of punishments, thy hips Death, thy lips Kama deva, thy nose the two Aswins, thy tongue Varuna, thy whiskers lightning, thy heart the moon, thy eyelids are constantly engaged in weighing these things together all things comprehended in thy vast form, nothing is distinct from it"

PART IV

Tambt the name of Bama sa a

HISTORY OF before Matanga, and I related all my story to the sage Then the holy man took compassion upon me, and taught me a mantra which raised me from my low caste, in the same way that it had already raised the sage Valmiki, and that mantra was only your name of Rana From that time I have ever remained here, but a few days ago Matanga told me that he was going to the heaven of Brahma and he said to me -"Remain here but a short time longer Your Gura, Rama is come as far as Chitra-kata, and he will be here in due time. Then do you enter the fire in his presence and

Sarrari burns burself altre in the presence of

you will obtain the accomplishment of all your desires" Sarvari having thus finished speaking, requested the permission of Rama to enter the fire, as she had already propared the funeral pile and Rama gave her leave and the set fire to the pile and entered the bright flame with her eyes fixed upon Rama. Then whilst the pile was burning a chariot descended from Valkuntha, and Sarvari ascended the chariot, and was carried away to the mansions of Vighna.

Rams and Lakahmana proceed to the lake Pampi.

Description of the lake.

When Sarvari had thus expired, Rims and Lakshmana departed out of the hermitage and after journeying for some time, they came within might of the lake Pampi. That beautiful lake was one mile round, and the water was trans parent, and covered with the blooming lotes ducks and geese were playing upon the surface of the water, and the bees were hovering over the lotes and water birds of radiant plumage crowded the lake and the green margin And the banks on all sides were covered with trees and loaded with fruits and flowers which waved to and fro with the gentle wind and spread a delicious per fume around. But, as Rams beheld the beauty of the place, he was reminded more and more of his beloved Sitá, and his loss lay heavy upon his soul. And Lakshmans propored for his brother a bed of lotos under the shade of a fig tree, and Then Rama throw himself brought some water for his feet down upon the bed and Lakshmana seated himself near him, and began to press the feet of his elder brother with

Háma s con timbed affliction.

his hand

The foregoing narrative calls for but little re- history of mark. The fanciful accounts of Ráma's sorrow, and the lamentations which the author puts into his Review of the mouth, are poetical according to Hindú ideas, but narrative too demonstrative to please European tastes. The Monstrosity description of Kabandha is simply the creation of a kabandha distorted fancy. He is described as a hairy mountain, without head or neck, but with one glaring eye in his breast, and an immense mouth and teeth in the centre of his belly; whilst his arms were more than a mile long! The story of Sarvarí, the female Buddhist ascetic, is worthy of consideration, because she was sarvari as a finale devotee of low caste, and seems to have led a life of celi-of low caste bacy; circumstances which would seem to denote that she was a Buddhist, amongst whom caste was disregarded, and female devotees were not unfiequent in ancient times

CHAPTER XIX.

RÁMA'S ALLIANCE WITH THE MONKEYS

HISTORY OF INDIA. PART IV

Change in the churacter of Rams from the divine to the human.

AT this point in the Rámávana, the character of Rama seems to undergo an entire change his wanderings in the jungle he was pre-eminently regarded as a divine hero, who was received by every Brahman sage as a deliverer long waited for, whose presence alone ensured salvation Even the Rik shasa demons who opposed his progress, and who were slain by his arms, are said to have acknow ledged his divinity in the hour of death, and to have been borne away in celestial chariots to the heaven But in the narrative which now follows of Vishnii of the alliance formed by Rama with the Monkeys, the divine character of the hero in a great measure disappears, and he becomes little more than a human After lamenting the loss of his wife in the language of an ordinary mortal, he seeks an alliance with Monkeys to carry on wars which he had previously sustained by his single arm Moreover, 1t will be seen that his actions are not only those of a human being, but of a human being who is regard less of moral rule in the attainment of his ends, in asmuch as he killed one Monkey warrior contrary to the rules of fair fighting, and permitted another to take the widow of his deceased brother as a

second wife, contrary even to the modified law of history or the early Bráhmans i This transformation of Ráma leads to the suspicion that the son of Dasaratha was Hypothesis that a different individual from the Linga-worshipper of of Dayretha, and Rhan the Son the Dekhan who made war against the Buddhists, Linga-worshipper of the and that two distinct traditions, referring to differ-different individuals. ent circumstances and localities, have been amalgamated into a single poem. But whether this hypothesis be correct or no, it will certainly be necessary to bear some distinction in mind between Rama, the incarnation of Vishnu, and Ráma, the worshipper of the Linga, which is always associated with the worship of Siva

The alliance which Rama is said to have formed The alleged with the Monkeys, tends to confirm this view excites a doubt whether Rama was so invariably the Ruma must conqueror of the Rákshasas as the Rámáyana re-the Rikshasas, or Buddhists presents him, whether he did not on some occasions suffer a defeat, although the victory has been given to him by the Hindú bard in order to bring his exploits into conformity with his assumed character as a divine incarnation Indeed if Ráma had really been so victorious in his wais against Khara and Dúshana as the Rámáyana represents, it seems difficult to understand why he should have deemed it necessary to seek an alliance with the Monkey Chieftain It appears therefore most probable that the Ráma of this portion of the Rámáyana, namely, the representative or leader of the Linga-worshippers, had sustained such severe defeats from the Buddhists, that he was compelled to strengthen himself by an alliance before he could renew the war. But whilst

¹ See Colebrook's Hindú Law, p 466, et seq

PART IV

Literal biter-pretation of the Ramayana believed in by the Hindria.

misrony or this hypothesis seems highly probable, it must be distinctly stated that it has no place in the national belief The literal interpretation of this portion of the Rámáyana is indeed deeply rooted in the mind of the Hindú. He implicitly believes that Rama is Vishnu, who became incarnate for the purpose of destroying the demon Rávana, that he permitted his wife to be captured by Ravana for the sake of delivering the gods and Brahmans from the oppressions of the Rúkshasa, and that he ultimately assembled an army of Monkeys, who were the progeny of the gods, and led them against the stronghold of Rávana at Lanka, and delivered the world from the tyrant Rukshasa, whilst obtaining ample revenge for his own personal wrongs

Circumstances the Hundu helief in an albance with Monk vs.

One other point seems to demand consideration, namely the possibility of such an alliance as that which Rama is said to have concluded with the This possibility will of course be denied by modern critics, but still it is interesting to trace out the circumstances which seem to have led to the acceptance of such a wild belief by the dreamy and marvel loving Hindú The south of India swarms with Monkeys of carrons intelligence and rare play sical powers Their wonderful instinct for organization, their attachment to particular localities, their occasional journeys in large numbers over mountains and across rivers, their obstinate assertion of sup posed rights, and the ridiculous caricature which they exhibit of all that is animal and emotional in man, would naturally create a deep impression upon Indeed the a oredulous and superstitious people habits of Monkeys well deserve to be patiently studied, not as they appear in confinement, when

Extraordinary characteristics of Monkeys.

H bits of Monkeys in their wild state worthy of

much that is revolting in their nature is developed; history or but as they appear living in freedom amongst the trees of the forest, or in the streets of crowded cities, or precincts of temples Such a study would not fail to awaken strange ideas, and although the European would not be prepared to regard Monkeys as sacred animals, he might be led to speculate as to their origin by the light of data, which are at present unknown to the naturalist whose observations have been derived from the menagerie alone.

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Whatever, however, may have been the train of The Monkeys in the Ramaideas which led the Hindú to regard the Monkey as yana identical with the a being half human and half divine, there can be aboriginal population of little doubt that in the Rámáyana the Monkeys of the south southern India have been confounded with what may be called the aboriginal people of the country The origin of this confusion may be easily conjectifieses respect-tured. Perchance the aborigines of the country ing the probable origin of the may have been regarded as a superior kind of confusion.

The aborigines Monkeys, and to this day the features of the Mara-regarded as Monkeys wars, who are supposed to be the aborigines of the southern part of the Carnatic, are not only different from those of their neighbours, but are of a character calculated to confirm the conjecture. Again, it is The army of probable that the army of aborigines may have been companied by Monkeys accompanied by outlying bands of Monkeys, impelled by that magpie-like curiosity and love of plunder which are the peculiar characteristics of the Monkey race, and this incident may have given rise to the story that the army was composed of Monkeys. But perhaps the most probable hypothesis is that The Monkey the people of the south originally worshipped the deity and adopted as a Monkey as a deity, and adopted it as their national emblem emblem, and thus they may have become con-

AIGYT PART IV

HISTORY OF founded with the animal in the same way that the Scythic tribe of Nagas became confounded with the Serpent, which was in like manner their deity and symbol It is true that the Marawars in the present day worship Siva, but they may have been con

Resson why the Monkey gods of the outh may have fighting for

References to an army of Dears under Jambarai.

verted to this form of religious faith by the Linga worshippers who are represented by Rama. Should this last hypothesis prove correct it would furnish the reason why Monkey gods like Hanuman were introduced in the Ramayana as fighting by the side of Ruma, namely, to represent the gods of the people as worshippers of Rama, and subordinate to him. just in the same way as in the Maha Bharata, the Serpent god of Manipura is represented as being conquered by the son of Arjuna Besides, however, the Monkovs, there are references to an army of Bears, under the leadership of Jámbavat, who is said to have been the father in law of Krishna These Bears do not appear upon the scene apart from the Monkeys, nor is the leader Jambavat as famous and important as the Monkey Hana It is therefore difficult to assign a reason for their introduction, unless it is assumed that Jambayat is a representative of the worshippers of Krishna, giving counsel and support to the cause of Ráma

Three localities specified.

As regards the geography of this portion of the Ramayana, it will be observed that three localities are distinctly specified, and although it is difficult to identify them with modern sites, they may per haps be referred to the territory of Mysore, or the

² See ents, Vol. L page 412 ³ See ents Vol. I pages 384, 4 6.

country immediately surrounding it. These three mesors or localities are as follows:-PART IN

1st, Rishya-műkha mountain, the residence of Rishya mukha Sugriva, the Monkey Raja who had been dethroned, and with whom Rama formed an alliance

2nd, Kishkindhyá, the Monkey city of Báli, the Kishkindhyá elder brother and enemy of Sugriva.

31d, Malvavana mountain, the residence of Ráma Malvavana and Lakshmana during the rainy season.

The narrative of Ráma's alliance with Sugríva The narrative and the Monkeys may now be related as follows .-

After Rama and Lakshmana had passed a night on the Rama and Lakshmana banks of the Pampá lake, they rose early in the morning, proceed from the lake Pampá and performed their customary abhitions and devotions, and to the mountain Rishya mukha went towards the mountain Rishya-múkha, where dwelt the Monkey Raja, Sugriva, who had been dethroned by his brother Báh, and compelled to take refuge in the moun-Meantime, Sugriva and his Monkey Counsellors were Sugriva and his tain Meantime, Sugriva and his Monkey Counseners were sugriva and sixting on a bastion of a fort on the top of the mountain, Counsellers receive Roma and they beheld the approach of Rama and Lakshmana and Lakshmana. And Sugriva turned to his Counsellors, and said -"Behold two persons are approaching from the direction of Pampá, who are apparelled as devotees, but yet appear to carry arms I fear they are spies who have been sent hither by my brother Báh" But Hanuman, who was the chief of his Counsellois, said —"Be of good cheer, O Sugiíva, for these men are the sons of a Raja, and have come for our deliverance" And Hanuman descended from the mountain, and brought Ráma and Lakshmana into the presence of Sugriva And when Ráma had related his story, Hanuman brought some pieces of wood, and kindled a fire, and Ráma and Sugríva confirmed their friendship before the fire,

⁴ Prof H H Wilson remarks in a note on the Uttara-Ramacharitra, that the Rishya-mukha mountain, and the scenes in its vicinity, are said to be known by the same appellations in the neighbourhood of Anagundi in the Dekhan

INDIA. PART IV

Surriva abows Rama filas OFTE Dental

HISTORY or and in the presence of all the Monkeys. And when they had all taken thour seats Sugriva said to Rama - Some time back, when I was sitting with my Counsellors upon this mountain, I beheld a woman in the air who was being carried off by Ravana; and as she passed by she threw down her ornaments, and we have preserved them to this day" Sucrive then sent for the ornaments and laid them before Rama but the eves of Rama were so affected with grief that he could not tell whether they belonged to his wife or not Then Rams asked his brother if he could remember the ornaments, and Lakshmana said - Those silver bells I know, for Sita wore them on her feet but all the others are strange to me for I never cast my eyes above the feet of my brother's wife ' At these words Rama took the ornaments to his heart and wept aloud and Sugriva consoled him saying - Now that we have made friend ship together, vex not yourself about Sita Be assured that von shall soon rescue her '

When Rama had somewhat recovered he requested Sugriva to relate the story of his grievances replied - 'O Rama, I have an elder brother named Ball, who has deprived me of my Rai and taken away my wife Ruma and now he seeks to take away my life and through fear of him I have taken refuge in this mountain ORema,

Rama engages to sky Rah.

mountain.

Sugrive relates the story of his grievances against Ball.

> I pray you to liberate me from this oppression! ' Rama This reply of Lakshmana is taken from the modern version of the Riestyana, and is in conformity with modern ideas. In earlier times a greater free dom of manners prevailed

[·] A long mythical story is here related in the original respecting the origin of the breach between Sugriva and Ball, which it may be advisable to condense late a note. Bali was originally Raja of Kishkindhya, and on one occasion he foogist a certain Asura in the neighbouring plain, after which the Asura fied int a care. Ball then directed his brother Sugrira to guard the entrance to the care for entire month, whilst he himself entered it in pursuit of the Asura. The month person away when blood issued from the mouth of the cave on which Segrira took it for granted that Ball was killed, and stopped up the mouth of the cave to present the Asura from coming out, and returned to the city of Kishkindhya, where the Monkeys accepted him as their Raja in succession to Ball. Rabequently Bali having killed the Asura in the care, returned to the city of Kiskkindbys upon which he was very wroth with Sugriva, and deprived him of his Raj and wife and would have Illied him but for his escape to the Bishya-mella

said -"Cast aside, my friend, all fear of Báh! I promise history or to make you free Bill is now dwelling in your city of Kishkindhya: Put on your war dress, and repair to Kishkindhya and go to the gate of the palace, and challenge surriva to proceed to Kish Bill to a single combat, and as soon as he shall come out kindhya and challenge Bill against you, I will slay him with my aims"

After this Sugriva set out for the city of Kishkindhya, Combitbetween accompanied by Rama and Lakshmana, and whilst the two Bdi brothers conceiled themselves in the forest hard by, ho went forward to the gate of the palace to challenge Báh And Sugriva shouted with a voice like thunder, and Báli came out with all histe from the inner apartments, and saw that it was his brother Sugriva, who had challenged him to battle Now Turá, who was the wife of Bih, sought to prevent her husband from going out to Sugriva, but Báli refused to listen to her, and he went out to the palace gate, and abused Sugriva, and Sugriva abused him in return, and cried out -"Vishnu is my protector, and you will fall by my hand this day". And Báli and Sugríva fought lustily against each other for a long while, and the battle went against Sugriva, and he fell down and Báh sat upon his breist. And Bah cried out -"Where is the Vishnu who is your strong ally? Now is the time that you should seek his protection" Meantime, Rama saw that Rama mortally Báli had gained the victory, and he discharged an arrow at wounds Bali Báli, and pierced his heart, so that he fell senseless upon the ground Rama and Lakshmana then came up, and Sugriva rose in great joy at seeing his enemy prostrate upon the ground

Meanwhile, the sad tidings had reached the ears of Tárá sudden appearthat her husband had fallen in the battle with Sugriva, and

Bah dared not approach the Rishya-mukha mountain for the following reasons On one occasion he had slain the great giant Dundubli, and thrown his bleeding head upon the mountain, upon which a few drops of blood fell upon Matanga, the sage, who thereupon cursed Bali, that he should fall to pieces if he again approached the mountain Nobody, however, could move the giant's head, until Rama kicked it miles away, and moreover exhibited his skill in archery before Sugriva, by shooting an arrow with such force that it passed through seven palm trees, and then divided a mountain and descended to hell, after which it again returned to his quiver in the form of a shining swan

INDIA. PART IV

HISTORY OF she went forth out of the palace with dishevelled hair and looso garments and all her ornaments in disorder and she was followed by her son Angada, and a crowd of servants

Tarks known Counsellors, and friends When she beheld her husband then over ber should prostrate upon the ground, she fainted for a while and then striking her breast with her hands, she cried aloud as follows - 'O my beloved husband, sole protector of my helpless self why do you thus he upon the bare earth? Arise, and seat yourself and call me your beloved as you used to do and save me from death! You heard me not when I beseeched you not to go forth to this fatal field and now you have fallen in battle with your enemy and have lost your life by his dreadful arrow Oh! why did you deprive your brother of his Raj and his wife? Surely my heart must be made of stone that it does not break at the sight of my husband! I can no longer endure to behold your pale face, and your body covered with the dust of the earth! O my beloved look once again towards your slave, and take your son Angada to your breast! Why do you not reply, when I am weeping so bitterly at your feet?" So saying Tura took her husband upon her lap and with loud lamentations ad dressed him thus - O my beloved it is wrong for you to go to the next world and leave me alone and helpless here Shame be upon me that I thus be obliged to witness the death of my own husband! Shame be upon that woman who ever becomes a widow in this world! O ve ferocious birds and wild beasts of the jungle act kindly towards me and make me your prey that I may follow my husband to the mansions of Yama.

Puneral cere monies for Ball.

Now, when it was known that Bali was dead, the city of Kishkindhya resounded with the cries of the Monleys and their wives, whilst Sugriva and Angada and Tará filled the air with their lamentations. Tará threw away all her orna ments and the female Monkeys, seeing her deep affliction took her by the hand, and made her at up Then Rama began to console Tará and at his words all present began to desist from further weeping and to make preparations for the funeral pile And the Monkeys placed the dead body

of Bálı upon a litter, and they perfumed the body with History of sandal and other perfumes, and decorated both the corpse and the litter with garlands, and covered the body with a nichly-embroidered cloth Then they took the litter upon their shoulders, and Sugriva and the other Monkeys followed it, crying very bitterly, while some of the Monkeys in front began to throw money to the right and left, and the women of the Monkeys walked last of all When they reached the place of burning, the corpse was bathed and placed upon the funeral pile, and Angada, son of Báli, set fire to the pile, and when the burning was over, they all proceeded to the lake Pampá, and bathed themselves, and made oblations of water to the soul of the deceased

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After this, Sugriva took his own wife Rumá, and also sugriva installant to be his wife likewise. And Angada as took Táiá, the widow of Báli, to be his wife likewise it was agreed that Sugifva should be installed as Raja of Kishkindhyá, and that Angada should be installed as Yuva-At this time the rainy season had commenced, when Rainy season even the merchants stay at their own homes and go not to foreign countries, and Ráma requested Sugríva to take his pleasure until the rains were over, and then to join in the So Sugriva was installed as Raja, and search for Sítá Angada as Yuvaraja, and Ráma and Lakshmana departed from that place, and took up their abode in the Malyavana mountain

The foregoing narrative of Ráma's alliance with Review of the the Monkeys exercises a weird-like influence upon narrative. the imagination, wholly different from that produced by an ordinary fable in which animals of different kinds are represented as speaking to each other The mind is called upon to deal with a nondescript Nondescript being half Monkey and half man, having long tails Manayana. and walking on all fours, and yet performing funeral nites for a deceased Raja, and installing a successor upon the throne, with all the form and ceremony of human beings. It was a Monkey Raja, surrounded

Page IV

instead of by his Monkey Counsellors, who beheld the approach of Rama and Lakshmana from the Bastion of their Fort on the Rishya mukha mountain It was Hann man in the form of a gigantic Monkey who carried Rama and Lakshmana upon his shoulders up the side of the mountain The combats between Sugriva and Bálı are the combats of Monkeys, and the picture of Bah dying in the presence of his wife Tárá and son Angada, might easily be realized by those who have seen the painful caricature of a human being which a Monkey presents in a wound od or dying state The scenes, however, are marred in the original by the lengthy dialogues which are placed in the mouths of the Monkeys, and which have been omitted in the foregoing text as being far too monotonous and artificial in tone to excite either interest or sympathy

Traces in the narrative of an

As regards the narrative, it certainly seems to refer to some real event amongst the aboriginal tribes, namely, the quarrel between an elder and younger brother for the possession of a Raj, and the subsequent alliance of Rama with the younger brother It is somewhat remarkable that Rama appears to have formed an alliance with the wrong party, for the right of Bali was evidently superior to that of Sugriva, and is especially worthy of note that Rama compassed the death of Ball by an act contrary to all the laws of fair fighting Rama seems to have tacitly sanctioned the transfer of Tara from Balı to Sugriva, which was directly opposed to modern rule, although in conformity with the rude customs of a barbarous age, and it is remarkable that to this day the marriage of

both widows and divorced women is practised by history of the Marawars, or aborigines of the southern Carnatic, contrary to the deeply-rooted prejudice which vorced women exists against such unions amongst the Hindús at Marawars of the Carnatic. PART IV large.

CHAPTER XX

The story of the assembling of the Monkeys and

HANUMAN'S ADVENTURES IN LANKA

Bears, and the despatch of four armies in search of

Sitá, has been expanded to an inordinate length by

the author of the Ramavana, but the bare outline is

extremely simple, and may be briefly indicated as probably involving an authentic event upon which the Hindú bard has based his narrative that when Sugriva had regained possession of his

Raj, he abandoned himself to sensual indulgences, so that when the cold season arrived for the commencement of operations, he was devoting himself to strong

Lakshmana was sent by Rama to remind him of his obligations, and to punish him for his breach of faith if he displayed any further lukewarmness or delay

HISTORY OF INDIA. PART IV

Expursion f the original tradition by the author of the Rimavana

Seriect of Surrive to

nembling of earmy of lonk ye and

Meantime, however, Hanuman had already induced Sugriva to send out messengers for assembling his by Snoriva

drink and the society of his wives

Despatch of four Monkey

armies, so that after some explanation, Lakshmana was satisfied and returned to Rama, accompanied Subsequently the armies of Monkeys and Bears were marshalled in the presence of Rhina and sent out to the four quarters of the earth, but the army despatched to the south under the com mand of Hanuman, was the only one that met with

any success, and brought back tidings of the lost history of Sítá. PART IV

The story of Hanuman's adventures in Lanká is Hanuman's adventures in Lanká is Hanuman's adventures in Lanká the product of pure imagination that is to be found in the Rámáyana. Imagination The exploits of the vast Monkey hero who could swell himself to the size of a mountain, or dwarf himself to the size of a man's thumb, the strength and magnificence of Lanká with its seven broad moats and seven stupendous walls of stone and metal, the extraordinary deformities of the Rákshasa population, the marvellous palace and gardens of Rávana, the devoted love of Sítá for Ráma and the impure advances of Rávana,—are all depicted with a magnificent exaggeration which is often grand, and but for the fantastic character of some of the incidents might be said to border on the sublime.

The incidents and scenes in this portion of the Fifteen incidents in the narrative are so numerous, that it may be as well to adventures of Hunuman indicate them under the following heads -

1st, Hanuman's march to the sea, and leap over the channel between India and Ceylon

2nd, Description of the city of Lanká

3rd. Hanuman reconnoitres Lanká in the form of a cat

4th, Meeting between Hanuman and the Genius of Lanká.

5th, Hanuman proceeds through the city to the palace of Rávana

6th, Description of the Inner Apartments of Rávana

7th, Description of Sítá in the Asoka grove

INSTORY OF INDIA PART IV 8th, Rávana's night visit to Sítá surrounded by

oth, Efforts of the Rukshasi women to induce Sita to become the wafe of Ruyana

10th, Interview between Hannman and Sitti

11th, Hanuman destroys the Asoka garden and 18 captured by Indrajit

12th, Tricks played by Hanuman upon the

13th, Hanuman's appearance before Rávana and his Counsellors in the Council Hall

14th, The firing of Hanuman's tail

15th Return of Hanuman and his army to Ráma and Sugríva

The narrative.

With this preliminary sketch it may suffice to reproduce the leading events in the adventures of Hanuman and his army as they appear in the Rémáyana—

Now Hanuman was sent with the army of Monkeys to

1 t, Hangoan's march to the sea, and lesp over the clannel between Indus and Onylon.

the southern quarter because of his superior intelligence
as it was known that Ravens reigned in the southern region
And when Hanuman was about to depart he prayed Rama
to give him a token that if he should find Sith he might
convince her that he came from her beloved husband So
Rama gave to Hanuman the ring bearing his name, which
had been presented to him on the day of his marriage by
his father in law Raja Janaka. Then Hanuman departed
with his army of Monkeys towards the south but one month

Rima gives his marriage ring to Hanuman.

passed away and still no tidings could be heard of Sita"

¹ The adventures of the army of Hanuman are told at considerable length in the Rämäynna, but are all mythfied. The following story extracted from the Adhyatima Rämäynna may serve as a specimen — Now while the Monkeys were proceeding towards the south, they were smitten with thirst, and searched for safer on all adds, but as that wilderness was composed of sand, none could be found. At length they came to a mountain, at the foot of which they saw a grows of trees loaded with trait, resembling the wealthy serving food to indigest travel.

And all the Monkeys were very metanchair, and a service an And it came to pass that after a whole the to a certain mountain, where they fell in with a Christian Vultures, whose name was Sampati, and he was elicof Jatayus, the mighty Bud who had given his life in the service of Ráma. And Sampáti told them that he had seen Rávana carry away Sítá, and that Rávana had taken her to his city and palace, which were situated on the island of Lanká, about sixty miles from the sea 2 And Hamman and all the Monkeys rejoiced greatly, and proceeded with all

Now, when the Monkeys reached the shore of the sea. and beheld the island of Lanka, sixty miles from the shore,

haste to the sea.

lers. From a cave in this mountain numberless water foul i ned, their w. 74 dripping with water The Monkeys seeing this were satisfied they should find water in the cave They followed Hanuman in a line, holding each office to the hand as the cave was dark When they had advanced a consult rable metace the darkness was in an instant dispelled, they beheld a pond full of pare noter area to which was a palace and a garden. In this palace were disposited is noticed; great value, grain, fruits, oil, clothes, and an immense quantity of provisions with sweetmeats of every kind. There was also a large town abounding with the pe but there were not any inhabitants Ther were amazed, they cor-ulted with recta other what wonderful city this could be, they resolved to enter the pulses, where they might meet with some human being. In one of the apartments they be held a woman splendidly dressed and adorred, Ler eves closed in meditation woman was a faithful adorer of Rama, the veil of chastity was placed over her head, she was super-emmently pure Ta-Monkeys were terrified at the queterity of her penances, they paid their adors cas to her at a distance. The chase virgin, opening her eyes and seeing them, asked who they were. Hanum in then related the story of Rama, and the thirst of the Monkeys, concluding - Thou art a faithful worshipper of the divinity, from beholding thee we are free from sin' The holy virgin directed the Monkeys where to find food and water, with which they satisfied their hunger and thirst, and then returned to her

"The female devotee then delivered a long discourse on the divinity of Rama, and ultimately returned with the Monkey army to Kishkindhy's, and expired in

The real distance of Lanka from the mainland is but vaguely indicated in the Ramayana From shore to shore the distance is about sixty miles, and accordingly that has been say if in cordingly that has been set down in the text But it would almost appear as if in times primeval the Island of Ceylon was really joined on to the main About two miles from the Indian according to the Indian a miles from the Indian coast is the Island of Ramisseram, which is eleven nules long, and three continuous are the Island of Ramisseram, which is eleven nules by a rocky long, and three centuries ago is said to have been joined to the main by a rock; causeway, whilst inst off the causeway, whilst just off the opposite coast of Ceylon is the Island of Manar, about eighteen miles land about eighteen miles long Moreover a low sandy ridge, impressable to shipe of burden, connects the Island of Director a low sandy ridge, impressable to shipe of Manar, and is burden, connects the Island of Ramisseram with the Island of Manar, and is known in the present day as Adam's Bridge

LADIT PART 1V lst, Hanuman s krap.

HISTORY OF not one of them would attempt to leap across the sea or cepting the mighty Hanuman. And Hanuman took a gigantic spring, and by his prodigious strength, he leaved over the wide ocean, and reached the shore of Lanka and alighted upon the mountain which is named Subala. At that moment all Lauka trembled, and Raja Ravana sent for his Counsellors, and demanded the reason for the trembling Some of the Counsellors then said -"O Rayana, thus trombling is an earthquake" But one Rakshasa, who was very wise, and whose name was Obindhya said to Rávana --'Whatever others may say respecting this trembling, I attribute it only to the presence of Sité From the moment that you brought Sitá into your palace evil omens have con stantly appeared in Lanka I therefore advise you to send back Sitá to Ráma." Then Vibhishana, who was the prous brother of Rayana carnestly implored the Raja of the Rak shasas to follow the counsel of Ohmdhya but Ravana could not be moved and he dismissed the Council in great anger Meantime Hanuman was gazing from the summit of the

^{3 \} number of abourd stories are told of the adventures of Hanuman whilst flying through the air which are utterly devoid of meaning. It is, however, remarkable that amongst others who opposed him was a female Rakshad samed Surask, who was said to be the mother of the Nagas, an allusion which tends to identify the Rakshaus with the Buddhists. See auts, page 315

There is, however a graphic description of Hanuman's lesp in the Adhvatus Ramayana which is worth extracting -" Hanaman then ened out with joy is a voice of thunder as if he would rend the world with the sound the mountains trembled, the waves of the ocean were troubled, the earth shock, even Sesks-cij's, the great Serpent on whose head the world rests, considered Hazzman a strength as equal to his own. Hanuman extended his form in size so that it equalled the Mandara mountain his vigour and courage so agitated his soul that the hair ea his head and body stood erect. He engaged to cross the sea to Lands. He received the applicate of the Monkeys, and exulting in their praises he departed to the top of Mandara. His form equalled in size that of a mountain the colour of his body resembled the brightest gold his face was as red as the rables of Budakshan his arms extended as the wings of a great dragon his tall was so long that the end of it could not be seen. His great soul was unshaken at the danger and difficulty of the task he had undertaken; his eyes were inflamed with fury as if he would consume his enemies, as if he would in an instant everture the foundations of Lanks, and cast them into the ocean. He eried - I am the ambassador of Rama his soul ring is in my hand every hour every possent, I repeat his holy name; I worship him, I entertain the fallest confidence that I shall with ease cross over this ocean. He then round out with a thundering votes, he extended his arms, he draw in his neck, he erected his ears, and then looking forward to the sea he raised himself from the mountain and sprang to wards the south."

Subala mountain upon the beautiful city of Lanká. It was history of situated on the middle peak of the Trikuta mountain, and was the work of the divine Viswakarma, the architect of find, Description the gods. The city was a hundred miles in length, and of the city of Lanka thirty miles in breadth, and was completely surrounded with many walls and canals, one within the other Within the The seven great outer canal was a broad belt of thick forest, which was walls filled with beasts and birds of different species Within the forest was a great wall of non with four gates, one on each Walls of iron, of the four sides. Each gate was guarded by hundreds of white metal copper silver, Rákshasas, and before each of the four gates was a deep and gold moat with a bridge upon it; and several machines were placed upon each bridge, so that if an enemy approached the bridge, he was sure to be drowned Within this non wall, and at a little distance from it, was a great wall of stone, and within the wall of stone were five other walls, each one at a little distance from the other, and one wall was built of biass, and another of white metal, and another of copper, and another of silver, and the innermost wall of all was built of gold Inside these seven walls was the The city and palace within

the seven walls

⁴ The similarity between the seven-walled city of Lanka as described in the Ramayana, and the seven-walled city of Ekbatana as described by Herodotus, is Herodotus, however, lays more stress upon the very striking (Herod 1 98) difference of colour, whilst Valmiki indicates only the difference of material II Rawlinson is of opinion that the story of the seven differently-coloured walls of Ekbatana is a fable of Sabæan origin, and he quotes a poem of Nizami, in which seven palaces are described of different colours, each of which was dedicated to one of the seven great heavenly bodies (Journal of Geog Soc vol x Part 1) As far as colour is concerned the walls of Lanka would appear to represent in like manner one or other of the seven heavenly bodies, as will be seen from the following comparison -

Walls of Lanka	Seven heavenly bodies	Colours as described by Nızami
Iron	Saturn	Black
Stone	Jupiter	Orange or Sandal-wood colour
Brass	Mars	Scarlet
White Metal	Venus	White
Copper	Mercury	Azure
Silver	Moon	Green, a hue applied by Orientals to silver
Gold	Sun	Gold

Herodotus has slightly deranged the order of colours

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PART IV

nistons or great city of Lanks, with ponds and lakes, and artificial gardens, on all sides and the city was traversed by four great thoroughfares, intersected with numerous cross stroots, and there were halls and high places for music, and arsenals filled with weapons and stores, and stables for horses and elephants, and places for chariots And in the centre of that city was the great palace of Lanka as beauti ful as Viswakarma could make it by expending upon it the utmost of his skill

When Hanuman had thus looked down upon Lanki

and seen all its mosts and walls, he assumed the shape of a cat, and whon the sun had set he entered Lanks in that

armun II Jos reconnected
Lunka in the
form of a cat. Hannman enters Lanks

The rates.

The streets.

The houses The beautra-

Description of

Monetrous deformities.

form, and began to observe the different parts of the city The gates were protected by thousands of Rakshams skilled in war but every one was allowed to enter, and the guards warned all spies and enemies that if they once ontered the palace, they would never be allowed to return The streets were adorned with gems of every colour, but such was the rule of Rávana that no man ventured to mck up a single stone though it were set in ever so loosely The houses on the two sides of the roads were beautiful beyond description and there were large baznars in every quarter between the houses, where everything could be obtained at any hour of the might or day The Rakshasas who were alseping in the houses were of every shape and form Some of them disgusted the eye whilst some were beautiful to look upon. Some had long arms and frightful shapes some were very fat and others were very lean some were

bellies hanging breasts, long projecting teeth, and crooked thighs, whilst others were exceedingly beautiful to behold and clothed in great splendour Some had two legs, some three legs and some four legs. Some had the heads of serpents some the heads of donkeys some the heads of horses and some the heads of elephants Whilst Hanuman was beholding these things, the night

mere dwarfs, and others were produgiously tall only one eye and others only one ear Some had monstrous

became advanced and the streets of the city were descried;

4th, Meeting between Hanuman nd the Genrus of

so he descended from the wall, on which he was seated in history or the form of a cat. At that moment Uggra Chunda, the Genius of Lanká, stood before him in the form of a female, and she was hideous to behold, and in her right hand was a sword, and in her left was a basin containing tho blood of those whom she killed Seemg her, Hanuman resumed his Monkey shape, and she looked upon him with wrath, and said -"Who are you, and why have you entered my city at this quarter of the night? You seem to be bent upon some evil purpose, and therefore you have come lather to fall before the fire of my anger" So saying Uggra The combat Chunda forgot herself, and in her great wrath she gave a severe kick to Hanuman, and Hanuman dealt her a hard blow with his left hand, and she fell senseless on the ground, and vomited blood. When she recovered herself, she said to Hanuman -"I know who you are, you are the messenger of Ráma, and have come hither to search for his wife Sitá Go you therefore into the city, and you shall receive no further molestation"

Having thus spoken, Uggra Chunda went her way, and 5th, Hanuman Hanuman again resumed the form of a cat, and proceeded through the through the city He entered several houses of the Ráksha-prince of Rávana sas, and examined them in every quarter, and presently he entered the house of Vibhishana, who was the younger brother of Rávana, and he saw Vibhíshana seated near a perceives tulasí tree, singing hymns in praise of Vishnu and other gods by Sounger brother of Rávana, worshipping Vishnu shasa, and he said to himself -"Verily this must be Vibhishana, for he is renowned for his piety"

After this Hanuman, still in the form of a cat, entered Hanuman the palace of Raja Rávana That resplendent abode was surprince of Rávana. Tounded on all sides by a deep canal, the surface of which The canal was covered with the lotos Within the canal was a The golden wall of gold, so lofty that the birds could not fly over it, jewelled gate, and the gate of that wall was of gold set with diamonds black crystal and other precious stones, and the pillars on each side

⁵ The tulasi tree is sacred to Vishnu, and its leaves are employed in the worship of that deity The bale fruit tree is in like manner sacred to Siva

INDIA. PART IV The music place

mistory or of the gate were made of black crystal, and the gate was guarded by thousands of Rakshasas, armed with spears

The stables. ar-enals, anniens, kitchens, &c.

and swords and other weapons of war and over the gateway was the place for music, which ever sounded night and day There also were stables for horses and elepliants, and houses for chariots, and arsenals for weapons, and places for amusements, and artificial gardens and lakes, together with kitchens, and store-houses, and wine cellars. Hanuman was delighted at beholding all these wonders, and he said within himself - 'Surely this Rais Ravana must have been a very virtuous man in his former life and on this account enjoys so much wealth in his present life." Hanuman then searched every quarter of the malace for the wife of

Hanuman falls to fl al hits.

Rama, but could not find her anywhere Now when Hannman had grown very impatient at not

6th, Description of the 1 ner spartments of Rivans.

finding Sitá he suddenly smelt a very sweet perfume, and following the scent he arrived at the inner apartments The walls, gates, of Rayann and gardens. They were surrounded on all sides by an inner

wall of gold set with precious stones and the gates were formed of diamonds and guarded by cunuchs Inside were artificial gardens with lakes and ponds covered with the white red blue and yellow lotos In the middle of all was the sleeping room of Ravana and the walls of that room

The election

were made of gold and adorned with precious stones, and the floor was of black crystal. The couch was as beautiful as Viswakarma could make it the pillars which supported it, and the steps for ascending it were all of black crystal. The bedding was as soft and white as the froth of new milk. Golden pots of water were placed at the four corners of the couch, and lamps of precious stones were hung from the ceil ing though the apartment was already illuminated by the

The couch.

The women.

radiance of the gems Hundreds of beautiful women were Rayunasterping sleeping m that apartment upon orginal rich carnet placed upon Then Hanuman saw a very rich carpet placed upon a crystal throne and the carpet was a magnificent cloth inlaid with gold and four lamps of gold stood on lits four corners and on one side was the chamara and royal umbrella. Hanuman then reduced himself to the size of a thumb and jumped up and sat upon the

PART IV

throne, and thence he perceived Rávana sleeping upon his hispory of couch, wearing a vellow cloth, and ten crowns of gold were upon his ten heads, and his twenty hands were adorned with sandal and ornaments, and strings of rich pearls decorated his breast. A thousand women were sleeping beside him, and the chief among them was Mandodaii, who lay upon his left side, and Hanuman looked carefully among Hanuman still fails to find them, but he could not find Sitá, for she, was not there

When Hanuman had searched throughout the inner 7th Description of Sita in the apartments, it was about midnight, and he was very weary, Asola grove and serted himself upon the top of a wall, and was very sad at not finding Sitá, for he feared that she was no longer alive Suddenly he heard the noise of birds in the Asoka garden, and he entered therein, and concealed himself amidst the foliage of a large cotton tree Thence he saw Sitá surrounded Sitá surrounded by Rikshusi by Indeons Rákshasí women, like a deer surrounded by women tigresses She was as pale and emacrited as the new moon, and her body was covered with dust, but nothing could concerl her beauty, which was like a live charcoal under a cover of ashes Her han was tred up in a single knot, and she had only one cloth, and no ornaments whatever. denly she cried out the name of Rama, and Hanuman prepared to approach her, when at that moment the bells sounded the third quarter of the night, and the music began to play

Now just at this time Rávana aiose from his bed, and 8th. Rivana's night visit to Sítá came into his mind, and he ordered all his women to fol-Sitá surrounded by his women low him into the Asoka gaiden, and some carried lamps in then hands, and some carried the chámara, and some carried the betel pot, whilst some carried pots of water Hanuman saw the mighty Rákshasa coming to the Asoka Hanuman hides grove, surrounded by his women, he concealed himself where he might hear all that passed When Rivana entered the grove, Sítá arose up in teiror, like an antelope at the ap- Alarm of Sitá proach of a tiger, and then sat down with her face turned away from Rávana 6 Then Rávana approached her, and

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⁶ The scene is still more graphically described in the Adhyatma Ramayana, as will be seen from the following extract -" Hanuman was preparing to address

LIGHT PART IV

Ravens s ad drew to fits.

nistonnor said - 'O beautiful damsel, why do you torment yourself and shed tears for nothing? Why are you much afraid of me, whilst I am your slave? Fear not being discovered by others, for no man can enter this palace and dry up your tears, and look upon me with a smiling countenance Let me send for women who will wash you with water and the up your hair in knots and adorn you with ornaments and perfumes Come and sit with me and let us drink together and pass the time in hearing songs and beholding dances Be the mistress of all my other wives and I too will be your slave, and do whatever you command, and give you what ever you may desire '

Sitt a reply to Ravana.

To this speech of Ravana, the terrified Sita answered thus - O lord of Lanka, cast ande your enmity against Ráma! You are renowned throughout the world for your wealth, strength, and valour and should not soil your reput ation by acts of wickedness Look upon the wives of others Praythrishe as you do upon your own mother and restore me to my may be restored husband Rama and entreat his forgiveness. My husband is my wealth, and I consider him better than anything you can offer me I advise you to send me to Rama, and thus save yourself and family from ruin

Rime

Rivers proemperiority to Rama.

Ravana said - O Sita, How can you compare me with the poor and helploss devotee Rama? I live in a palace of gold whilst your Rama dwells in a hut of leaves I command

Sits, when he heard a noise with loud acclamations on looking round he belief a crowd of rosy-cheeked and lovely damsels, beautiful as fairies, raviders of bearta, squal m splendour to the Sun and Moon, coming into the garden. This troop formed a circle, in the midst of which marched Ravana as a thora smort roses, a raven in the midst of nightingules, a grant amongst faires, with ten heads and twenty arms as long as the branches of trees the colour of his bedy was blue mixed with black.

Then follows a singular account of Ravana a secret worship of Rama, which is deserving of consideration -" Rhyana was constantly meditating in anxious ex pectation of the period when he should obtain salvation from the hand of Rant; that if Rama did not come to Lanka to free Sita from her confinement he could He worshipped Rama in his not be released from his present miserable state heart, whether engaged in business, at meals, or in sleep ; he adored Rims, pre did he at any time forget his name. Whichever way he turned his thoughts he imagined he beheld Rama with his bow and arrows in his hands, his heir brisked in a knot on the crown of his head, a deerskin bound round his body and accompunied by Lakshmana.

a numerous army of horses, elephants, chariots, and foot- HISTORY of men, whereas your Rama is without a single ally Even my servants wear cloths which are rare to the gods, whilst your husband wears the bark of trees. My women and slaves wear ornaments which are unknown to Rama, and live upon food which would be regarded as deheacies even by Indra. wherers your husband lives upon fruits and roots Behold the beds and furniture of my palace, Ráma has never even heard of their existence How then can you prefer Rama to me? Moreover it is doubtful whether Rama is alive think that by this time he must have been devoured by some bud or beast of prey, but even if he is alive how is it possible for him to enter Lanká? How then can I ever fear that Rama will rescue you? If thousands of Ramas were to assemble together they could not carry you away. Therefore cast aside your foolish hopes, and consent to be my chief Rání "

PART IV

Sítá replied in anger —"I am now assured, O wicked sita wrathfully Rávana, that you have not long to live The day is not far Rávana's inferioration. off when your golden Lanká will be a heap of ashes, and Rama your numberless army will fall under the arrows of Rama As for your bravery you need say nothing, for I know its worth from the stealth in which you carried me away There is as much difference between you and Ráma, as there is between a mouse and a lion, a hedgehog and an elephant, a mosquito and a hawk, a glowworm and the noon-day sun, a grain of sand and a precious stone, a star and the full moon, the river Caiamnasa and the Ganges, a burnt brick and a mountain, and a Chandala and the Bráhman Vrihaspati, who is the pieceptor of the gods as long as you do not meet Ráma, but the moment he is here, consider yourself and your whole family as dead persons You will then remember my counsel, and repent when it is too late"

Rávana was now angry in his tuin, and his eyes turned Rávana round and flashed fire, and he gnashed his teeth, and said — devour Sita unless after "O Sita, if it were not sinful to slay a woman, I would put two months she becomes his you to death this day Your language is more like that of wife a master, than like one whom I can kill or save according to

INDIA. PART IV

mistory by my pleasure I am determined, however, that you shall accept me as your husband, and I give you two months to think it over If at the end of that time I find you still obstinate, I will devour you"

Bits 1 Hitter refunit.

Sité replied -"Even though you gave me thousands of years I would never become your wife. I will touch no man but Roma"

Ravana pre parce to shy entmitar

At these harsh words of Sita, the mighty Ravana was furnous with rage, and he cried out - Never before have I heard such harah words, and I cannot permit them to go unpunished." Then he took up a sharp seimitar and raised it in the air to strike off her head, when his wife Mandodari

Interpolition of suddenly appeared and caught him in her arms, and said — Handelari. 'Ro national my local and start — ' Be patient my lord, and stain not your reputation by such a hemous offence All the Sastras agree in condemuing the slaughter of a female You have women by hundreds, and I pray you go and take pleasure in their com pany This woman is weak and melancholy, and has no inclination to become your wife Do not, therefore, enter tain any passion for her for he who forces the inclinations of a woman will die an early death, or become the proy of endless disease?

Rivers again threatens to after two months.

At these words Ravana was somewhat quieted, but he desired the female attendants to persuade Sitá to become his wife within two months and if when that time was over she still refused him they were to cut her in pieces, and bring him the flesh for his morning meal. Having given these instructions, Ravana returned with his women to his own apartments.

oth, Efforts of the Ralahan women to induce but to yield to

Meanwhile the Rakshan women came and scated them selves round Sitá, and endeavoured to turn her heart towards Rayana but their efforts were as vain as those of a child who endeavours to turn the current of the holy Ganges with a handful of sand. They then threatened to torture her, and even to devour her and she was in an agony of terror and a virtuous woman named Trijata, who had hitherto been asleep was awakened by her cries

arose up and said to the others - ' If you have any desire

this's terror

Injets prophemee the ultimate teromph of Rams.

for your own safety, you will keep your hands from Sitá, for HISTORY OF I have dreamed a dream which betokens victory to Rama, and destruction to Rávana" Then all the women left Sítá, and crowded round the aged Trijatá to listen to the story of her dieam, and when they had heard it, they departed out of the grove, and went to then own apartments

Whilst Sítá was thus left alone in the grove, she heard 10th, Interview between Hanua voice repeating the story of Rama, and looking up to see man and Sita whence the voice came, she beheld nothing but a very small Monkey, and she thought that her ears had deceived her, and became as sorrowful as before Then Hanuman said —"O mother, I am not what you take me to be I am the Hanuman gives slave of Ráma, my name is Hanuman, and I am the son of ring to Sitá Váyu, and I have been sent by Ráma to discover if you were here" So saying, Hanuman descended from the tree, and bowed himself before Sítá, and he put into her hand the signet ring which bore the name of Ráma, and which Ráma had given to him at the time of his departing with the army towards the south Then the grief of Sitá burst Sitá's grief forth aftesh, and she placed the ring on her head, and then upon her bosom, but she began to rejoice greatly when she heard that a day of deliverance was nigh at hand

When Hanuman had thus acquainted Sítá with all that Hanuman proposes to carry had occurred to Ráma after she had been carried away by away Sítá. Rávana, he proposed to bear her away upon his shoulder, and restore her to her husband Ráma Sítá said —"How can so small a Monkey carry me over the bload ocean?" Hanuman increased his size, until he became as large as a swelling to the mountain, and then he reduced himself to the same size as mountain before And Sítá looked on with wonder, and said —"I Sitá declines to be touched by now believe that you can carry me, but I will never of my any man save Rama own will touch any man but Ráma Moreover, if you took me hence by stealth, all the world would say that Ráma is a coward, and is unable to punish Rávana" Sítá then dismissed Hanuman, saying -"Only two months remain to me, and if within that time Ráma does not come and deliver me, I shall be devoured by these dreadful Rákshasas" She then gave to Hanuman the only jewel which she had re-

Then Proves his strength by

Hanuman kares Sitá. 11th, Hangman destroys the ETUTA.

INDIA

blessed Hanuman, and permitted him to depart at the rising PART IV of the sun Now when Hanuman left Sita in the Asoka grove he

HISTORY OF maining and she put on Rama's ring in hen thereof, and she

thought within himself that he had succeeded in discover ing Sitá, and must now do something to injure Rávana. So he again assumed a large shape, and entered a beautiful grove of mango trees and ravaged it in all directions, so that not a single tree remained in all the garden Rikshasas who watched in the garden were all fast asleso but they were awakened by the terrible noise and seeing that the garden was all destroyed and that the counten ance of Hanuman was fearful to behold they went to Rayans and told him that a large Monkey had entered Lanks, and

The guarde complain to RAYRE

Rávana senda eighty thousand Rik-hauss who are destroyed by Hannman.

destroyed the whole of the parden When Ravana heard what Hanuman had done he called eighty thousand Rákshasas, and ordered them to bring that great Monkey before him, tied hand and foot The mighty army of Rakshasas then went forth into the garden but when Hanuman saw them approaching he pulled down a crystal pillar, and whirled it over his head, and slew hundreds and taking other pillars he whirled them round also until within a single hour he had sent the whole of the eighty thousand Rikshasas to the mansions of Yama. And Hanuman then destroyed all the guards that watched in the garden ex cepting only a very few who escaped to Ravana and told him all that the Monkey had done.

Combat between Hannman and Jambo máh.

When Rayana heard that his eighty thousand Rakshasas were destroyed, he sent for Jambu mall, the son of the Commander in Chief and told him to go out into the gar den and not to return until he had slain this bloodthirsty Monkey So Jambu mall went to his own chamber and put on a red cloth and over it a coat of mail and he put a helmet upon his head, a string of pearls upon his neck, car rings in his ears and an ornament upon his arms and ho armed himself with a sword a club, and a leathern thong He then ascended his chariot and proceeded to the garden, where he found Hanuman scated upon the wall and he discharged many arrows, and preced Hanuman upon his head, IESTORY his two aims, and his breast In return, Hanuman took up a large tree, and hurled it at the head of his enemy, but Jambu-málí cut the tree into pieces with his arrows Then Hanuran took up a pillar and threw it at Jambu-málí, and dashed him and his chariot to pieces, and killed him and all his servants, and only one man escaped to carry the news to Rávana

Raja Rávana was now in gieat dismay, and his eyes Hamumans flashed fire with rage And seven mighty Rákshasas Churs, five appeared before him, and prayed that they might be sent and Aksha, against Hanuman, and Rávana gave them leave to go, and they went out and were all slain by Hamman in the same manner as he had slam Jambu-málí Then Rívana sent out five Commanders, but they too were slain by Hanuman Then he ordered his own son Aksha to go forth, and he was slain in like manner

When Ravana heard that his son Aksha was slain, he was Ravana sen filled with grief, and he sent for his famous and beloved son the conquer Indiant, who had once conquered the all-powerful Indra, of Indra, to the sovereign of the gods And Rávana said to Indiant -"O my son, nothing is impossible to you Go you, therefore, and conquer this evil Monkey!" At these words Indiant rose up and arrayed himself for the battle, and he ascended his chariot, which was drawn by four tigers, and went out at Indrajit goe the head of a vast army to fight against the Monkey Chief drawn by fo When Hanuman beheld Indiant, he set up a loud shout like tigers a roar of thunder, and Indiant shouted in return, and drawing his bow pierced Hanuman all over with sharp arrows The combat Then Hanuman seized a pillar as before, and with one blow he put to death the character of Indrajit Then Indrajit took another charrot, and the battle was very hot, and lasted long At length Indraut thought within himself — "This Monkey must be a god" And he loosened a Indrant bin powerful noose which had been given to him by Biahma, the irresisting noose of and which never failed of its object, and he threw it over Brahma And Hanuman thought within himself that he could break the strings of the noose, but would not do so

PART I'

THISTORY OF lest he should offend Brahma And he permitted himself to INDIA.

PART IV be taken prisoner and bound.

12th Tricks played by Hanuman upon the Biksheen.

Then the Rakshasas commanded Hanuman to arise and go before Rávana, and they began to beat him with sticks to compel him to go, but Hanuman said - How can I ariso and go before your Raja, when I am bound hand and foot! Take me up one of you upon your shoulders, for I am unable to stir of my own accord' And one Rakshasa then came forward and tried to take the Monkey up in his arms, but he could not raise him from the ground Then one after another came forward, but not one was able to move Hann And Indrajit was in great wrath and he abused the Rákahasas very harshly and ordered hundreds of Rákshasas to take the Monkey up And Hanuman lessened the weight of his body, so that the Rakshasas lifted him upon their shoulders but then he again assumed his former weight and crushed the Rakshasas so that they fell down dead beneath him Seeing this no Rakshasa would approach him but he hade them loosen the bonds on his feet, and they did so and he then rose up and walked towards the court of Rayana and the Rakshasas followed him holding the Then the inhabitants ends of the cords in their hands of Lanka came forward and some of them struck Hanuman on the face and some pulled him by the hair and others by

Progress of Hamman to the Councilhall of Bayam.

18th Hanu man's appearance before

When Hanuman was brought before Rávana and all lus Counsellors Ravana questioned him in great wrath; but Hanuman defied him to his face and called upon him to restore Sife to her husband and to ask forgiveness at the feet of Ráma. Then Rávana was filled with anger and ordered that the head of Hanuman should be immediately servered from his body. But Vibhíshana rose up and said—"It has been laid down in all the Sastras, that an envoy is never to be put to death. He may be disfigured, or beaten with leathern stripes, or his head may be shaved? for these are

the tail whilst other threw ashes upon him In this manner

he was led into the Council hall of Rayana.

⁷ It will be remembered that the covers of King David had the half of their bends sha ed off by Hanun, King of Ammon. (2 cam x) In the present instance there appears to be some confusion between a psy and an envoy

the three punishments proper to an envoy Do not there- history of fore slay this Monkey, but let him go and make his report to those by whom he has been sent"

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Rávana replied - "What you say, O Vibhíshana, is perfeetly true, and I will not therefore kill this Monkey But I cannot permit him to depart unpunished. The tail is the chief ornament of the Monkey, and I shall therefore order his tail to be set on fire and burned" So saying, Rayana 14th, The fircommanded his Rakshasas to cover Hanuman's tail with old man's tail cloths, and to dup it into ghee; and the Rákshasas did so, but Hanuman swelled out his tail to such a monstrous size that all the cloths in Lanká would scarcely cover it Rákshasas then dipped his tail in ghee, and set it on fire

Now, when Hanuman's tail had been set on fire, the Hanuman escapes and sets flame blazed very fiercely, but he felt no pain, and he knew Lanka on fire that he was preserved by the power of Ráma and Sítá Then being intent upon committing evil against Rávana, he reduced his body to a very small size and escaped through the meshes of the noose, and again swelling out to a gigantic height, he seated himself on the top of a wall, and took a pillai in his hand Then the Rákshasas hastened to iccapture him, but with one stroke of the pillar he killed them all, and lashing about his flaming tail, he set all the houses ın Lanká ın,a blaze of fire Hanuman then went before Sítá, and related to her all that had taken place, and having obtained her permission to depart, he went out of the city, and set out to return to Ráma

When Hanuman reached the sea-shore, he set up a loud Hanuman and shout which was heard by Angada and all the army of Mon-the Monkey Army to Rama keys and Bears who were encamped on the opposite side and Sugriva He then took another tremendous leap, and passed over the ocean the same way as before, and having rejoined the Monkey army, he related to them the story of all that had occurred to him in Lanká The whole aimy of Monkeys and Bears then set out with great joy to return to Ráma and Sugiíva, and on their way they came to the honey Adventures of garden of Sugiíva, which was guarded by his uncle, the the honey garden of Sugiíva, which was guarded by his uncle, the the honey garden of great Monkey Dadhi-múkha And the Monkeys entered the Sugriva.

HISTORY OF garden, and they drank the honey until they were all INDIA PART IV

drunken and they made a great noise and tuniult and Dadhi mukha heard their shouts, and ordered his attendents to drive them out of the garden At this the Monkeys were in a great rage, and they fell upon Dadhi mukha and some beat him and others kicked him, and others rubbed his face against the ground Then Dadhi mukha arose and fled to the city Kishkindhya, and prostrated himself at the

feet of his nephew Sugriva and informed him of all that Sugriva s joy at the Monkeys had done in the garden And Sugriva continuous soled him but recorded continuous. soled him but rejoiced greatly saying - Angada would never have permitted the Monkeys to drink the honey in my garden were he not returning with good news respecting Sitá. ' Sugriva then requested Dadhı mūkha to forgive Angada, and to go and bring the Monkey army with all speed to Kishkindhyá.

Meeting be-

Meanwhile the whole army of Monkeys and Bears with tween Hann man and Rama. Hanuman in front proceeded to the place where they were to meet Rama and Sugriva and they filled the air with the name of Rams. And Angada and Hanuman told all. And Hanuman said - Unless the army enters Lanká within one month from this day Sita will have put an end to her own life to escape from Rávana. And Hannman gave to

Hantman sives h tā jewel to Rāma,

Rama the lewel which Sita had given to him in exchange for the ring and Rama knew it again and bestowed great praises upon Hanuman

Review of the foregoing nar-rative of the adventures of Hautman

The foregoing narrative is replete with strange pictures which have been familiarized to every Hindú from his childhood by nursery paintings and dramatic representations, but which the European must generally fail to realize by a bare perusal of the story Accordingly it may be advisable to pause for awhile, and endeavour to call up the scenes in all their grand extravagance as they flash upon the imagination of the marvel loving Hindu, to leave for awhile the area of truth and nature, and

yield to the witcheries of the Hindú bard, until the History of fantastic shapes which are shadowed forth by the PART IV poet's fancy cease to be the mere phrensy of poetic painting, and become vivid and substantial realities

The first picture is that of the mighty Monkey Picture of Hanuman's Hanuman, with form as vast as a mountain and as leap tall as a gigantic tower His complexion is yellow and glowing like molten gold His face is as red as the brightest ruby; whilst his enormous tail spreads out to an interminable length He stands on a lofty rock and roars like thunder. He leaps into the air, and flies amongst the clouds with a rushing noise, whilst the ocean waves are roaring and splashing He alights upon Lanká with a bound which makes the island tremble, and fills the Rákshasa Raja and all his demon Counsellois with mysterious alarm.

Next the fabled city of Lanká passes before the Picture of the eye like a panorama of marvels. All that is mon-with its fortifications and strous and magnificent, all that is hideous and beau-habitants tiful, are to be found in these marvellous houses and palaces, which are shut out from the outer would by lines of impregnable fortifications Hei seven walls and moats recall the vision of the city of Ekbatana, whilst the great streets, intersecting each other, awaken the old dream of the fabled city of Babylon, with its stupendous walls and brazen gates

Through this city of marvels Hanuman stealthily Picture of Hanuman creeps at midnight in the form of a cat The full stealing through moon is shining on the moats and battlements, the midnight in the shape of a cat houses, the bazaars, and the gardens The giants, the monsters, and the fair women, are all wrapped in deep sleep After a strange encounter with the Genius of the city, Hanuman approaches the palace

HISTORTOF OF R. vana, and once more the Oriental bard gives

Picture of the inner spartments.

Widowed con d tuon of Sité in the Asoka grove.

full play to his imagination. The palace and gar den, and especially the inner apartments, are de scribed with a luxurious sensuousness which the European poet could scarcely reach. Contrasted with this voluptuous scene is the picture of the desolate condition of Sita in the Asoka grove,

pale, emaciated, and arrayed in the garb of widow hood, without ornament and without perfumes It is night, but she is sitting beneath a tree, sur rounded by the demon women. The bells sound the third quarter of the night, or about three o'clock in the morning. Suddenly an extraordinary incident occurs, which could scarcely have entered the imagination of any one but an Oriental. The ten headed Rávana awakes in the night and thinks of Sítá, and accordingly descends from his couch, and goes out into the Asoka garden, surrounded by a

crowd of beautiful damsels, to seek the object of his

Extraordinary picture presented by the might interview between Rávana and Bitá.

Favourite pantominic representation of Han man's setting Lanks on fire with his desires and induce her to become his wife

The pantomimic action involved in the proceed
ings of Hanuman can be easily apprehended, and
the European may even sympathize in the shouts of
laughter which accompany the discomfiture of the
Rékshasas But the burning of Hanuman's tail is
the prime favourite in dramatic representations, and
is always hailed by a Hindú audience with a storm
of delight. The false tail of the representative of
Hanuman is of course stuffed with combustibles, and
flares away with a display of fireworks, until the
flimsy materials which indicate the streets and houses
of Lanká are destroyed in the devouring flames

Army of drank n Monkey in the honey The scene in the honey garden is almost equally amusing in the eyes of the Hindus. The joke

hes in the pre-umption of the Monkeys, who consider metory or that as they have discovered Sitá, Sugriya will readily forgive them for revelling in his honey" garden. But there is another amusing element which must not be overlooked. The Monkeys are said to have intoxicated themselves with the honey; and if the representation of a drunken man can furnish amusement to a mixed audience, it is not difficult to apprehend the intense enjoyment which is produced by the grotesque picture of an army of drunken Monkeys, playing every fantastic trick conceivable in animals that caper about sometimes on four legs and sometimes on two, whose countenances are always ludicious, and whose very tails are pro-

vocative of laughter Amidst, however, all the wild extravagance of the Glimpses of historic truth poet's fancy, there are a few glimpses of historie truth which are well deserving of notice. Thus the sensuality pieture of Rávana sleeping, surrounded by a number Ravana composition of beautiful women, is perfectly in accordance with the Buddhist Rajas. the traditions of the sensuality which prevailed amongst the Buddhist Rajas, and thus tends to confirm the view that Ráyana was a Buddhist soveneign In the early life of Gótama Buddha there is significant a significant legend which serves to indicate the ality and satisfy mistaken voluptuousness that appears to have been Buddha. the rule, and the weary satiety which frequently Gótama, like Rávana, was constantly taking his pleasure in the company of a large number of beautiful damsels; but one evening, whilst reclining upon his couch as usual, their charms failed to make any impression upon his heart They danced, they sang, they displayed their graceful forms in every movement, but his thoughts were

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mistory or elsewhere, and at last he fell asleep and they fol INDIA. lowed his example About midnight Gotama awoke, PART IV and looking around him beneath the light of the fragrant lamps he saw the various attitudes, and uninviting appearance of the damsels

snoring, others were gnashing their teeth, others had their mouths wide open, whilst others were restlessly tumbling about in unseemly postures cordingly he arose from his couch, and determined from that moment to abstain from all the pleasures of sense, and to pass his life as a devotee 8

P of played by Vibbishams in the original tradition.

alliance be-t seen \ bblok am and Rama.

The proceedings of Vibhishana are also worthy of consideration, as he subsequently performed an important part in the story, and evidently be longs to the original tradition. It seems that al though Rama is represented as a god, yet he found it necessary to form an alliance with Sugriva. and in like manner it would now seem that he car ried on negociations with a brother of Rávana who aspired to the throne of Lanka. A religious mean ing is of course imparted to this transaction, which in itself would otherwise present a very suspicious appearance. Vibhishana is represented as a faithful worshipper of Vishnu and in a subsequent portion of the poem he is said to have been illused by Rávana for counselling submission to Ráma, and to have deserted the cause of his brother and joined that of the invaders, by whom he was at once recog nized as Raja of Lanka This arrangement, which will be further discussed hereafter, is of a singularly human character, and as such may be readily cre-Relations stemi dited. As regards the religious aspect of the alli

^{*} See Bigandet's Legend of Gotama. The subject will be referred to here-

ance, it is easy to concerve that in a religious war instory or between the Linga worshippers and the Buddhists, an ambitious and unserupulous brother of the Buddhist Raja would perceive the expediency of adopting the religion of the invaders, as a step towards securing their support in the effort to supplant the reigning Raja, and obtain possession of the throne. On the other hand. Ráma's genius for alliances rama's genius for alliances seems to have been quite equal to that of any modern sovereign, and to have been attended with extraor-By aiding Sugifya in the struggle dmary success against Báli, he secured the assistance of a powerful ally on the mainland; and by espousing the cause of Vibhishana, he seemed the support of a strong party who came over to him from the island.

CHAPTER XXI.

RÁMA'S INVASION OF LANKÁ

HISTORY OF INDIA. PART IV Division of the story f Rama s expedition into two parts -1st. The in-2nd, The war Narrative of RAURA S IDvarion.

The story of Ráma s expedition against Rávana may be divided into two separate narratives, the first comprising the events which immediately procoded the commencement of hostilities, and the second comprising the war which followed cordingly the present chapter will contain the first narrative under the head of "Rama's invasion of Lanká," whilst the chapter immediately following will contain the second narrative under the head of "Ráma's war against Rávana"

Important incl dents. Rupture between Ravana and Vibbishana

The story of the invasion of Lanká includes some It will be seen that the rupture important incidents between Ráyana and Vibhíshana reaches a climax, and that the Queen mother appears to have espoused

tween Oaylon and the main.

Bridging of the the cause of Vibhishana But perhaps the most interesting legend is the alleged construction of a rocky bridge over the channel which separates India from Ceylon, and which is sixty miles across. this day the tradition of Rama's bridge is one of the most widely celebrated in all India, whilst the islands and causeways in that neighbourhood are still pointed out as relics of the marvellous struc-The setting up of a Linga in the island of

The Lines see up in the

Ramisserum is a significant event that throws valu able light upon a struggle between the Linga wor

shippers and the Buddhists in Southern India, which history or appears to form the groundwork of this portion of the Rámáyana, and it is especially interesting from the fact that a magnificent pagoda at Ramisseram, containing a brazen Linga set up before an image of Ráma, exists to this day; whilst the locality is 1egarded as one of the most sacred in all India, and a favourite place of pilgrimage to devout Hindús from the remotest quarters of the Indian peninsula

The narrative of Ráma's invasion of Lanká is The intrativo as follows.

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After this, at an auspicious moment, Rama and Sugriva Progress of the set out for the sea-shore with an innumerable array of hers and Bears to the sea const, accompanied by Rama and Lakshinana. shoulders, and Angida carried Lakshmana in like manner, Lakshmana. and they speedily reached the ocean, and encamped in huts made of leaves, and began to consider how they should cross the sea, and reach the island of Lanká 1

"The vast armies of Monkeys and Bears, with Rama and the rest, marched on day and night in the most regular order, until they reached the southern shore, where they looked with astonishment at the waves of the sea, rolling one after

¹ The march of the army of Rama is graphically described in the Adhyatma Ramayana, as follows - "Sugriva led the Monkeys, Jambavat the Bears, and the other Chiefs took their stations at the head of their respective divisions troops, well armed and appointed, formed a square with Rama and Lakshmana in the centre, who exceeded in lustre the quickly-passing sun The Monkeys and Bears, resembling the stars of heaven round the moon, dancing on all sides and rejoicing in their strength, covered the space of one hundred thousand miles, so great were their numbers Each Monkey was invincible in prowess, he could in a moment assume whatever form he chose, and delighted in war They all continually were crying out - Let us hasten our march that we may exterminate Ravana and his host of demons!' In this manner the armies proceeded towards the south, subsisting on the fruits and leaves of the forest, to desolate Lanka. These Monkeys and Bears were each of them an incarnation of one of the gods Rama in the midst of his army appeared in great splendour, as the moon among The heroic Monkeys sounded then shells, the earth trembled with the loudness of their shouts and the lashings of their tails They passed over forests, mountains, wilds, and sands, without noticing the difficulties of the road race of Monkeys are always lively, they maiched along swift as the wind in sprightly conversation with each other, they did not leave a single fruit, leaf, or root in any of the forests through which they passed

DISTORT OF INDIA. PART IN

Vilrachi. mother of RAYAUL, roto Interfere

Meanwhile Nikasha, who was the mother of Rayana, began to see ill omens on every side and she was sorely troubled, and she sent for her other son, Vibhishana and

requested him to advise Rávana to restore Sitá to her quests her other husband. And Vibhishana proceeded to the Council Cham ber and spoke aloud to Ravana before all his Counsellors; but Rávana was wroth and abused him sorely and com manded him to depart out of Lanks. So Vibhishana re turned to his house, and took leave of his wife Sarama and

over to Rame.

directed her to attend upon Sita and serve her as a slave Vibhihamagoes He then went out of Lanka and proceeded to the camp of Rama and four chief men of the city went with him. And when Rama saw the men and discovered who they were he ordered a pot of water to be brought from the sea, and he vowed friendship with Vibhishana; and he took the water and ponred it upon his head, and declared him to be Rais of Lanks in the room of his brother Bayens.

Ráma calla a Council.

After this Rams called together a Council to consider how they should cross the ocean so as to reach the island of and he invoked the god Varuna the regent of the and Varuna entered the Council, and directed that The red Various a bridge should be built over the sea. Various said -

advices the construction of a bridge by Nob.

'There is a Monkey in your army named Nala he is the son of Viswa-karma and whatsoever stone he touches will float upon the water Then Rama rejoiced and directed Sugriva to order Nala to build the bridge and in an auspicious moment the great work was commenced by Nala. And the Monkeys filled the air with their shouts and in cessantly called out the name of Rama and they brought

trees mountains stones and other articles and gave them

Nels and the Monkeys build the bridge.

all to Nala and Nala threw them into the sea and by The stones float virtue of his touch all the stones floated upon the waves as though they had been boats.' And the news was carried to Rávana that Ráma was building a bridge of stones which

on the water Alarm of

> another with a tramendous noise, and seeming as if they rose to heaven and then sunk to the lowest abyse, the opposite shore being imperceptible.

² According to the Adhyatma Ramayana Nala engraved the name of Rama upon every stone; and such was the virtue of Rama s name that the stones would not sink, but floated on the sea and were united to form a bridge.

floated on the water as though they were planks; and history or Rávana called together his Counsellors, but they bade him fear nothing, for even if Ráma crossed to Lanká he would fall in battle. Meanwhile the bridge progressed day by day, Completion of the bridge and on the last day of the month at touched the shore of Lanká

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Then Ráma worshipped the great god Siva, who is the Rama worships siva and sets up propitator in all difficult undertakings, and he made a Linga in Ramisseram Linga, and worshipped it, and poured offerings over it, and when he was about to throw the Linga into the water, the gods came down from heaven, and presented themselves before him, and besought him to permit it to stay where it was that they might worship it every day And this Linga remains to this day, and is named Ramesushur, which signifies "the lord of Ráma," or "the god whose lord is Ráma "3 Then in an auspicious moment Rama and Ramp and Sugriva, with all the army of Monkeys and Bears, crossed the bridge with the ocean upon the bridge which Nala had made, and en-Monkeys and Bears camped in the island of Lanka near the Subala mountain, and Ráma sent Hanuman to tell the happy tidings to Sítá, who was still abiding in the Asoka grove, and Sitá was filled with joy, and exulted in the hope of her speedy restoration to her beloved husband Ráma

Now when Rávana heard that Ráma and all his Monkey army had crossed the ocean and encamped without the city of Lanká, he sent for two of his Ministers named Súka and Sárana, and desired them to assume the shape of Monkeys,

³ The setting up of this Linga is of considerable importance, as directly associating Rama with the worshippers of the Linga The following account of the circumstance is extracted from the Adhyatma Ramayana -"At the commencement of the work Rama erected the Linga of Rameswara, and having established religious ceremonies he gave it the name of Rameswara, so that even to this day the place where the bridge commenced is termed Setubandha Ramis-Rama issued these commands - Let every one born of the human iace visit this spot to behold the Rameswara, and, having brought with him the Ganges water, let him pour it over the Linga, from these ablutions the most hemous sins, even the murder of a Brahman, will be remitted, the performer of these ablutions will become pure as God, and at his death he will take up his everlasting abode in Paradise' In this manner did Rama establish the Rameswara on the sea-coast."

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The two spies recognized by Vibhishana.

misrour or and to go and spy out the army of Rama, and bring him word as to the names and characters of his chief heroes and

Rama permits the tw sples to survey his army Rima's message to Rivana.

Connsellors And Suka and Sárana did as they were com manded, but when they joined the army of Monkeys, they were seized as spies and carried away into the presence But Rama said to the two spies -"Go you and count my armies, and learn what you will of my Commanders and Counsellors and then return and tell all to Rayana, and say that I will reduce his city of Lanka to a heap of ashes. and slaughter him and all his sons and kinsmen so that not a single one shall be left alive to offer the cake and water to his departed soul" So Súka and Sárana were shown all the armies of Rama, and saw that the Commanders of the Mon keys and Boars were warriors of great might and skill they marvelled exceedingly and went back to the city and informed Rávana of all that they had seen and heard

Description of Rayana scated upon his throne.

At that time Rayans was seated in pomp and magnifi cence on a throne studded with precious stones. Ten crowns of pearls and lewels were on his ten heads and thousands of giants surrounded him on all sides. A rich compay with fringes of the largest pearls was suspended over his throne He was cating betel leaf and held a cup of wine in his hand, whilst celestial nymphs were dancing before him When he heard the message from Rama he bit his lips and gnashed his teeth and said - 'Not though all the world came out to fight against me will I ever restore Sita to He then rose up and went to the roof of his palace, and saw all the armies of Monkeys encamped before his city and Súka and Súrana pointed out to him the different armies, and told him the names of all their Commanders and when he saw his younger brother Vibhishana standing

message from Rama RATELIA DUTTEYS the army of Monkey and Dears.

Wrath of BArana at the

beside Rams, he was filled with wrath ' Then Suka coun

In the Adhyatma Rimayana the Monkeys are described as being of different colours,-white, black, blue, green, red, yellow &c. The following description of the Monkey army which is put into the mouth of Sake, is worthy of extract :-"He who stands at the right hand of Rame, in splendour equal to the sun, in lustre as the purest silver over whose head the canopy and endons of royalty are spread, is the wise and distinguished Raja Sugriva, under whose command are myriads of Monkeys drawn up in order and battle-array; he is the brother of

selled Rávana to restore Sítá and make peace with Ráma, History or but the eyes of Ravana flashed fire, and he said -"I would have killed you upon the spot, but for your long ser-vices. Depart out of this Lanká, and go wheresoever you please", So Súka set off for the jungle, and passed the remainder of his life as a devotee

Bali, the conqueror in battle, of the invincible arm He, who stands on a rock, of mighty stature, whose body in colour resembles the water-lily, who lashes the ground in anger with his enormous tail, who bears a war-mace in his hand, is the valuant Prince Angada, the son of Bah, he is chief over millions of Monkeys The strength of his body is equal to that of ten thousand elephants, he is next in authority to Sugriva The next to the left is Nila, the mighty son of Agni, he has hundreds of thousands of Monkeys under him. He who stands close to Rama, the colour of whose body shines like pure gold, is Hanuman, the son of -Vavu, the beloved friend of Rama's soul, the destroyer of thy son Aksha, the consumer of Lank's, the trusty and special servant of Rama He who casts his glaring eyes towards Lanka, who shouts with a voice like a roaring lion, whose thoughts are fixed on the destruction of the city, is the heroic Rambha, under him are a hundred thousand Monkeys Next is Sarambha, of the yellow body, the commander of millions He, with the white body, near to Sugriva, is the daring Vanara, the chief of ten millions of long-tailed Monkeys He who stands by the side of Angada is the mighty Arundha, the chief of five millions with the black body, red face, and yellow tail, is Darvindha, of dreadful deeds, he has under him seven millions He with the green body is Nala, the son of Viswakarma, well skilled in architecture, who built the bridge across the sea, and to whom there is none equal in strength These are the principal commanders of There is yet another near to Rama, and that is the illustrious Jambuvat, king of the Bears, who has forty crores of Bears under his command."

⁵ After the banishment of Súka many evil omens appeared in Lanka, which, according to the Adhyatma Ramayana, were duly reported to Ravana by the porter of the palace in the following language -"The heavens appear inflamed from morning until night, the sun shows but little light, it is frequently clouded in total darkness and invisible, heavy thunder is heard in all quarters, lightnings flashing around full upon the city Showers of blood and flesh drop from the clouds, the demons are terrified, and no one enjoys his usual happiness images of the gods appear sorrowful, tears fall in streams from their eyes, they move from their pedestals, and blood sometimes issues from their bodies Myriads of crows, kites, vultures, and animals feeding on carcases, hover round Lanka. The image of Kalika Bhavani has a constant and horrible smile, she wanders from house to house, gnashing her teeth. Asses are born from the wombs of cows, cats from those of mice, and mice opposing cats fight with them, These things are contrary to nature, yet are while the cats fly before the mice Serpents fight with Garuras, and though they are their food A man wonderful and formidable in his appearance, his they fear them not head shaved, his body of the deepest black, his eyes yellow, a string of human skulls strung round his neck as a rosary, his arms and legs peculiarly short, the image of death, wanders from morn till night throughout the city, and displays

INDIA. PART IV

The two spice recognized by Vibhlahana,

Rams permits the two spies to survey his army Dima message to RAVEDE.

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selled Rávana to restore Sítá and make peace with Ráma, History of but the eyes of Rávana flashed fire, and he said -"I would have killed you upon the spot, but for your long ser-vices Depart out of this Lanka, and go wheresoever you please", So Súka set off for the jungle, and passed the remainder of his life as a devotee

Bah, the conqueror in battle, of the invincible arm He, who stands on a rock, of mighty stature, whose body in colour resembles the water-hly, who lashes the ground in anger with his enormous tail, who bears a war-mace in his hand, is the valuant Prince Auguda, the son of Bah, he is chief over millions of Monkeys The strength of his body is equal to that of ten thousand elephants, he is next in authority to Sugriva The next to the left is Nila, the mighty son of Agni, he has hundreds of thousands of Monkeys under him. He who stands close to Rama, the colour of whose body shines like pure gold, is Hanuman, the son of Vayu, the beloved friend of Rama's soul, the destroyer of thy son Aksha, the consumer of Lank's, the trusty and special servant of Rama He who easts his glaring eves towards Lanka, who shouts with a voice like a roaring lion, whose thoughts are fixed on the destruction of the city, is the heroic Rambha, under him are a hundred thousand Monkeys Next is Sarambha, of the yellow body, the commander of millions He, with the white body, near to Sugriva, is the daring Vanara, the chief of ten millions of long-tailed Monkeys by the side of Angada is the mighty Arundha, the chief of five millions with the black body, red face, and yellow tril, is Darvindha, of dreadful deeds, he has under him seven millions He with the green body is Nala, the son of Viswakarma, well skilled in architecture, who built the bridge across the sea, and to whom there is none equal in strength These are the principal commanders of There is yet another near to Rama, and that is the illustrious Jambuvat, king of the Bears, who has forty crores of Bears under his command "

⁵ After the banishment of Súka many evil omens appeared in Lanka, which, according to the Adhyatma Ramayana, were duly reported to Ravana by the porter of the palace in the following language -"The heavens appear inflamed from morning until night, the sun shows but little light, it is frequently clouded in total darkness and invisible, heavy thunder is heard in all quarters, lightnings flashing around full upon the city Showers of blood and flesh drop from the clouds, the demons are terrified, and no one enjoys his usual happiness images of the gods appear sorrowful, tears fall in streams from their eyes, they move from their pedestals, and blood sometimes issues from their bodies Myrrids of crows, kites, vultures, and animals feeding on carcases, hover round The image of Kalika Bhavani has a constant and horrible smile, she wanders from house to house, gnashing her teeth Asses are born from the wombs of cows, cats from those of mice, and mice opposing cats fight with them, while the cats fly before the mice These things are contrary to nature, yet are they daily seen Serpents fight with Garuras, and though they are their food they fear them not A man wonderful and formidable in his appearance, his head shaved, his body of the deepest black, his eyes yellow, a string of human skulls strung round his neck as a rosary, his arms and legs peculiarly short, the image of death, wanders from morn till night throughout the city, and displays

HISTORY OF INDIA. PART IV

Rayans prestand the

After this Ráyana entered his Council hall, and was in formed by his Counsellors that Rama was preparing to attack

Nikasha, the mother of RA ana, prays hum to restore Sitt.

Lanka, and he immediately sent for Prahasta who was his Commander in chief, and told him to make ready the army attack of Rama, of Rakshasas and to pay the soldiers whatever was due to them and to collect all the supplies necessary for the war Then the burde was sounded and all the Rakshasa soldiers came before Rayana, and bowed their heads, to receive his At this moment, Nikasha the mother of враматор Rayana, entered the Council hall and Rayana rose up and paid her every respect, and gave her his own sent and bowed down to her and stood before her with joined hands. Then Nikasha said to him - O my beloved son why have you determined to rum your Rai for the sake of a woman? You have hundreds of women at your disposal, why do you cast them ande for the sake of a single female I pray you to restore Sitá to Ráma and conclude a treaty with Ráma, and tranquillize my mmd."

Mallavat majernal grandfather of Rayana, advises the same.

When Nikasha had finished speaking her father Maliavat came forward and spoke as follows - O Maharaja, since the birth of Rama all things have become changed the Brah mans perform their sacrifices with impunity they repeat the sacred hymns from the Vedas which terrify the Rakshasas and the smoke of the home rises high in the air and almost burns the Rakshasas From all those omens I conclude that our rule is nearly over and it is not proper at such a time for you to go to war. My counsel is that you restore Sita and make peace with Rams otherwise no good will befall you '

Wrath of father

At these speeches Rayana was greatly enraged, and ho Ratams with Ma mother and her reproached the father of his mother in harsh language and when Nikosha and her father Mahayat saw that

> its hornd form at every door. Earthquakes occur seven times every day; dogs and saces continually howl and bray in the streets and narrow lanes; first hourly arise children die before their perents. Those stars such as Saturu, planets with flory tails, and comets, which should not be visible at this scason, are seen even in the day-time. The sun and moon are under a perpetual celipse the circle round the moon seems a mass of blood the sun is seen at night. Such are the avil benens which hoursy are visible their effects will. I fear prove beneful to us."

Rávana was greatly eniaged, they fled from the Council- HISTORY OF hall

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The foregoing narrative of Ráma's invasion of Flight of Nikashá and Máliavat Lanká prior to the actual commencement of hos-Review of the tilities comprises a few scenes which never fail to rative of Rama's create a deep impression upon the imagination of the Hindú He sees in his mind's eye the vast army The army of Monkeys and of Monkeys of different colours marching to the sea-Bears on their march coast, accompanied by an army of Bears, and filling the air with their thundering shouts of "Victory to Ráma" He beholds the vast bridge of rock and The vast bridge stone stretching over the broad sea which separates the Indian continent from the Island of Ceylon; and he feels a pride, at once national and religious, in the idea that the innumerable battalions of Ráma crossed the channel upon this marvellous structure Lastly, the Lingá which Ráma set up on the Island The Lingá, 2 of Ramisseram is to him both a monument triumph and a mysterious symbol; and he regards symbol it with so much religious awe that like Herodotus of old he trembles as he speaks of it, lest he should let fall any irreveient words which might excite the anger of the gods.

The origin of the conception of Ráma's bridge origin of the forms a curious subject of inquiry The famous tion of the bridge bridge of boats by which the army of Xerxes passed Bridges of Nerxes and over the Hellespont, and the bridges constructed Darius matters of fact by Darius over the Thracian Bosphoius and river Danube, are commonplace matters of fact in comparison with a bridge of stone sixty miles long explosion of the tending over a deep sea Strangely enough a rocky locality suggestive of the idea of a bridge of a bridge channel, and terminates at the Island of Ramisseram, miniting at Ramisseram

foregoing nar-

of triumph and a religious

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Canseway tor minating at

Adam's Brides connecting Rambseram, with Maner.

Houlders sup-posed to have been dropped by the Houkeys

Description of the pagoda as

The gateway

The door

The surrounding wall.

and although it is at present covered by the sea, it is said to have been formerly above the waves similar causeway runs out from the opposite shore

of Ceylon, and terminates in the Island of Manar, whilst a sandy ridge, known as Adam's Bridge, con nects Manar with Ramisseram There can therefore be little doubt that the Hindú bard formed the idea of a bridge from a contemplation of the phy sical geography of the locality, and the conception once formed was readily believed and widely dis To this day the huge blocks or boulders seminated which are to be found in various parts of India are

universally believed to have been dropped by the Monkeys in the attempt to carry them southwards for the purpose of forming the bridge

The Island of Ramisseram, and the pagoda which appears to have been erected there as a memorial of Ráma's crossing the sea, are naturally replete with interest to every reader of the Ramayana The pagoda is one of the most magnificent in India The gateway is lofty and massive, a pyramidal oblong a hundred feet high, and covered with carvings of minute figures, amongst which the Lingá is

frequently exhibited The Abor is Cyclopean in its appearance, being forty feet high, and composed of long slabs of stone placed together perpendicularly with cross slabs of the same material. Beyond the The quadrangle gateway is a clossfered quadrangle six hundred feet

square, the pillars of which are three feet deep and covered with carvings Beyond the cloisters are several temples with brick spires profusely decor The whole precinct is surrounded by a

lofty wall, which is covered with minute carvings like those on the pyramidal gateway

The entrance to the temples is on the south bistory of side. Here stands a temple to Siva, the god of PART IV. whom the Lingá is a symbol. On the right is a The temple to large temple to Ráma, in which the figure of the The temple to god is to be seen with a large brazen Lingá before brazen Lingá it On the left is a smaller temple to Sítá, in which The temple of the goddess is represented richly dressed; and a briven pillar brazen pillar ending in a vane of three cross bars a Bird stands before it, and is surmounted by a Bird, which may perhaps be intended to represent one of those Rajas of Vultures which are introduced in the Rámávana as allies of Ráma Without the door are the vast chariots of the gods, profusely covered The cars of the with carvings, in which the images are occasionally placed, whilst thousands of worshippers assist to draw them along

The Island of Ramisseram is regarded by the The sacred than Hindús as more sacred than the Island of Delos was Ramisseram regarded by the Greeks. No labour or cultivation of any kind is carried on in any part of it. The Bráhmans, safely embosomed amidst the waves, The Bráhmans pass their time in idleness, or meditation, or in the the public expense performance of religious rites, or in attendance upon the numerous pilgrims that visit this locality. They live upon the contributions of the devout, and especially upon the large sums which the Poligar chiefs of the neighbouring provinces on the mainland expend upon the establishment in this Island 6

The story of the preparations for the war on either side is related at considerable length in the original, and swelled out by a number of religious discourses, similar in character to those which have already been extracted in the form of notes from

⁶ See Travels of Lord Valentia

INDIA. PART IV

півтову ег the Adhyátma Rámáyana. Angada is also said to have been sent_out with a message to Ráyana, demanding the restoration of Sitá on pain of imme duate destruction and the transfer of the empire of Lanká to Vibhíshana, but the narrative of the mission has been so largely mixed up with mythical details, that it has been omitted altogether from the present text

CHAPTER XXII

RÁMA'S WAR AGAINST RÁVANA

The second portion of the narrative of Ráma's history or expedition against Rávana comprises the story of the actual war. The description of the combats, story of Rúma's like the description of the great war in the Maha Ravana, form-Bhárata, occupies a very large space in the original portion of the narrative of the poem, the narrative being interwoven with a mass expedition Character of of supernatural detail which has been largely cut the combats away without damage to the narrative. Some incidents, however, have been preserved on account of their popularity amongst the Hindús, although they are otherwise devoid of historical value

The principal events and scenes in Ráma's war Events and against Rávana are as follows:-

scenes in the story of Rama's

1st, Commencement of hostilities by Ráma's army.

2nd, Great battle between the Monkeys and Rákshasas without the city.

3rd, Indrajit's first sacrifice, and confinement of Ráma and Lakshmana in the noose of snakes.

4th, Rávana takes the field in person against Ráma.

5th, The awakening and death of Kumbhakarna

6th, Indrajit's second sacrifice and successful charge of the Monkey army.

HISTORY OF INDIA. Part IV 7th, Restoration of the dead Monkeys to life 8th, Ráyana shuts himself up in Lanka

9th, Third sacrifice and death of Indrajit.

10th, Rávana again takes the field without the city

11th, Hanuman's adventure with Kála nemi.

12th, Rávana's sacrifice

13th Final overthrow of Rávana

The narrative of these events may now be related. It will be remembered that the armies of Monkeys and Bears are encamped without the city of Lanka, and that any hope that Ráma may have entertained of a peaceful solution of the quarrel has been frustrated by Rávana's obstinate refusal to restore Sítá. The story now proceeds as follows—

After this Rama said to the Chiefs of the Monkeys and

1st, Commence ment of hosthities by Ráma's army

The Moultoys fill up the great canal.

Bears — 'O my Counsellors, act now as you think best" At this command the Monkeys set up a loud shout, and divided thomselves into different companies, and begin to fill up the great canal which surrounded the city of Lanks. As soon as the Rukshasas saw what the Monkeys were about they went and informed Ruyana and Ruyana wont to the top of his palace followed by his Counsellors, and thence began to survey the whole army of Ruma. When the army saw the ten headed Raja of the Rukshasas, they set up a loud shout as if in dension and Ruyana immo-

diately ordered his Rákshasas to fall upon them, and a small battle took place, in which many were slain on both sides. When Ráma beheld Rávana, he took up his bow

and discharged eleven arrows at him; and with one arrow

he cut down his royal umbrella and with the other ten

Rima sees Ravara, and carries as y his umbrella and ten crown

arrows he cut the ten crowns from his ten heads.

Now when Révana found that he had been deprived of his ten crowns and his royal umbrella he was much ashamed, and he descended from the roof of his palace, and

2nd, A great hattle between the Rakshama and Monkeya without the ordered his army of Rákshasas to march out of the city and HISTORY OF bring him the heads of Vibhishana, Ráma, Sugríva, and And the Rákshasas arrayed themselves for Lakshmana the battle, and marched out of the city into the plain, and Ráma and his army of Monkeys set out to meet them And the two armies were arrayed against each other, and they abused each other for a long while, and at length the Monkeys attacked the Rákshasas with trees and huge stones, and the Rákshasas returned the charge with a After fighting a long time, the two shower of arrows armies came to close quarters, and the Rákshasas gained Rout of the Monkey army the victory, for very many Monkeys were slain upon the field, and the remainder betook themselves to flight, but at this moment Sugriva seized a large tree by the roots, and hurled it forwards in the direction of Indiant, the famous son of Rávana, and conqueror of Indra, and the tree crushed the chariot of Indiant to pieces, and killed his horses and charioteer 1

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¹ The story of the battle between the Rakshasas and the Monkeys is told at an interminable length in the Ramayana The following graphic description of the two armies, and of the encounter in the plain, which is extracted from the Adhyatma Ramayana, will be sufficient to indicate the popular idea of the war -" The army of demons marched out of the fort, striking up their kettledrums and warlike instruments, the sound of which resembled the thunder that will roll on the day of dissolution Some were mounted on buffaloes, others on camels, on lions, on elephants, on asses, on hogs, on hyenas, and on wolves
Their arms consisted of swords, tridents, clubs, bows and arrows, maces, beams, spears, and various other offensive weapons They marched forward in lines as the waves of the sea, one rolling after another, while numerous bodies remained within the walls to protect the town

[&]quot;Meantime Sugriva in obedience to the commands of Rama had marshalled the Monkeys in ranks, and now placing himself at their head he led them forward Some tore up trees by the roots, some carried in their arms immense rocks, while others depended on their teeth and nails, sharpened as swords for the occasion Some had teeth like long arrows, others seemed as if Thus were the Monkeys they had thirty-two pointed daggers in their mouths drawn up in lines according to the colour, each line consisting of ten millions in number, in complete order and array They sounded their shells, they sang war songs on the plain, their flags and ensigns were displayed without number, each Monkey as he advanced cried out, 'Victory to Rama '' 'Victory to Lakshmana'' 'Victory to Sugriva'' So loud were their shouts, that the sound of them was heard at the utmost extremity of the earth Some leaped, some danced, such was their joy, each Monkey resembled a red, a white, a green, a black, or a blue mountain, according to his colour The Chiefs, such as Raja Sugriva, Hanuman,

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and confinement of Rama and Lakahmana in the mouse of the smakes.

After this Indrant himself took to flight, and resolved to make the offering of home to the god of fire before recom mencing the battle Arraying himself in red clothes and garlands of red flowers, he kindled the sacred fire with twigs of sacred trees. He then sacrificed a black roat, and tak ing its blood in an iron pot, he offered it as home to Agni and the sacrifice burned propinously Suddenly there came out of the fire a golden chariot drawn by four horses, and filled with every kind of weapon and Indrant rejoiced greatly, for he knew that when he was seated in that chariot he could see others whilst he himself remained invisible Indraut then mounted the chariot and appeared before Ráma, and he discharged many arrows at Ráma and Laksh mana and the two brothers could not perceive him neither could they discern whence the arrows came. At last Indrant took the noose which had been given to him by Brahma. and which was made of serpents, and he threw the noose

Angula, Nila, Nala, and others, beyond the power of calculation, placed themselves at the head of their respective lines. Beddle them stood Rams, the protect or and supporter of them he inspired them with a portion of his own mighty power.

"The army of Demons appointed by Rayana marched out of the Fort the Monkeys on beholding them could not restrain their fury they rushed forward to attack them. Some hurled trees and rooks on their fees others confiding in their teeth, reshed on the Demons, who fought with equal fury. The battle was tremendous to the sight the Monkeys at every blow called out, Rama! Rama! Thousands of Moukeys fell by the hands of the Demons, thousands of Demons by the hands of the Monkeys. By each tree ten enormbus grants were felled to the ground, by each rock hundreds of Demons were crushed to atoms. Some of the Monkeys springing on their enemies tore them to pieces with their teeth and nails each party crying out, Strike! Strike! Kill! Kill! The air resounded with their abouts. Millions of broken war-cars were scattered over the plain thousands of elephants, lions, hogs, and other animals, fled about covered with blood and deprived of their riders. A river flowed from the blood of the Demons and of the Monkeys a mountain was formed of their bothes so great was the heap of bones and limbs as if an immense hill was formed in the sea. In this manner did the battle rage until mid-day while Rama looked on, and beheld his heroes and warriors active in the combat. He knew them to be incarnations of the gods, and the reflection of his favour shone upon them through the blessing of his kindness the strength of each Monkey was extended a hundred fold. The errane of Ravana in stealing Sith was about to receive its merited punishment; his fortune was on the decline when the fortune of the sovereign is lost that of his army becomes hopeless. A fourth part of Ravana s troops were slain that day on the field of battle."

over the two brothers, and caught them in its meshes mistory or After a while the gods in heaven perceived the condition of Rama, and they sent Vayu to remind him that he was. Vishnu, and to advise him to call for the aid of his own the Bird Garura Bird Garuna Váyu did as he was commanded, and Ráma and Lakshmana then remembered the name of his Bird Garura, and Garura instantly appeared before him, and the snakes that formed the ties of the noose fled at the smell of the mighty Bird, and the two brothers were released from the toils. Then Gaiura rose in the aii, and went his way 2

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from the noose

After this Rávana ordered his army of Rákshasas to 4th, Rávana gather together, and prepared to go out with them and do in person against Ráma battle against Ráma And Mandodarí, who was his favourite wife, tried to dissuade him, but he refused to hearken to And he marched out of Lanká with a vast array her words of horsemen and footmen, and elephants and charots, and there was a great battle; and the Rákshasas discharged

² Garuri is worshipped as the sacred bird upon which Vishnu is accustomed to Thus it was Garura who is said to have carried Krishna from Hastinapur to Manipura after the defeat and death of Arjuna Garura is described as a great devourer of serpents, and was father of Jatayus, the Vulture who was slain by The myth in the text has a religious meaning, which is not without Indrajit was the conqueror of Indra, but still he could only gain a temporary ascendancy over Rama by the aid of Brahma But Brahma is inferior to Vishnu, and consequently his noose of serpents was devoured by the bird Garura These puerlities are a characteristic of much of the popular religious teaching amongst the Hindús It is a curious fact that no pious Hindú will commence the story of Rama and Lakshmana being caught in the noose, unless he is enabled to continue it to the happy conclusion when the two heroes are delivered by the snake-devouring Garura A native friend was on one occasion interpreting the story to the author as it appears in the Bengalee version, and was taken so unwell in the middle as to be unable to proceed He appeared, however, the next day rather earlier than usual, and finished the remainder of the incident, much to his own satisfaction, disclosing at the same time his reasons for doing so

³ The appearance of Rayana on this occasion is described in the Adhyatma Ramayana in the following graphic passage -" A thousand horses were harnessed to Ravana's car, on which he deposited various weapons, the messengers of As he passed through the gates thousands of kettledrums and shells sounded on the walls, and the shouts of his followers resembled those which will be heard on the last day Clouds of dust hid the sun from the Demons, in the like manner as Rama is concealed from the ignorant Ravana marched out of Lanka in great pomp, state, and magnificence, his ten heads appeared as ten mountains, his twenty eyes as dark ovens, his teeth as anvils, his twenty arms as the branches of the largest trees, his breast as a broad terrace, his belly as an enor-

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PART IV

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HISTORY OF their arrows whilst the Monkeys hurled down trees, and stones, and mountains And there were many single combats, and Rayana fought first with Hanuman and then with Lakshmana, and last of all with Rama After a while Rama discharged a croscent-shaped arrow which again cut off the ten crowns from the ten heads of Ravana, and Ravana was

5th, The awakening and death of Kumbha-karna.

greatly ashamed, and left the field, and returned to Lanka. Ráyana then entered his Council hall and sat upon the throne, and he was much discomforted and he thought upon the power of Rama, and sighed heavily He then sent for his Counsellors and desired them to guard the city with the utmost vigilance, and he gave orders that his brother Kumbha-karna should be awakened from his deep sleep say ing -- 'My brother Kumbha-karns is very brave and power ful and I have no doubt but that the moment he wakes he will reheve us from the terror of Rama. By the blessing of Brahma he sleeps for six months and then wakes up for one day, and for that day he is invincible. Awake him, there fore without delay Fear him not, show him no mercy but beat him, if it be necessary, only wake him up for of what use can he be if he does not arise and save us from destruction I '4

Extraordinaryi efforts to walon Kumbha karna.

At this command, the Rakshasas prepared enormous quantities of flesh meat together with garlands of flowers incense and other perfumes and carried them to the apart ment where Kumbha-karns lay sleeping. And they kindled a fire and threw incense thereon and began to dance and

mous jar the colour of his body as a blue mountain, his sysbrows and whiskers as black responts. On his ten bonds he wore crowns of gold studded with the re-best gense. In his twenty hands he bore the following weapons :- 1 A sword 2. a shield 3, a bow and arrows 4. a battle-axe; 5 a trident 5. a battering rum 7 a noose 8 a wooden club 9 a short lance 10, a spear 11 a bludgeon with an iron head 12, a mace 13 a fork; 14 a two-edged sword 15, a poignard 16 a dagger 17 a javelin 18. a tremendous scourge; 10 a circle 20 a mace, the head of which was studded with long and sharp spikes.

4 According to the legend Kumbha karna had practiced great austerities like his brother Rayana. Brahma then offered him a boon upon which he saked for the power of long slumber aleep being regarded by many Hindús as a state of happiness. After this Kumbha karna slept for six months at a time; and at the expiration of every period awoke up and devoured an enormous meal, and then went to alcop again

sing round his bed, but still he slumbered on. Then they mistory or began to shake the gigantic Rákshasa with all their might; and some sounded the shell of triumph in his ears, whilst others beat him with all sorts of weapons, but still they could not awaken him They then brought in a thousand elephants, and permitted them to walk over his body, but still he continued sleeping At last they brought in a num- success of the ber of beautiful women, and directed them to sing and dance women round his bed, and to caress him with their arms, and when he felt their gentle touch, and smelt the sweet fragrance of their lips, he began to quiver, and presently he opened his eyes, and rose up with a loud roaring

PART IV

Then Kumbha-karna, with eyes ied with rage, demanded Rage of the reason of his being awakened, and the Rákshasas ieplied with joined hands -" O Yuvai aja, you spend so much of your time in sleep, that you know nothing of the dangers which enviion your elder brother. Arise now and satisfy your hunger" So saying, the Rákshasas spread the pro- His prodigious visions before Kumbha-karna, and he began to make a prodigious meal First he took an immense quantity of nice and vegetables, then in four mouthfuls he devoured a great many roasted hogs and deer, and then he ate two thousand human beings, and drank a thousand pots of wine / When he had finished, the Rákshasas informed him that the city of Lanká was threatened by two human beings and an army of Monkeys, and he cried out —"Let me go and Threatens to devour them" Then he proceeded to the Council-hall, and Monkeys his stature was loftier than the walls of Lanká, and when the Monkeys saw him in the distance they were sore afraid. And Rávana told his brother Kumbha-karna all that had taken place; and Kumbha-karna rebuked him for having excited the enmity of Rama Nevertheless Kumbha-karna Takes the field mounted his chariot, and went out against the Monkey army, away Sugriva and put them to rout, and he crushed Sugriva with a large stone, and carried him away in triumph to the city of Lanká Then Kumbha-karna again took the field, and Ráma went out to meet him, and after much fighting Ráma severed the Slain by Ráma head of Kumbha-kaina from his body, and the whole army

INDIA.

PART IV 6th, Indrasit's second samples and successful charge of the Monkey army

HISTORY OF of Monkeys rent the air with mighty shouts of "Victory to Ráma l"

> When Rayana heard that his brother Kumbha karna had been slain by Rama, he was exceedingly grieved, but his son Indraut arose and said - This is not a time for idle lamentations for your enemies are roaring at your gate like lions Behold, I will go out myself against Bama, and kill him and all his army" Indrajit then determined to render him self once again invisible, and he drove his chariot towards the sacrificial pit, and ordered all things to be made ready for the home, and performed the home with the blood of a black goat; and the fire burnt propitionaly and Agni took the offerings with his own hands, and when the sacrifice was completed a chariot filled with all kinds of weapons came out of the fire Indrant then mounted the chariot and again became invisible, and he returned to the field of battle, and dismissed his army, and ascended into the air, and discharged a heavy shower of arrows upon the Monkeys and he alaughtered thousands upon thousands for no one could tell whence the arrows came Then Rams and Lakshmans fell down upon the earth, and feigned themselves to be dead and Indraut returned in triumph to the city of Lanks.

Ráma and lakshmana

After this Hanuman and Vibhishana took torches and 7th Restoration of the dead Monkeys to his. Surveyed the army of Monkeys, and found that they had been desperately cut to pieces by the arrows of Indrant Some were without heads others without legs others without arms many were dying from thirst and sixty seven crores of Monkeys were dead. Then Sushens the physician came up and said to Hanuman - 'Go you to the northern mountain Gandha-madana and bring hither four different sorts of herbs which are growing there. The first will restore the dead to life, the second will drive away all pain, the third will join the broken parts and the fourth will heal all wounds caused by the arrows If you bring these horbs before sun rise Rama and Lakshmana and the whole army will recover but if the sun rises before you return, nothing on earth can heal them. Hanuman rophed - 'By the blessing of Rama fourney through I shall accomplish this journey" Hanuman then rose up

to the Subala mountain and swelled out his body to a pro- HISTORY OF digious size, and ascended into the air, and with a mighty leap he passed over mountains, forests, livers, and cities. until he came in sight of the Himalaya mountains, spaikling with gems and medicinal herbs, and he alighted upon the medicinal ridge between Kailása and Rishava There Hanu-Hanuman carries away the man looked for the herbs, but he could not find them, mountain by the roots so he took up the mountain-11dge by the roots, and carried it with all its inhabitants to the battle-field before Lanka. And Sushena found the herbs, and when Ráma and Lakshmana and the Monkey army smelled the herbs, they were all immediately healed And Rama praised Hanuman, and Hanuman then carried back the mountain to its proper place 5

PART IV

After this Rávana said to his Counsellors —"All the 8th, Rávana Rákshasas I send against the Monkeys are slain upon the up in Lanká field, and never return to Lanká, but all the Monkeys who are slain by the Rákshasas are restored to life, and are again ready for battle Such a war profits me nothing therefore the gates of the city, and we will remain within the walls" So the gates of the city were closed, and Ráyana and his Rákshasas remained within the walls when Rama saw that Ravana would not come out to bat-Rama orders tle, he commanded Hanuman and the other Chiefs of the fire the city of Monkeys to go into Lanká in the night-time with lighted torches, and to set the city on fire, and the Monkey Chiefs did so 6 Then Rávana sent out the two sons of Kumbhakarna to fight against Ráma and Lakshmana, but they were slain by Sugriva and Hanuman Then he sent out the son

⁵ An absurd story is told in the Ramayana, respecting the difficulty which Hanuman experienced in bringing the herbs to the battle field before the rising of the sun, according to the direction of Sushena Whilst Hanuman was flying through the air he perceived that the sun was about to rise Accordingly he requested the sun to conceal its light until he should reach Lanka, saying -"Reflect upon Rama's will, and dread his vengeance!" The sun granted Hanuman's request, and stood still and did not rise till mid-day

This firing of Lanka seems scarcely in accordance with the previous representation of the destruction of Lanka by Hanuman's tail But such inconsistencies are by no means unfrequent in the Hindú epics, and are easily reconciled in the national mind by the arbitrary interpretations of the commentators

INDIA. PART IV oth, Third sacrifice of Indrant

HISTORY OF OF Khara and he was slain by an arrow which was dis charged by Ráma

> When Ravana heard that his nophews were slam, he sent once again for his favourite son Indrant, the same who had conquered Indra and Indraut vowed that he would go forth to the plain, and never leave it until he had rid the world of Rams. And his mother Mandodari prayed him not to fight against Rama but he remonstrated with her and told her not to be afraid for that he would speedily fulfil his yow He then proceeded to a thick jungle to per form a sacrifice to the god Agni which should ensure him the victory But Lakshmana discovered his design and let fly a shower of arrows at the Rukshasas who guarded the place and the Rakshasas fled, and the Monkeys rushed in and spoilt the sacrifice And Lakshmana and Indrant abused each other and then they fought for a long while, until Lakshmana took the arrow which had been given to him by Indra at the hermitage of Agastya and repeated the proper mantras and discharged it at his enomy, and Indrant fell down dead and his head was severed from his Then Lakshmana and all the Monkey army roared like hons and shouted - Victory to Rama! And the gods in heaven began to shower flowers upon the head of Takahmana.

10th, Révana again takes the the ests

Lakelimens slays Indraitt.

> When Ravana heard that his son Indraut was dead he was seized with an agony of grief crying out that he had now no son to perform his funeral rites. And he ordered his army of Rákshasas to make ready and early on the morning of the new moon he marched out of the city and he pressed through the Monkey army until he approached Rama and Lakshmana. Then Rayana and Rama abused each other for awhile and at last fell too desperately and they discharged arrows at each other which broke up chariots or turned back other arrows or possessed many wonderful powers which were marvellous to behold Some arrows im pelled an enemy to sleep or to sing or to dance, or to swoon away or rendered him hungry or athirst some had term ble mouths such as the mouths of tigers lions, bears, crows

Combat between Ravana.

....

Extraord nary

pickals dogs, vultures, herons, and hogs, some produced History or strange things, such as peacocks, snakes, Garuras, wind, water, fire, or rocks; some were shaped like the sun, whilst others resembled bells, comets, monkeys, maces, chakras, knives swords and hatchets. At length, after much fight-Rivana pais ing Rivana took up a mace which had been obtained by the earth with his infullible virtue of a sperifice, and was infallible. And Rivana threw inner this made at Lukshmana, and it pieced his breast, and puned him to the ground, and none of the Monkeys, nor Rima lumselt, could draw out the mace from the heart of Lakshman: Rima then fought against Ravana, and compelled him to return to his city of Linka

When it was midnight, Hanuman, at the request of the 11th, Hanuman at the request of the 11th, Hanuman and physician Sushena, set out once again to bring medicinal venture with Kala-nemi herbs before sun-use from the mountain Gandha-madana. which should recover Lakshmana, and a Rikshasa spy carned the news to Rayana. Then Rayana sent for his uncle Kála-nemi, and said -"If you can put Hanuman to death I will reward you with the half of my Raj" And Kála-nemi Kala nemi went that moment to the Gandha-madana mountain, and mountain and assumed the form of a devotee, and created a magic hermit- hermitage age upon the mountain? Meantime Hanuman was passing Hanuman's adventure with through the an, and soon reached the place called Nandi-Bharata at Nundigrama gráma, which was without the city of Ayodhyá, and he saw Bharata there mourning the absence of his beloved Ráma, all else were asleep, but Bharata was awake, and was fanning the sandal of Ráma Bharata saw Hanuman pass through the air, and would have shot an arrow at the strange animal, but Hanuman called out who he was, and told Bharata all that had taken place, and then went his way to the mountain

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⁻ The magic hermitage is thus described in the Adhyatma Ramayana -"Fruit trees and flowers of every kind and colour spring up at his command to form an enchanting garden, and birds of every hue flew about chaunting the praises of Rama Kala-nemi assumed the form of a man rigorously devout, and by the force of charms he created others similar to himself, whom he stationed in various Some seemed to be parts under the appearance of being employed in devotion deeply engaged in religious meditation, some in ceremonies of worship, others in reading holy books, some were praying over rosaries consisting of a thousand berds, and some entirely naked were employed in various occupations, in this manner he waited in expectation of Unnuman's arrival "

HISTORY OF INDIA. PART IV

Kala-nemi plota Hanumin a death by a crocobile.

Now when Hanuman set his foot upon the mountain he beheld the hermitage of Kála nomi and perceived Kála nemi seated like a devotee upon a deer skin absorbed in meditation with various rotaries round his neck his body smeared with ashes, and his eyes closed. A form of the

meditation with various rosaries round his neck his body smeared with ashes, and his eyes closed. A form of the Iniga was before him, so that Hanuman supposed that he was a devout sage worshipping the Linga. Presently Kalanemi opened his eyes and beheld Hanuman and welcomed him as his guest and conducted him to his hermitage but Hanuman would neither take food nor drink but would only bathe in the pond which was near. Then Hanuman dipped his foot into the water and it was saized by a crewedlib.

Hanumen kills the crocodile.

Legend of the grocodile. his foot into the water, and it was seized by a crocodile but he jumped out of the water and killed the crocodile upon which a lovely figure arose from the body of the fish and assumed the form of a beautiful Apsara, and told him how she had offended the sage Daksha by her pride and had been cursed by him that she should become a crocodile until she should be delivered by Hanuman. She then thanked Hanuman for her deliverance and bade him beward of Kála-nemi and then took her leave and ascended to heaven.

Meantime Kála nemi being assured of the death of

Hanuman was pondering over the division of the Raj of Lanká which had been promised to him by Rávans when Hanuman suddenly appeared before him and said — 'O you false hermit I know who you are there is no use in your disguising yourself any more. So saying Hanuman took him by the feet and hurled him round his head and suddenly let him loose and he flow through the air and fell before the throne of Rávana in the Council hall of Lanká, to the utter surprise of Rávana and his Counsellors.*

II numen harls halv nemi into the Council bail of Ravana.

Hannman curries way the mountain I a second time.

Meantime Hanuman had searched the mountain for the medicinal herbs but could not find them and he took up the whole mountain as before and carried it to Sushena

Káia nemi is a Hindú Almeschar He counts upon the pleasure be shall cajor when taking half the Raj without considering that Hamman may be still alire. To this day when a Hindû thinks of future profit without being sure that be will get it, he is often compared with Káia nemi.

and Sushena took the herbs, and beat them into a paste, nistory or and put it to the nose of Lakshmana, and he was immediately healed as before Then all the Monkeys shouted aloud - "Victory to Ráma!"

sacrifice with

After this Rávana sent several warriors, one after the 12th, Rávana's other, against Ráma, but they were all slain, and he deter-closed doors mined to go himself once again, and take the field against But before going forth he went with joined hands to Súkia, who was the preceptor of the Rákshasas, and imploied his aid, and Súkra taught him certain mantias, and directed him to offer sacrifice in a secret place, and repeat the mantias, whereupon certain weapons would come out of the fire, and render him invincible, but Súkra warned him that he must observe a strict silence throughout, or the sacrifice would be devoid of all power So Rávana returned to his palace, and ordered that the gates should be shut, and he went to his own apartment, and placed guards all round it, and carried the sacrificial materials into the room, and barred and locked the doors, and he dug a large hole in the centre of the room, and commenced the ceremony Meantime Ráma was informed by spies what his enemy was about to do, and he commanded Angada and Hanuman to go with an army of Monkeys, and obstruct the sacrifice Then the Monkeys swarmed into Lanká, and forced their The Monkeys way into the palace, and defeated the Rákshasa guards, and Rávana's broke open the doors of the Raja's apartment, and assailed Rávana on all sides, but still he persevered in the sacrifice Then Angada went to the inner apartment, and seizing Angada ill-Mandodari by the hair, he dragged her into the presence of Mandodari. Rávana, and ill-treated her before his face, and Mandodarí began to cry aloud for help, saying -"Behold the difference between you and your enemy Ráma! See what he is doing for the sake of his wife, and what you are doing, while your own wife is being hurt and insulted?" At these Ravana words Rávana was aroused, and he abandoned the sacrifice, sacrifice and drew his sword and struck a blow at Angada, and Angada having spoiled the sacrifice, relinquished his hold of Mandodaií, and returned with the other Monkeys to Ráma

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mistory of Then Mandodari again implored her husband to make his submission to Rama, but he was still mexorable and resolute to take the field

14th, Pinal overthrow of Rivana.

Now, when Ravana was going forth to the battle, he met his sister Surpa nakhá and turned away from her, and she Rávana cursed

by Surpa

was enraged and cursed him saying - 'As you have turned away from me without sufficient cause, you shall never again return from the field of battle ' But Rayana beeded not her words, but went forward in his chariot and drove the Monkey army before him until he came into the

Indra sonds his own charses to

Combat between Ravana and Rama.

Rivana rockes presence of Rams and the god Indra, looking down from heaven and seeing that Rama was without a chariot sent him his own chariot with Match for his charioteer, together with his own armour and weapons. Then Rama and Ravana fought on equal terms for a long vhule and sometimes the victory inclined to the side of Rávana, and sometimes to the side of Rama. At last Ravana became fatigued and could no longer draw his bow and he dropped down in his chariot, and his charioteer seeing him in that condition drove him Boond combat back towards Lanki When Rayana recovered his senses

he ordered his characteer to return to the field and there he renewed the battle with Rama and the conflict became very desperate At length after much fighting Rama tool up a sharp arrow and cut off one of Ravana s heads but no

Rama cuts off Ravana s l reda without effect.

sooner did the head fall upon the ground than another sprung up in its room. When they had fought together this way without intermission for seven days and nights Matéli the charioteer advised Rama to take up the Brahma arrow and discharge it at Rayana as Rayana was destined to die by no other wespen Accordingly Rams took from his quiver the arrow which Brahma had made in former

Rims kills Ravana w th Bratuma arrow

times from the spirit of all the gods and which Indra had left for Rama in the hermitage of Agustya. Rama then propitiated the Brahma arrow by suitable mantras and discharged it at Ravana and it entered his breast and came out of his back and went to the ocean and washed itself, The gods praise and then returned to the quiver of Rama Meanwhile Ravana fell to the ground and expired and the gols

sounded celestral music in the heavens, and assembled in the history of sky, and praised Ráma as Vishnu, in that he had slain that evil Rávana, who would otherwise have caused their destruction 9

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The scenes in the foregoing narrative of the war Review of the foregoing narbetween Ráma and Rávana, the besiegers and the rative of Ráma's war besieged, can be realized with comparative ease The armies of Ráma were encamped upon a plain or Character of the

9 The rejoicings on the death of Rávana are thus described in the Adhyatma Rámáyana -"The shout of victory, and the cry of 'May thy prosperity endure for ever,' resounded through the conquering armies They erected their tails in triumph, and laughing and rejoicing they danced around. The gods showered down pariiata flowers on Rama and beat their Lettledrums, the Gandharvas struck up then musical instruments, the Apsaras danced before Rama who had experienced great oppression and injustice from Rayana rehearsed the praises of Rama, their joy was unbounded During this period, a small flame, bright as the sun, issued from the mouth of Rayana, and in the sight of all present it entered into Rama's foot. The gods then descended to the plain and paid, their adorations to Rama, saying - Praise and glory be to thee, O Lord blessings everlasting be upon thy Monkeys, we this day have been relieved from the hand of the oppressor, we are restored to new life' They communed, however, among themselves, saying - This Ravana was the destroyer of the sages and of the Biahmans who worshipped Gol, the persecutor of the gods, the violator of other men's wives, there never yet has been, nor will there ever be any one who committed such enormous crimes, yet have we seen his soul enter into the foot of Ráma, to obtain that distinguished degree of salvation which those who pass myriads of ages in worship and in meditation cannot hope to acquire we account for this wonderful event?' Nanada, the sage, who had attended to their conversation, then addressed the gods as follows -

"'Insten to me, ye spirits of heaven! while I explain this circumstance Ravana, though outwardly bearing the appearance of enmity towards Rama, ever worshipped him in his heart, and remembered his name He listened with pious aftention to the history of Rama's wondrous works, he feared him, he has this day received his death from the hand of Rama On his soul's quitting his mortal frame he beheld the full form of Rama standing before him, and his sins, how great soever they might be, were remitted It ought not to be a matter of surprise that he should obtain so distinguished a mark of salvation. If any one, casting an evil eye on the possessions and on the wives of others, through fear or faith pronounces the name of Rama, he will instantaneously be purified from sin, and at his death he will find a place prepared for him in an abode difficult even for the gods to Such will be his fate who utters the name of Rama, of the truth of this circumstance there cannot exist a doubt'

"Rama, having exterminated Rayana, stood on the plain in the height of In his left hand he held his bow, in his right an arrow beauty and of glory which he was returning to the quiver His hair, braided in a knot on the crown of his head, adorned his forehead, and the splendour of his countenance surpassed the light of the sun and moon "

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maidan without the city, and there the battles appear to have taken place, whilst Ravana remained within the city, where he directed the sorties which

reluctance to

were made by the Rákshasa army, and overlooked the combats from the roof of his palace When, however, Rama and Lakshmana escaped from the noose of Indrajit, Ravana took the field in person, and engaged in turns with Hanuman, Lakshmana, and Rama, but he seems to have suffered so much on that occasion that he did not again go without the city walls until his cause had been rendered desperate by the deaths of his brother Kumbha karna and his son Indrant The battles in general, like those in

Number of single combata.

the Maha Bharata, involve a large number of single combats, in which most of the exploits performed are of a supernatural character Many weapons are Weapons endowed with also used which are said to have been endowed by apernatural the gods with supernatural powers. In this direc tion indeed the Hindú bard has indulged in marvel lous flights of fancy Rama and Lakshmana are said to have been caught in a noose which was made of

snakes, from which they are delivered by a sacred bird who is known in India as a devourer of snakes, and who is invested with a divine character as the vehicle of the god Vishnu Arrows are described of Fantastically shaped arrows. the most fantastic forms One shaped like a mace pierces the breast of Lakshmana, another shaped like a crescent carries away the ten crowns of Mantres or incantations are uttered over

manical or priestly origin

the charmed arrow before it is discharged, a su perstitious practice which is evidently of Brah

weapons by divine rites, and the utterance of spells or prayers over the consecrated arms, are customs

The consecration of

Utterance of

mant me over

which would naturally exist amongst a credulous and morory or priest-ridden people, masmuch as they directly tend to increase the power of the priestly hierarchy, and to establish their authority over the warrior class of the community Besides the belief in the efficacy Belief in the efficacy of mantias, there appears to have been another belief specifications of insure victors. which was equally well calculated to exalt the authority of the priesthood, namely, faith in the efficacy of certain sacrifices to secure the victory over an enemy In this respect the sacrifices offered by Sacrifices performed by Indiant and Ravana are very remarkable; and it Indiant and Ravana m should be borne in mind that these wairiors perform being Brahsuch religious rites, not as patriarchal heads of a family or community, but as actual Bráhmans, the descendants of the sage Pulastya As regards, how-Indmit's ever, Indiajit's offering of the blood of a black goat to Agm to Agni, the deity of fire, there appears to be some difficulty In the hymns of the Rig-Veda there seems to be no reference to the sacrifice of goats to Agni, but only to the presentation of such simple offerings as ghee, soma wine, cakes, parched barley, and other similar materials. In all probability the deity to Probable sub-whom blood offerings were made was a god or god-Agm for Kali dess of war, who is generally supposed to delight in slaughter, and who consequently may be propitiated by the sacrifice of animals or even of human beings Such practices were not unknown to the ancient Human sacri-Syrians, as is evidenced by the horrible story of the times King of Moab, who offered up his eldest son as a burnt-offering upon the city wall in the presence of a besieging army In India such offerings have offering of been generally made to Kálí, the most blood-thirsty Kálí deity in the Hindú pantheon; and it may be iemembered that during Hyder's war against the

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INSTORY INDIA PART IA

msron or Poligars in the neighbourhood of My sore, the Polig

of Cintiledroog had set up a shrine to Kall on the highest part of his citadel, to whom the heads slaughtered enemies were offered in profusion, in the firm belief that so long as these bloody offerings we

Agni substi tuted as the delty who cur render himself invisible. duly made, the place could never fall

The substitution of Agni for Kall in the sacrate
of Indrajit is also rendered probable by the follows

circumstances According to the fancy of the Himbard, the samples of Indrajit were performed, as much for the direct purpose of ensuring victor as for that of rendering himself invisible during attacks upon Rama's army. The god of fire is a morely the deity who blazes at the domestic hear or upon the sacrificial altar, but the drift of every description, who sometimes in the form

Indrajit excrision for th purpose of becoming invisthis. lightning conceals himself in the clouds, and the renders himself invisible. Consequently, as a poet represented Indrajit as becoming invisible through the officacy of sacrifice, it was necessary represent him as sacrificing not to the deity of what to that god who possessed the power of rendered.

Ravana's

seems to have referred more directly to victory, a its efficacy was evidently admitted by Rama, in much at its performance excited Rama's alarm, a every effort was made for its obstruction. A belief in the power of sacrifice to secure victors

ing himself invisible. The sacrifice of Rave

Authority of the presthood increased by the belief in the efficacy of excrises. Modification of the belief in modern times.

must have added largely to the authority and fluence of the priesthood in ancient times. In present day it is explained that such power has be neutralized by the national transgressions, that has in a great measure passed away on account

the growing want of respect for the Brahmani

easte, and to the increasing disregard of easte observantsions or ances and other rules and regulations insisted upon by the Sistras Indeed there seems to be no other way from an Hindú point of view by which it is possible to account for the mellicacy of Brahmanical sacrifices in the face of British Artillery and bayonets. But in olden time, when the Kshatriyas meiontholic were a conquering race, the belief in the efficacy of sacrifice was universal and unquestioned, and thus it is that the obstruction of Rayana's sacrifice is regarded as one of the most critical scenes in the narrative of the war.

The story of the awakening of Kumbha-karna is Popularity of the story of the chiefly remarkable on account of its extreme popu- kumbhalarity with the Hindus. In all dramatic representations of the stege of Lanki, the huge slumbering grant is one of the favourite characters, and in this respect he is almost a rival to Hanuman with the burning tail Indeed immoderate powers of eating or Capacity for sleeping have always been a subject of mirth with sleeping a primitive people; and Kumbha-kaina is a pantomimic exaggeration of both capacities, which never fails to bring down shouts of laughter from young and old

It is however by no means improbable that the episode of Kumbha-karna was originally intended as a satureal lut at the Buddhist dogma of Nirvána; and that the heavy slumbers of the gluttonous giant are a caricature of that state of eternal rest for the soul, which in the teachings of Sákya Muni was represented as the acme of felicity, and the final aim of every true follower of Buddha

The remaining portion of the narrative is so largely mixed up with supernatural matter, that PART IV

HISTORY OF much of what has been retained might have been omitted from the present version without detriment to the story Glimpses of the original tradition are however occasionally perceptible as in the account of the ill treatment of the wife of Rávana by the Monkeys, which is related with considerable am phifications in the Rámáyana. Moreover, notwith standing the mythical character of many of the incidents, they are deeply enshrined in the memories of the Hindú people, and consequently serve as illustrations of that love of the marvellous, which is peculiar to an ignorant and credulous population, and which has indeed been carried to such an extent as to induce some European critics to dismiss the whole mass of Hindú legend as mere fable or allegory

CHAPTER XXIII

TRIUMPHANT RETURN OF RÁMA.

The story of the Rámáyana reaches its climax history of in the death of Rávana The women of the deceased Raja indulge in bitter lamentations over the remains perth of of their departed lord, but otherwise the air is filled Rayma the climax of the with the rejoicings of gods and men and all living story of the creatures, who alike exult in the downfal of Rávana and the victory of Ráma Here, according European ideas, the poem would be brought to a European ideas natural conclusion with the restoration of the faithful wife to her devoted husband, and the triumphant return of the happy pair to the city of Ayodhyá, there to be enthroned as Raja and Rání But one hidden sore still remained, which may have had its origin in some Biahmanical scruple of the Hindú bard, but which more probably found a place in the original tradition, and festered as a sad reality in the jealous breast of Ráma. Sítá, although really as Difficulty as pure as snow, had nevertheless resided many months purity after her imprisonment in the palace of Rávana, and had been touched, Ravana however involuntarily, by a man who was not her The ideas of physical chastity which prevail amongst the Hindus have already been indicated, and now they will receive a further illustratration from the cruel coldness which Ráma exhibited for a while towards his faithful and devoted

to Natural ending

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HISTORY OF WIFE In this portion of the story the estrangement 18 said to have been only of a temporary character, and after a touching ordeal Ráma took Síta to his bosom, and the royal pair proceeded in joy and triumph to the city of Ayodhyu. How far this hap piness proved to be lasting will be gathered from the subsequent chapter

Narrotty of the and return to Ayodhya.

The narrative of the ordeal of Situ, and the triumphant return of Rama and Sita to the city of Avodhvá, may now be related as follows -

Lamentations of V bhishams.

Lamentations of the widow of Rayana.

When Vibhishana saw that his brother Rayana was slam, he fell down by the dead body and began to lament loudly Meanwhile the tidings that Rayana was dead reached the inner apartments of the palace at Lanks and all the wives of Ravana came out of the palace with dishevelled hair and loose garments, and went out of the northern gate of the city beating their breasts with their When the women saw the dead body of Ruvana lying prostrate upon the ground they fainted away, but after some time they recovered and began to caress him as though he had been alive One would embrace him another would take up one of his arms and put it round her neck another would put his hand to her breast another would place his feet upon her bosom another placed one of his heads in her lap whilst others laid their heads upon his breast All of them then began to cry - What miserable wretches are we to lose such a husband!' Whilst the lamentations of Mandodari who was the chief Rani rose above them all And Rama was touched by her sorrow and desired Vibhishana to take the women back to the inner apartments and to perform the functal rites for his brother Ravana. And Vibhishana took away the women, and returned to Rama and said - This Rayana was my enemy he kicked me before all his Council and I have therefore no desire to perform his funeral ceremony' Rama replied - I am much grieved to hear these words

Lamentations of Mandedays. Viblishana remores the walous of Ri ana

from you Ravana is now dead, and he is therefore no mistory or longer your enemy, but your elder brother, and it is proper for you to perform all his funcial rites." So Vibhishana for you to perform all his funcial rites." So vionishana listened to the commands of Ráma, and performed all the performs the funeral rites funeral ceremonies of his elder brother Rávana, with the grandeur and magnificence which befitted the Raja of Lanká

master He then commanded that Vibhishana should be installed Raja of Lanká, and when this was done, he re-

dress and adoin her. When all was ready, a litter was brought to the entrance of the Asoka garden, and Sítá took leave of Saiamá, the wife of Vibhíshana, who had attended upon her ever since her own husband had been exiled by

had rendered her during her captivity. Sitá then took leave of the other women, and entered the litter, and in this manner she was carried from the Asoka garden to the plain without the city Now as the litter approached the camp of Ráma, all the Monkeys gathered round to see Sítá, and Ráma commanded that she should alight and walk, so that

and bowed down to his feet, but Ráma heeded hei not, and

enemies, and I have delivered you from captivity, and now that I have removed my shame I care not to behold you can never again receive you as my wife, for you have lived

When the days of the mounning were over, Rama threw Installation of off his war-dress, and dismissed Matali with sweet words, the Raj of and duceted him to drive back the chariot of Indra to his

quested Vihlúshana to bring Sítá from the Asoka garden Then Vibhíshana went away in great delight, and com-vibhíshana commanded thousands of women to attend upon Sítá, and to Ráma

Rávana And Sítá spoke affectionately to Saiamá, and sitá's parting gave thanks for all the services and favours which Saiamá with Sarami

entered the presence of Ráma, she stood with joined hands, Ráma on foot spoke with haish words, saying -"I have killed all my Rima's cruck

in the house of Rávana," At these cruel words of Ráma, the eyes of Sítá became sitá's appeal red with fire, and raising her moonlike face, she said -"O Maháraja, I do not deserve the harsh language which you have uttered to me I swear by my own virtue that I am

the Monkeys could see her, and Sítá did so When Sítá sitá enters the

HISTORY INDIA. PART IV chaste and unpolluted : If you had formed a wish to cath, aside, you should have teld me so long ago, that I might have put myself to death, and thus have been spared the indignity"

Fith requests lakshmene i KINE S tuneral pile.

Sits then turned to Lakshmana and said -- "O you, who are the younger brother of my husband! prepare for me a funeral pile that I may put an end to all my sorrows by entering the fire" Lakshmana looked at Rama for hu commands and Rama assented

Fits Offers up her prayers

and Lakshmana prepared a funeral pile, and set it on fire Then Sits offered up her prayers to Agm, to Rama to her father and mother, and then to the father and mother of her husband, and she entered the fire in the presence of all the inhabitants of : Lanks and the whole Monkey army Then all present re-

RANG 1 PO-

proached Rama, and Rama became lost m grief, and his mind wavered to and fro, and he said -"Mad with rage I have committed a great am Having delivered Sits after so much trouble and pams. I have become the cause of her

Sudden appearance of nd+ und itima fathe

untimely death I reproached her for nothing At this moment the never find such a faithful wife again.' gods and the Gandbarvas appeared in the air, and Rams beheld his own father Desaratha amongst them and Rama Then, whilst all were bowed down his head to the gods gazing upon the funeral pile the god Agui came forth out of the flame, bearing Sita upon his knees as his own

Agus bears 6 t upon hi kuce and attests ho purity

' Take her as your wife! She is without a stein! I know the hearts of all and had she the shadow of a stain upon her chastity she would never have passed in safety from And Rama took his wife and said - 'I knew that my beloved Sita was chaste and true but I put her to the test lest men should blame me, and now I am free from all And Rams took Sita by the hand, and made her sit upon his left side upon his own throne and Hanuman

daughter and she was more beautiful than ever she had

been before And Agm gave her to Rama, and said -

Rama receives bitt as his wif

offered flowers to Rama and Sita, and all the Monkeys and

all the gods did the same 1 After this Dasaratha pronounced 1 The story of Sitk a ordeal is somewhat differently told in the Adhystass

blessings on his son Rama, and then returned accompanied history of by the gods to the abodes of bliss

Next morning Vibhíshana, who was now Raja of Lanká, Rima prepares prayed Ráma to abide for a while in that city, but Ráma to return to Avodhvá in the said —"My exile of fourteen years is drawing to a close, Pushpaka chariot and I must return with all speed to Ayodhya My brother

Ramavana, as will be seen from the following extract -" Sit's burst into tears at the unkind expressions of Rima, who then said to Lakshmann - Prepare without delay a large fire that I may cast Sita into it to prove her chastity, and whether she has continued continent, she has dwelt a long time in the house of a Demon, it is therefore necessity that the purity of her mind and body should be ascertained!

"Lakshmana, conceiving Ruma's design, prepared a fire, and when ready he informed him, on which R4ma remained silent. Sitá, acquainted also with her husband's intentions, lose up and having midd her obeisince to Rama she advanced towards the fire. The gods assembled in the heavens, the Monkeys and inhabitants of Lanka stood by the fire to behold the event, the Biahmans and others of the four castes looked on. Sith their raising her hands bowed to the She approached the flames, and paying her adorations to the god of Pire, she thus addressed him - 'Thou, I ire' art comprehended and included in all things in this world, from thee nothing can be concealed. If I have never erred in thought, word, or deed, if the recollection of Rama has never even for an instant strated from my mind, if my tongue has never ceased pronouncing his name, if I have never entertuned a thought of any other man but Rama, if all that I have sud be just and true, I shall enter into and pass through thy element without sustaining the least injury. I call on thee, god of lire! to bear witness to my truth, and to do away that shame which has fallen on me' Having thus spoken she entered into the fire with undaunted steps. There is nothing in this The gods from the heavens beheld with astonworld that purifics equal to fire ishment this wonderful event, they said to each other - Let us bear witness to the chastity and purity of Sita, that her soriows may be done away, and that the praises of Rama's name may be spread abroad throughout all ages'

"The thirty-three crores of the celestral spirits assembled in the heavens to behold the ordeal of Sita's chastity, and sung the praises of Rama then rehearsed from his four mouths the noble endowments and praises of Rama When Brahma had concluded the repetition of Rama's praises, the god of Fire rose from the flames, bearing Sita on his knees, as if she had been his daughter, clothed in red garments and adorned with jewels. The god of Fire advanced towards Rama, who is the witness and observer of the universe, and who had appointed him to prove the chastity of Sith, and thus addressed him - 'Thou, O Lord didst entrust the real Sita to my care, thou didst through thine own power create a delusive form resembling her, which form Ravana carried off Him hast thou slain with his children and his kindred, thou hast rendered light The fictitious form has disappeared, receive from my the burden of the world hands the real Sita, whom thou didst confide to my care' Rama then paid his adorations to the god of Fire, from whose hands he joyfully received his beloved He placed her on his knee, and clasped her with sincere affection to his The gods beholding the joy of Rama filled the heavens with their acclamations, and each god came in turn and paid his adorations to Rama"

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HISTORY OF Bharata has vowed that he will enter the fire unless I return immediately after my exile has been fulfilled" After this Ruma commanded Lakshmana to destroy the bridge of

The Houseys and RAL has arcomputy Line.

rocks, lest there should be constant strife between the peoplo of the Island and the people of the Main And Rama ordered the Pashpaka chariot to be made ready, in order that he might return to Ayodhya with his wife Sita. Then Sugriva and all the Monkeys and Vibhishana and all the Rakshasas, prayed Rama that they might behold his in auguration at Ayodhya and Rama bade them all ascend the Pushpaka charrot and he mounted the charrot likewise, together with his beloved Sita and the chariot rose high in

lin adventure to Sut

Rims describes the air and flew towards the north. And Rams described to Sitá the field of battle in which he had fought against Ruyana and he pointed out to her all the places whither he had journeyed from the day when Rayana carried her away from the hermitage at Panchavatí.

Rama arrives at th herm tage of Bharadways.

Now on the fifth day after the expiration of the four teen years of Rama s exile the chariot Pushpaka arrived at the hermitage of the sage Bharadwaja, which was at Prayaga near the Chitra kuta mountain and the sage welcomed Rama and informed him how his brother Bharata passed his days in a pit without the city of Ayodhya, reign ing in the presence of Rama's shoes subsisting on fruits and roots lying on the bare earth and allowing the hair of his head to grow into knots Bharadwaja also informed Rama that Bharnta would put himself to death on the morrow un less he heard that his elder brother was returning to Avodhyá so Ráma sent a swift messenger to inform him of his arrival and prevent his entering the fire

Bharadwala entert um

Then the sage Bharadwaja summoned the divine archi tect Viswakarms, and desired him to prepare lodgings and ontertainment for all the Monkeys and Bears. The sage then conducted Rama, Lakshmana and Situ, to his own

The chariot named Pushpula had been originally obtained by Kurera from the great god Sira, as the reward of his austenties, but Ravana had deprived Aurers of the charact and appropriated it to his own use.

hut and set before them fruits roots, and water, for Rama history or refused to partake of sweetments until he had seen his brother Bhnata 3

Next morning Rama despatched Hanuman to inform Joy of Rama Guha the Bhil Rija of his arrival, and also to go on to of Ruma's Ayodhvá, md carry the glid tidings to Bharata Hamman went his way and told Guha of the coming of Rima and Gula gave lemselt up to delight, and his whole city was filled with reporeings. Hamman then proceeded

³ The entertainment of the Monleys and Bears at the hermitage of Bharadwith occupies in important place in the bengali version of the Kam'iyan'i, and may be a produced here is a curio is illustration of the modern Handu sense of

^{&#}x27; Now Viswa! irring prepared the ledgings for the Monleys and Bears in the twinkling of an eve. And hundreds of be untital damsels went forth to attend upon the guests but the Morkeys and Lears were alrighted at them, and fled ewn, and climbed the trees and began to grin. The damsels then precised them, sixing - Why are you terrful of us - At the command of Bharadwaya we have come lather to attend upon you. Bathe yourselves therefore, and array yourselves in the rich apparel and ornaments we have brought for you. Then eat and drink to your heat's content, and behold us dance and sing before you, and we will pass the night with you? At these words the Monkeys and Bears were greatly delighted, and they all come down from the trees, and permitted themselves to be befored and performed. They then took up the ornaments but as they knew not how to put them on, some of them begin to weir anklets on their heids, whilst others put bracelets on their waists and neeklaces on their feet, and when they found that the jewels would not suit, they crushed them to pieces in their anger, and threw them away. At length when the time for enting arrived, the Monkeys and Bears were allowed rich carpets of gold, but were afraid to sit upon them because of their richness, so they lifted up the carpets and placed them upon their heads, and seated themselves upon the bare earth. Then, when they saw the different kinds of provisions that were placed before them, they first tasted the pungent dishes, and were afraid to partake of any more, thinling that they might be poisonous. Then they threw away some of the sweetments, because they resembled coiled snakes, and they mistook others for stones, and in this ridiculous manner they brought their repost to a close. Then the attendant damsels explained to the Monkeys and Bears the nature of the different kinds of sweetments, and they fell to and feasted sumptuously Betel was next served to them, but when they had chewed a little, and saw what they thought was blood issuing from their mouths, they were greatly alarmed, and feared that Bharidwaja desired to put them secretly to death, but the attendant damsels counselled them to wipe their mouths, after which their fears were over When they had finished the betel, they entered the sleeping apartments, and saw their own reflections in the mirrors, and they prepaid for battle and broke all the mirrors in the attempt to fight their own reflections, and then the matter was explained to them, and they retired to rest"

HISTORY OF with all speed to Ayodhyń, and Rúma followed shortly after

INDIA

TART IV

wards, and was received with all joy by Guha, and then took

his leave and departed for Ayodhyń

Preparations of Rharat for the triumphant return of Rima.

Meantime Bharata had heard from Hanuman that Rama was approaching, and he summoned Vasishtha and all his other Counsellors and imparted to them the welcome news and he ordered the following proclamation to be made known throughout the city by the beating of drams — Know all men that Rama is returning from his exile—that to-day he is with Raja Guba and that to-morrow morning he will enter Ayodhya Cast aside all sorrow and grief and prepare to receive Rama—Let the whole city be adorned and let worship be offered to every god—Let every horse and elephantand chariot be got ready and let every man go out to meet Rama on his return to Ayodhya.

Preparations of the people of Ayoubya.

When the people of Ayodhya heard this proclamation they rejoiced with exceeding joy. They weeded and levelled all the streets and roads and swept them very clean and watered them with sandal water and strewed them with flowers, and planted trees and betel nut on each aide of the highway And they placed golden pots of water at the foot of each tree with branches of mangoes in the mouths of the pots and cocoa nuts upon them, and the necks of the pots were adorned with garlands All the houses were made clean in like manner and music sounded on all sides and many coloured flags waved in the air throughout the city Then the whole army of the Ray marched out of the city, and every one was happy and arrayed m a rich dress First went the characts newly painted then the elephants richly caparisoned then the horses with embroidered saddles and last of all the infantry All the women of Ayodhya put on their best clothes to receive Rama and every man placed auspicious things such as plantains mangoes, and pots of water before his own door

Joy of Kalkeyi.

When the news of those preparations reached the cars of Kaikeyi and she heard that Ráma was about to return to Ayodhya she rejoiced exceedingly and she went to the apartment of Kausalya and was received with every re

Next morning Kausalyá and Kaikeyí, and all the history of ladies and women of the palace, prepared to go forth and meet Rama, some in charlots, and some in carriages drawn The ladies, by bullocks At the same time nearly all Ayodhyá went accompanied by all the people of Irst Avodhvá, go out in procession to Nandigrama to receive Ráma went the musicians sounding different instruments of music, Rama then followed the dancing-guls, then the singing-men and singing-women, then the courtesans, then the heialds, eulogists, and baids, and then the Biáhmans singing Vedic hvmus with Vasishtha at their head. After them went the people of the city of Ayodhyá, carrying every sort of auspicious thing, such as cuids, paiched paddy, gailands, ghee, flowers, fruits, red powder, and other festive articles After them went Bharata carrying the sandals of Ráma upon Bharata carries' Rama's sandals his head, with the royal umbiella spread over the sandals, and two men fanning the sandals with milk-white cháma-1as, and Bhaiata was surrounded by the Ministers and Counsellors of the Raj, and by all the Rajas who had come

to Avodhyá to welcome back Ráma Meantime Ráma had taken leave of Raja Guha, and was Meeting beon his way to the city of Ayodhyá, when he met with the and Bharata.

mighty procession which had come out to meet him all those who accompanied Bhaiata cried out with a loud shout -"There is Rama returning from his exile" Ráma and Bhaiata approached each other, and embraced each other with their aims, and Ráma said to his brother

-"Is all well with your Raj, and your subjects, and with my mothers?" And Bhaiata replied -"All is well!"

Bhaiata then greeted Lakshmana, and Ráma greeted Satrughna and his father-in-law Janaka And Vasishtha and Vasishtha and the Bráhmaus all the other Bráhmans came forward with grass and grains offer the Ray to Ráma in their hands, and blessed Ráma, and said -"Now that you

have served the gods by killing their great enemy, it is the desire of all that you take your Raj, and seat yourself upon the throne of your father" And all the people shouted

"Victory to Ráma!" And Ráma went and bowed down to Ruma bows to the feet of his mother Kausalyá, and to the feet of his mothers-in-law Sumitrá and Kaikeyí, and they embraced and

INDIA.

PART IV Memiers the charact Pushpaka to it

HISTORY OF Wept aloud for joy Then when they reached Nandurana Rama dismissed the chariot Pushpala, and bade it return to -Kuvera who was its former master, and Bharata prayed

Rims etc. aside the mich menmes that of e Kan.

Rama to undertake the charge of the Raj and Rama Published to it master known agreed, but commanded Bharata to become once again re conciled to his mother Knikeri and to treat her with the same kindness as he had done before the evile After this Rama and his brothers were anointed with

Rama and Sita proceed in resul charact sorrounded by #ON CTLUCKUU

of a droop and fragrant oils and bathed in perfumed water and they cast aside their dresses of bark and put on yellow gar ments and adorned themselves with every variety of orna ments and Sitá was arrayed in like manner by the ladies of the palace Then Bharata commanded that all the changes and horses and elephants and litters should be brought un, and Ruma directed the Monkeys to select what convey ances they pleased.4 Rams then took Sita ul his own chariot and placed her by his left side and Satrughia held the royal umbrella over their bends, and Hanunian and Lakshmana fanned them with fins of rich embroidered silk cloth and Sugriva and Vibhishana waved the chamaras on either side whilst Jambuvat and Angada in like manner waved the peacocks tails Then Bharata humself took the rems of the horses in his left hand and the whip in his right and acted as characteer and the music began to sound and the singers and dancers followed the musicians and in this manner the procession moved on towards the city of Ayodhyn All those who had remained in the city non came out to behold the entry of Rama and the women threw flowers on Ráma and Sítá as they passed along the street and when they arrived at the royal palace Bharata ordered gold and jewels to be brought without stint and distributed them amongst the poor the Brihmans the culocusts, and the musicians.

Entry into Anghy

When Rama entered the royal palace his soul was op

⁴ In the Bonguli version the proceedings of the Monkeys during the procession are described in a humorous muner "Fome of the Moules," it is said. "mounted the charact and some suspended them el es over the wheel whilst others carled their tails round the task of the elephants, and rocked themselve, or hung themselves to the mane of the hores."

pressed with grief, as he called to mind his father Dasaratha HISTORY OF Meanwhile Bharata said to Vasishtha .- "O wise sage, it is our desire that Ráma should be installed in the Raj of Bharsta re-Ayodhyá Look, we pray you, for an auspicious day, and quests Vasishtha to prepare see that our wish is accomplished without delay "Vasishtha for Ráma's installation our desire that Rama should be installed in the Rai ofreplied —"The gods are propitious, for to-morrow is a vasishtha very auspicious day, and all the Rajas are already assem-things be made bled in Ayodhyá Make all things, ready, therefore, for ceremony the installation of Rama on the morrow Bring hither the five purifying things of the cow Bring also the white flowers, the white garlands, the honey, the paiched paddy, the garments new and clean, the white chamaras, the white flags, the golden mace, the embroidered umbiella, the paddy, the grass, the different ornaments, the gold, the silver, the precious stones, the jewels, the golden pots filled with sacred waters from the holy rivers and the four oceans, and all other things which are necessary for the ceremony" And Bharata did as Vasishtha commanded, and he Worship of all ordered that worship should be offered to all the images of gods and goddesses the gods and goddesses throughout the city, and that all the Rajas assembled in the city should attend the installation on the coming day And Vasishtha desired Ráma and Sítá to Ráma and Sítá fast and keep fast for that day, and to pass the night without sleep, and awake all night

Next morning at early dawn the music was sounded, and The installation the morning devotions were performed, after which all the inhabitants of Ayodhyá put on their best attire, and came out to witness the installation of Ráma, and the gods came down from heaven to behold the ceremony, and all the Rishis and Bráhmans assembled in like manner When all was 1eady Bharata requested Vasishtha to install Ráma on the throne, and Vasishtha desired Ráma to array himself for the inauguration Then Ráma was diessed by his mothers, and Arriving of -Sítá also was magnificently diessed by them, and Ráma and Sitá proceeded to the Court-hall of the palace, and all

throughout that night Sitá was engaged in the inner apartments in reciting the whole story of her adventures to the ladies of the palace, whilst Ráma was in the outer chamber

relating the story to Vasishtha the sage

ryma. PART IV

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Water

Il ter poured over the heads of Rims and Sau by all the Custos.

Rima an I Sita cleaner than garagent ad agun take their wats utbe

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H mamen.

HISTORY OF the ladies of the palace looked on from places where they could not themselves be seen Rama then requested the permission of all the Rishis, Brahmans Rajas, Counsellors and Ambassadors present, and seated lumsolf upon the throne with his face towards the cast and Sita sat upon his left hand. Then the music struck up from all quarters and the assembled multitude shouted aloud - 'Long live Mahi raja Rima! May his roign be prosperous and endure for

ovor!" And celestial music was heard in the sky and the cods showered down flowers upon the head of Rama. Then The perfection Vasishtha and the other Rishis came forward with pers of sacred water and repeated the proper mantrus and poured the water upon the head of Rama. Then the Rishis poured the water over the head of Sita in like manner

when the Rights had finished, the Brahmans came forward. and poured water over the heads of both Rims and Siti and after them came first the Kahatriyas and then the Varsyas and then the Súdras and then all the other people and lastly the women, and each class in turn poured water moon the heads of Rams and Sita. Then Rams and Sita rose up and went away to change their garments but they prosently returned and took their seats in the Council hall and Lakelimana took up the royal umbrella and held it over the

either side with white chamaras Then all the assembled mul titudes filled the air with their joyful shouts and neclama tions and all the Brahmans and all the other inhabitants of Ayodhyń came to bless Rima with paddy and kusa grass and poured the paddy and grass upon the head of Rama. And all the inhabitants of Ayodhya gave themselves up to rejoicing And Rima dismissed the Brahmans with rich

head of Rama whilst Sugriya and Vibhishana fanued him on

presents of gold cows ornaments clothes lands, villages and gardens and he dismissed the dancing men and dancing women and the musicians culogists bards and buffoons in like manner with similar presents and to Sugriva he gave a set of rich gold ornaments and to Angada he gave Then Sita took the his own bracelets from off his waist necklace from her own neck and with the consent of Rama

she gave it to Hanuman 5 Rama then made suitable pie- history of sents to all the Monkeys and Bears who had assisted him in his war against Rávana, and then having installed Bharata as Yuvaraja, he began to rule the Raj of Ayodhya to the great happiness of all the people of

PART IV

⁵ I strange myth is here added, that Hanuman broke every one of the pearls which composed the necklace, because they did not contain the name of Rama

⁶ The following curious details respecting Rama and his rule are extracted from the Adhyatma Ramayana -"From that time Rama as an inhabitant of this world entered into the pleasures and enjoyments of life, in reality he delighted not in such amusements, but as he had assumed the human form he deemed it necessary to perform worldly actions as a man

[&]quot;During the government of Rama grief and trouble were unknown to mankind, the pillars of justice were raised and firmly established, they sustained no Truth, internal and external purity, worship and charity, are the principal supporters of justice, these were kept up by Rama No one in the three worlds presumed to dispute his authority, loyalty and deference to his will reigned in every heart, mankind feared and loved him The rain through his clemency fell in due season, all living creatures enjoyed happiness to its fullest The age of man extended to ten thousand years, during which period no one died, children served their parents, wives were faithful and obedient to their Those trees which had hitherto been barren and unfruitful produced in abundance, the mines in the mountains abounded with jewels and treasures, and the sound of grief was never heard

[&]quot;Rama and Sita went from the city one day with their three brothers to take the air, on the borders of the wood they perceived a Brahman bearing in his arms the dead body of his son, then only one thousand years old man limenting over his son brought him to Rama, and thus addressed him -'Some sin, O Maharaja ' must have been committed by our Prince, or how could my son have perished in his infancy?' Rama at this speech remained some time absorbed in thought, at length he said - 'Preserve, learned Brahman, the body of thy son for some days in oil, let it not be burnt, I will discover the cause of this misfortune, I will afford thee redress' The Brahman in obedience to these orders preserved the body of his son Rama, from whom the most hidden secrets of the world cannot be concealed, summoned the car Pushpaka, and leaving Ayodhya he went towards the south On entering a forest he observed a man of the Sudia tribe, who had concealed himself and was engaged in certain penances which are restricted to the Brahmans His feet were bound to the bianches of a tree, his head on the ground, surrounded by four fires, the sun the fifth above him, and he took into his mouth the smoke as his only aliment. Rama knew him from a distance to be a Súdra, nevertheless he sent forward a spy to ascertain who and what he was The spy informed him that this person was a Súdra performing religious austerities, on which Rama, irritated at his audacity, drew his sword, and smote off his head From the body of this Súdra rose a beautiful form, which fell at Rama's feet, who dismissed him to paradise No sooner was the Súdra slain than the son of the Biahman was restored to life

[&]quot;Whatever actions the pure and chaste Rama performed they were for the

HISTORY OF DIGE LABT IV

Happiness f Their mode of life in the palaco

After this Rama reigned in the city of Ayodhya in great folicity with his beloved Sita Every morning they were awakened by the enlogists who came to the palace and Happiness f Lima and sita sounded their pruises and whilst Sita joined her maidens, Ruma performed his morning devotions, and then sat upon his throno in the Council hall, and administered the affairs of the Raj assisted by his three brothren, and the aged Ministers and Counsellors of his father Dasaratha it was noon he went to the apartments of his mother Kan salva and then took his meal in her presence. In the even ing he went to his garden house and sent for Sita, and he sat upon the same couch with his beloved wife and the maidons of the palace sang and danced before them until it was the hour for repose

Review of the foregoing nar return of Rima and FitA to Ayodhya

Picture of a Brahman read ing the Ramayana to Hinda villagera.

undience.

The foregoing narrative of the triumphant re turn of Rama and Sita to the city of Ayodhya, and the installation of Rama in the Raj, is received by a Hindu audience with an enthusiasm which is rarely exhibited in colder climes To apprehend it aright the European should picture to himself a Hindu vil lage far away from the noise and bustle of city life, where a Brahman takes his seat every evening beneath a tree to read or chaunt to the villagers a portion of the divine poem, until in process of time Deep nterest of the whole has been gone through He watch, day by day, the countenances of young and old, and especially those of the women and observe the deep and lively interest which is taken by all

> service of mankind. He established and set up a thousand forms if the Lings of Siva for the benefit of the world. He distributed justice in the mode prescribed by the Dharma Sastra He conducted the affairs of his government according to the divine ordinances of the Vedas. Brahma and Mahadeva paid their adorations at his feet. During the ten thousand years he continued on the earth be never cast his eyes on any woman excepting Sith the idea of embracing other women was to him as the most deadly person he was eminent for his charity. Mankind esteemed his government as the government of the sunts, his operations were guided by the Vedes and Sastras."

present in every turn of the story, from the opening History of description of a glorious ideal of a Hindú city, and the promise of four sons to Dasaratha at the Aswamedha sacrifice, down to the exulting climax when Rávana is slain by Ráma amidst the rejoicings of the gods He should see with his own eyes how the birth and boyhood of Ráma, the marriage, the exile, the abduction of Sítá, the lamentations of Ráma, and the invasion of Lanká, have each in turn roused the sympathies of the audience, and excited the smiles and tears,—hot indignation, dreamy wonder, and a deep mysterious awe.7 Indeed so great is the enthusiasm that the whole of the villagers will identify themselves with every scene in the story, and when the evening approaches on which the tri-preparations of the Hindus for umphant return of Ráma and Sítá to the city of listening to the story of the Ayodhyá is to be chaunted by the Bráhman, every and Sítá to Ayodhya. imagine themselves actors or spectators on that exultant occasion The neighbouring huts and trees are decorated with garlands of flowers and leaves, and all present are arrayed in clean garments and bridal ornaments, and in this manner the simpleminded people fondly make believe to take a part in the public rejoicings which accompanied Ráma's entry into the city of his fathers The incidents which immediately precede this immediately precede the coding the

7 That such sympathetic emotions are not wholly wanting in Europeans, is return proved by a story, which was told by Sir John Herschel, of a certain village blacksmith, who was accustomed to read aloud Richardson's novel of Pamela every evening, whilst his neighbours stood around and listened with child-like interest to the progress of the story At length when the climax arrived, and the virtue of Punela was rewinded by her marriage with the squire, the primitive villagers had so thoroughly identified them-elves with the narrative, that they ran off to the church and rung the marriage bells Such enthusiasm is still exhibited by a Hindú audience in the story of the Rúmúyana

INDIA. PART IV

Lamentations of Rivana s women.

Site of the ordeni of Sita the Island of Raminoram.

The Pushpaka chanot i troduced t remove a recorraphical difficulty

HISTORY OF JOYOUS Climax call for but little remark The lament ations of the women of Ravana for their departed lord, will excite the sympathies of Hindu wives and mothers, even while rejoicing in the downfall of the ten headed giant. The description of the ordeal of Situ is very affecting, and to this day the weary pil grims, who perchance have journeyed a thousand miles to behold the sacred locality, are shown the very spot on the Island of Ramisseram where Sita passed untouched through the fire, and never fail to bathe in the sea which washes the place, as if the efficacy of the waves in purifying souls from sin was more potent there than elsewhere The charact named Pushpaka is, of course, a mere creation of the imagination, and is probably introduced to remove the geographical difficulties connected with the vast interval which separates the Island of Ramisseram from the city of Ayodhya, and which might otherwise have interfered with the amalgama tion of the tradition of Ruma, the Linga worshipper

Incklents con peter with the ret rato Arodhya of Pame.

 ∇_{18} lını

But, as already indicated, the crowning event in the story is undoubtedly the triumphant entry of Arothya and installation the city of Ayodhya, and subsequent installation of Rama, and every incident in that portion of the narrative is deeply impressed upon the memory of the Hindú like the pictured scenery in a panorama The royal exiles throwing off their jungle garments and arraying themselves in regal attire, Rama and Situ seated in a chariot side by side, whilst the royal umbrella and chamaras are carried by the most distinguished Chieftains, the grand procession mov

of the Dekhan, with Rama, the incarnation of

ing into the city, accompanied by musicians and history of dancing-girls, the acclamations of the assembled thousands, the installation at which pots of sacred water are poured over the heads of the Raja and Rání, as well as green rice and sacred grass, -all pass before the mind's eye of the Hindú with a vividness and reality, which none but those who sympathize with human nature in all its varied manifestations can hope to apprehend.

PART IV

CHAPTER XXIV

EXILE OF SITÁ

DISTORY OF INDIA

Rennel to the llima) ana.

The Rummana seems thus far to have been brought to a happy conclusion by the triumphant return of Rama and Sita to the royal palace at Ayodhya and their installation in the Raj of Kosala. But there is a sequel to the story, which would seem to imply that the reign of Ráma, like that of Yud hishthira, was not to end in this world in perfect folicity, and that both Ráma and Sítá were to be visited in the height of prosperity by an avenging The question of authenticity will be treated hereafter For the present it will suffice to say that no doubt as to the truth of the narrative is felt by the Hindús The story is rapidly passed over in the Bengali version, but merely on the ground that it is too affecting to be dwelt upon, whilst in the Adhyátma Rámáyana an attempt 18 made to explain away the tragic details as a divino mystery The narrative itself calls for no pre-

liminary explanation, and may be briefly related as

The parrative.

follows --

When some months had passed away in perfect happi ness Sits felt that she was about to become a mother and she said to her husband - 'I have no relish for any food in this world except the sacrificial cakes which the wives

8 tá desires the critical cakes of the Rish's offer in the forest, and I much desire to history or visit the Rishis once again that I may eat the cakes as we did when dwelling in the jungle" Ráma replied that he would think over the matter in his mind, and tell her what she was to do on the next day And he went out of the unner apartment, and sat upon his throne in the Councilhall Then one of his Ministers, who was very harsh in his Complaint of a Minister that language, arose and said —"O Ráma, there is poverty the people are poon because amongst your subjects because of your sin in taking back Ritin took back Sitá Sítá after she had been ten months in the palace of Ráyana. and it is proper that you should put Sítá away"

PART IV

At these words Ráma was thunderstruck, but he said Ráma hears nothing, and when the Council broke up, he returned to between a the inner apartments, and went to bathe in the tank which and his son-inwas near the palace Now a certain man dwelt on the opposite side of the tank, and he was a washerman, and this man had a daughter who was married And it so happened that on the evening of the pieceding day, the daughter had left the house of her husband, and passed the might in the house of her father When Ráma was bathing in the tank he heard the father say to the husband of his daughter -"Take back your wife, I pray you!" But the husband replied -"Not so! Your daughter went from my house in The son-in-law the evening, and I know not where she passed the night, back his wife who had and I cannot take her back again to be my wife Were I a deserted him in the night-time great Maháraja like Ráma, then indeed I might receive her, even though she had been many months in the house of a strange man, but I am a poor man, and may not do this thing lest my kinsmen turn me out of my caste"

When Ráma heard these words he was sorely troubled, Ráma sees Sitá and knew not what to do, and he returned to the inner of Ravana apartments And it so happened that at that time Sítá was describing Rávana to her maids, and she had drawn a figure resembling him upon the floor of the room When Ráma saw the likeness of Rávana, he was enraged against Sítá, foi he thought that she still carried the remembrance of Rávana in her heart And he sent for his three brothers, and in-Determines to formed them that he had resolved to put away his wife, but put away Sita

INDIA. LART IV

mistorf or they all interceded for Sita, and reminded him how she had passed through the fire and how the gods had testified to her purity Then Rama acknowledged that his wife was innocent, but said that he could not endure the tounts of

Commands Lak him us to conduct her to the opposite Ganges.

the people, and he commanded Lakshmana, on pain of secing him commit suicide to take her out of the city very early in the morning and conduct her to the opposite bank of the Ganges, and abandon her there

Sits supposes sim is going to visit the Rishis.

Thon Situ was told that Lakshmana would take her away in his chariot to the abodes of the Rishis, and she supposed that it was in fulfilment of her desire to cat the

The departure

sacrificial cakes and she took loave of all her mothers m law, and prepared to depart When it was morning she ascended the chariot and Lakahmana drove out of the city

Evil omens.

towards the river Ganges, and they met with many evil omens, the jackals appeared howling in open day and the deer fled from them on the left hand and many serpents appeared and Sitá seeing these omens prayed very heartily

Parenter of the rive Gampes-

to the gods in behalf of Roma for she feared that she should never see him more. In this manner they arrived at the Ganges, and Lakshmana procured a boat, and they went over the river together and when they landed on the op-

Chitra-Litte.

posite side they pressed forward into a thicket near the hill Chitra-kuta where they had resided in former times, but where the fruit trees were now decaying with age and anakes had made holes to burrow themselves

Lakelimana abundons bitt metr the hermitage of Vilmia.

mans and Sitá went on until they came within four miles of the hermitage of Válmíki and then Lakshmana wept very bitterly and told Sita of the cruel orders he had received from Rama and counselled her to take refuge in the house of Valmika and thus having obeyed the commands of his elder brother he left her in the jungle and returned to Ayodhya and prostrated himself before Rama in silence and m tears.

Buffering f Bits beneath the burning EDH.

Meanwhile Sita was in a panic of surprise and fear She was already in the pains of travail and in this con dition she was left alone on the sandy plain in the hottest season of the year and the mid-day sun was blazing like a

furnace over her head, and she walked slowly on in an history of agony of grief Her feet, tender as the newly-blown rose, PART IV were torn with blisters, her throat was parched with thirst, and no tice was in sight to shelter her from the heat of the Sometimes she walked a little way, and sometimes she fell to the ground She had no friend near her to whom she could tell her sorrows, or from whom she could receive consolation The wild beasts, who came from the Wild beasts jungles, and surrounded her on all sides, were her only the birds fan guards The birds descended from the sky to afford her shelter with their wings, while others dipped their pinions into the water of the Ganges, and fanned her with them, to prevent her fainting from the heat Thus did she proceed by slow steps towards Chitia-kúta, but at last she fell down in a swoon, which was like death, and in this state she was Taken into the house of found by Válmíki the sage, who had been the Bráhman Válmíki preceptor of her father Janaka, and Válmíki restored her, and took her to his own house, and placed her in charge of his wife and female servants (

And Sitá gave buth to two sons in the house of Válmíki, sitá gives birth and the splendour of their countenances surpassed the sun Kusa. and moon Válmíki gave them the names of Lava and Kusa, and brought them up, and educated them with the greatest care At the age of five years he invested them with the sacred thread, and he taught them the Vedas and The two brothers the Vedangas, and he also taught them to repeat his own Valmiki and work, the poem of the Rámáyana, which comprised the taught the Rámayana whole history of Ráma down to his capture of Lanká and triumphant return to Ayodhyá And Válmíki likewise taught them the use of bows and arrows, so that they became invincible

Now when Lava and Kusa were about fifteen or sixteen Rama prepares years of age, Rama became troubled in his mind at having Assumedha to atone for havslam a Bráhman, for Rávana was the grandson of Pulastya, ing slam Rávana. and consequently was by birth a Bráhman Accordingly, by the advice of Vasishtha and other learned sages, he resolved on performing an Aswamedha, and all things were made leady for the occasion, and as it was necessary that he

INDIA. PART IV

The solden intege of Bits.

Lava and Kusa catry away the horse, and defeat the armie sent and them.

HISTORY OF should sleep with his wife for one entire year with a drawn sword between them, without so much as touching her, a golden image was made to resemble Sita and Rama passed his nights with the golden image by his side horse was procured and let loose with the usual ceremonies and Ráma's younger brother Satrughns followed the horse with an army Then the horse went on until it came to the place in which Sith was residing; and her two sons Lava and Kusa saw the horse, and carried it away and defeated Satrughna and all his army, and so wounded Satrughna that he could not move When Rama heard what had occurred he was filled with wrath and sent Lakshmans with another army to recover the horse but he was defeated in like manner by Lava and Kusa, and left for dead upon the Then Bharata set out to bring back his two brothers if he could not recover the horse, and Hannman went with him and they found Satrughna and Lakshmana on the other side of the Ganges and sprinkled water upon them and placed them in a chariot but Lava and Kusa again came up and defeated them as they had done the Then Hanuman saw the two youths who had been so victorious, with their cheeks all on fire and their hair flowing and bows and arrows in their hands, and he told Bharata that they were the living images of Rama, as he

Папишан surpects that are the some of

Rams gors out spainst his sons, and asks their mother' name.

had known Rama to be when of the same age When Rama heard the diamal tidings he prepared to go hunself to the field against an enemy so powerful, and when he reached the place he encamped his army and went alone to meet the two youths marvelling who they could be Presently he beheld Lava and Kusa approaching him and the moment he saw them he felt a tenderness for them in his heart and when they beheld Rams, they were instantly struck with awe and reverence for him, and made him a very respectful salutation And Rams asked them whose sons they were and they replied - Our mother's name is Sith but we do not know the name of our father We have been instructed by Válmíki the sage, who has been to us as a father' When Rama heard these words he knew the

youths to be his own sons, and at that moment Válmíki nistory or came up and told him all, and prayed him to become reconciled to his wife Siti And Válmíki went and took Sitá by the hand, and told her what had occurred, and that she Rama reconciled to Sitá. must go with him into the piesence of Ráma; and for a long time she would not go, but Válmíki said to her -"Your sons have revenged upon Rama all the evil he has done to you, and unless you become reconciled to him I shall pronounce a curse" So Sitá went with Válmíki into Rima and Sitá the presence of Ráma, and made peace with him, and Ráma piness in Ayodhya. and Sitá returned with their sons to the city of Ayodhyá, and performed the Aswamedha, and passed the remainder of then lives in peace and joy 1

INDIA PART IV

"At that moment a wonderful and awful event took place The ground opened, when a splendid throne, studded with gems and supported by four large serpents, rose from the chasm The Earth, incarnate under a female form, came from the gulf, and with joined hands she thus addressed Sita - I attend, Sita in obedience to thy commands, I am ready to obey thy orders I love thee with the purest offection, and have brought this throne for thy conveyance, take thy seat on it that it may bear thee away to the Resatala, the sixth of the lower regions, and from thence to heaven' She took the hand of Sita, she led her to the throne, on which they both took their seats The throne entered into the gulf before all present, and disappeared, the ground closed upon them The gods gave vent to

¹ In the Adhyatma Ramavana a totally different version is given of these in-Rama is said to have discovered his two sons, from the exquisite manner in which they chaunted the Ramayana at the Aswamedha, whilst his meeting with Sita is described in the following manner - When Rama knew that the two boys were the sons of Sita, he ordered his attendants to bring Valmiki to him, and the sage returned with Sita and her children Rama then spoke in an audible voice, saying - It is necessary we should prove the chastity of Sita, let her make an oath in the presence of this assembly that the world may know she is pure, and that her chastity is without blemish. Mankind had an evil opinion of her, therefore I dismissed her from my presence Forgive me, Valmiki' We know that Sita is guiltless, let us, however, prove her innocence before all I am certain Lava and Kusa are my children' When Rama had thus spoken the people were assured that Sita would again undergo the trial by ordeal Brahma collected all the gods, and the people were assembled Sitá having bathed, and being newly clothed in silken garments, was brought to the place of With downcast eyes, her hands raised towards those present, she thus spoke -"If, O Earth, I never turned my thoughts towards any man but Rama, if my truth and purity are known to thee, receive me into thy bosom, open a passage for me that I may pass in safety into thy bowels. I have undergone the slanders of mankind, I here pledge myself before thee never again to behold the face of any living creature. On hearing these words, all present were overwhelmed with grief, the air resounded with their sighs

HISTORY OF INDIA. PART IN

Review of the f reguing story of the exile of bits.

The foregoing narrative appears to call for little The story of this portion of the Rama comment yana has been very much abridged in the present version, masmuch as the original abounds with mythical matter which is absolutely valueless for the purposes of history, and which obscures rather than illustrates the original tradition Indeed it is difficult to say how far the main feature of the story, the abandonment of Sita, is to be regarded as

their joy in acclamations, and showered down flowers, but the other speciators, turning their eyes on Rama, fell on the ground in an agony of griaf. The inevitable decrees of fate are revealed to the enlightened mind of Rama, but, as be had appeared on earth in the human form, he deemed it necessary his actions should accord with those of human beings. He appeared to be overwhelmed with affliction, he openly gave vent to his sorrows. Brahms and the gods did everything in their power to console him, saying - Thou, O Lord! knowest all things, wherefore shouldst thou go e way to despair? This world is but a dream, a bab-Rams at the entropty of Brahms put an end to his sorrows, and the gods made their obeisance and departed. Rama then distributed valuable

presents among the Brahmans, and completed his sacrifies."

A religious my tery is assigned for the reason why fith would not be reconciled to Rama, which is explained by the following myth, which is supposed to have occurred some time before their previous arparation, and which represents Sita as the incornation of Lakshmi -Sita, in the midst of his careace, and to him -"The gods serve thee, O Lord I with all their hearts and souls thou art the Lord of the three worlds; then art enthroned in the heart of all living creatures, the Greatest of the Great, ever joyful thou hast neither beginning nor middle, nor end If it be thy pleasure I will mention one circumstance." Rima affectionately desired her to speak her wishes. She and - The gods addressed me in pra ate, saying - A long time has clapsed since Lakshmi quitted heaven to dwell on the earth, the regions of bliss are deserted. Without thy assistance the great thorn, which sprang up in the garden of the world, could never have been rooted out. Now that the earth has been restored to its usual furtility then hast conferred happiness on thy servants we beseach thee to listen to our prayer, and grant to us again thy presence by returning to paradisc, now become a desert through thy absence. If it is thy pleasure, O Rama, I should agree to their request." Rama, after some reflection, answered - I was, previous to the application of the gods to thee, acquainted with their secret wishes. I will adopt a device to despatch thee before me. I will enuse the inhabitants of the city to utter alander against thee I will dismuse thee to the woods, where thou shalt bring forth two sons thou wilt go to Chitra kuta, the religious shode of the sege Yalmiki, where then wilt dwell in peace : Then art now with child, and in his house wilt thou be delivered of two children, illustrious in their destiny Thou, my beloved Site, cament through the earth into the world thou must again return to beaven through the curth rest assured I will soon follow thee."

authentic or otherwise. It is certainly surrounded instory or by improbable details, such as the episode of Ráma's sons learning to recite the Rámáyana, which is very Trices of the suspicious, and yet the idea that Ráma could not dition receive Sitá as lus wife after her protracted residence in the palace at Lanká, and the tradition that Ráma finally sent her out into the jungle, are true to the national sentiment, and have long formed a part of the national belief. Moreover the legend that Ráma did put away his wife harmonizes with another legend, that he subsequently sent his brother Lakshmana into exile; and thus we might almost infer from the current of national tradition that Ráma, as he advanced in years, became jealous and peevish like Henry the Eighth; and that the pious author of the Rámáyana has invented mythical reasons for the equivocal proceedings of the divine hero. The question of whether Ráma was ever again really reconciled to Sitá after this second ordeal, must of course remain in doubt, but it is stated in the Question of Whether Rama Adhyátma Rámáyana that he ultimately ascended Sitá took back to heaven on the bird Garura, and finally joined Rima ascends Sítá, who had returned to her original form as the goddess Lakshmí As regards the two sons of Ráma, who were born in the house of Valmíki, and were named Lava and Kusa, it may be remarked that to this day the Kachwáka Rajpúts affect to derive their descent from Kusa, whilst another Rajpút tribe,

² It is said that one day Time, as a messenger from Brahma, paid a visit to Rama, and that Rama ordered Lakshmana to keep the door shut against every one on pain of death The sage Durvasa, however, called shortly afterwards and threatened to curse Rama unless admitted immediately Lakshmana accordingly admitted the sage, and Lakshmana goes to the river Sarayú, suppresses his senses, and is conveyed bodily by Indra to heaven It is worthy of remark that the name of Lakshmana appears to be still preserved in the modern name of Lucknow

IYDIA. PART IV

mercare the Budkuja, regard Lava as the founder of their THEA 8

Conclusion of the Ramayana.

Here, then, ends the story of the Rámáyana. The divine poem concludes with the following reli grous promises, which serve to illustrate the widely spread belief in the divinity of Rama, and the blessings which are supposed to reward those who read or hear the pious legend of his earthly career -

Modern Hinda belief in the irtues of the Ramarana.

Whoover reads or hears the Ramavana will be freed from all sm Those who read it or hear it read to them, for the sake of obtaining a son will certainly have one. Those who read or hear it for the sake of riches will certainly acquire wealth. If a woman hears it she will obtain a good husband and enjoy happiness A Brahman reaps the advan tage of reading the Vedas, a Kahatriya conquers his enemies, a Valsya is blessed with riches, and a Súdra gains great fame by reading the Ramayana, or having it read to them The Ramavana heals diseases removes all fear of enemies, compensates for all loss of wealth or fame, prevents loss of life, and secures all that is desired. The mere utterance of the name of Rama is equal in religious ment to the giving of a hundred ornamented cows to a Brahman or the performance of an Aswamedha. A follower of Rama enjoys happmess in this world and in the next is absorbed in Rama in that Vaikuntha which is the heaven of Vishnu.

³ See Prof. H. H. Wilson's introduction to his translation of the Uttara-Rama-charitra in his Theatre of the Hundas. This drama is attributed to Phava-Chats, and is based upon the incidents already narrated as forming the sequel of the history of Rame.

PART V

THE BRAHMANIC PERIOD.

CHAPTER I

FOUR EPOCHS OF RELIGIOUS HISTORY

THE main points in the two great Hindú Epics HISTORY OF have now been reproduced in a condensed form, and it remains to be seen whether it is possible to draw Possibility of constructing a history of the Hindus as well as from other branches of Hindú literature, sufficient materials for constructing a narrative of the early progress of the Hindú people, which should correspond to the modern idea of history Hitherto Materials one great obstacle in the way of such an undertaking has arisen from the overwhelming mass of original materials which have been preserved in the Sanskrit language, and from the number and variety of the vernaculars in which much important information was supposed to be concealed But of late years, in addition to the Mahá Bhárata and Rámá-Mahá Bhárata yana, a large portion of the Vedas and Puránas Rámáyana have been rendered available to the European Purtunas reader, and especially a valuable series of translated extracts and analyses of the more important

merons or portions of the Puranas, which was carried out by INDIA the late Professor H H Wilson, has been preserved PART V in twenty six folio volumes of manuscripts in the Library of the Asiatic Society at Calcutta A large number of legends and traditions connected with the Buddhist Legenda life and teachings of Sákya Muni, better known as Gotama Buddha, have been collected and translated both in Coylon and Burmah, and not only throw considerable light on the development of religious dogmas in India but furnish some interesting pictures of life and manners at the advent of Sakya Muni, and during the period when Buddhism pre-Again, the celebrated Brahmanical code, known as the "Institutes of Manu," has been familiar Mann. to every English student in Hindú antiquities since the days of Sir William Jones, and will now be found to yield new and important results in the early history of the Hindú people by being brought face to face with the hymns of the Rig Veda. Many translations of Hindu dramas and poetry have also Hinda drama and poetry appeared, which add largely to our knowledge of the ideas and sentiments which have prevailed at different periods amongst the masses Rich stores of antiquarian information have likewise been opened up, including select translations from the more Mackenzie MSS, which, like the Puranic manuscripts, have been preserved in the Library of the Asiatic Society of Calcutta in thirty four thick folio volumes To these may be Miscellaneous added hosts of other Hindú productions, theological and otherwise, which have either been separately published, or have appeared in one or other of the journals devoted to Oriental literature At the same

time sites of ancient cities have been discovered, in

scriptions have been deciphered, and genealogical history of lists have been examined and compared In a word, it may now be asserted that these sources of inform- Inscriptions, ation, as well as those which have been already indicated in preceding chapters, have served to render the necessary materials for the ancient history of India available to the historical student, who may not have possessed either the necessary leisure or predilections for a study of the many languages, living and dead, which appertain to the great Indian peninsula 1

The history of the people of India, ancient and History of India distinct from that of Mussulmodern, should be considered as something distinct main or British Indeed rule from that of Mussulman and British rule

¹ The author would here venture to remark that his object is very different from that which appears to have been contemplated by the great modern schools of comparative philology, whether in Germany or elsewhere. He has not attempted to discover the origin and early history of the different Aryan peoples by the light of those special philological studies, which have hitherto so largely occupied the attention of Sanskrit scholars He has confined himself to the humbler task of describing the people of India as they are, and he has consequently endeavoured to unfold the history of the past so far as it was necessary for a due apprehension of the history of the people in more recent periods Those who desire to enter upon the larger field of inquiry must give their days and nights to the study of the critical labours of Goldstucker, Max Muller, Lassen, Weber, Benfey, Kuhn, Roth, Fitz-Edward Hall, Cowell, Muir, Aufiecht, Monier Williams, Gorresio, and many other scholars in Europe, as well as in this country, who have attained a widely-spread reputation as the pioneers in the study of a comparison of roots It might also be added that human life under the most favourable circumstances is not sufficiently long to enable a single individual in the present day to be at once an Oriental philologist and an Indian historian stance, a study of the Puranas in the original Sanskrit would occupy very many years, whereas a twelve-months' patient analysis of Wilson's collection of translations at Calcutta has sufficed to show how much valuable light the originals appear to throw upon sectarian rites and creeds, and especially upon the antagonism between Brahmans and Buddhists, but how little they really contribute towards a substantive knowledge of Indian history prior to the age of Buddhism manner the salient points in the Mackenzie collection may be mastered after a few months' study of the manuscript translations, whilst the mere work of collection and arrangement, to say nothing of translation, seems to have occupied the whole of the lessure of the late Colonel Colin Mackenzie throughout a long Indian career, and may be said to have been the absorbing passion of a life time

INDIA. PART V

Religion revo lutions from within.

mistors or neither Mussulman nor European can be said to have hitherto created any enduring impression upon the national mind. The religious revolutions which have stirred up the life of the Hindú to its utter

most dopths, have been nearly all of indigenous They have sprung up from within rather than from without, and must be generally regarded as the product of the Hindu mind For ages the people have been shut in from the outer world by the Himálayas and the sea, and their religious faith

Importance of the history

has been formed from the consciousness alone history of the progress and development of religious thought in India is thus of the highest importance in the history of man, masmuch as it illustrates the sources of many ideas and sentiments, which find expression in what has been termed natural religion At the same time its range of development is more extensive than that of any other existing faith, for it rises with the dawn of consciousness as regards the existence of a superior being or beings with reference to the present life, and ascends to the highest dogmas in the conception of one Supreme Deity, who is over all and in all, not only in this life but in that which is to come

vision of the religious bistory

The history of the people of India, if considered as something distinct from the annals of conquest, 18 emphatically a religious history, and so closely has every act and duty been associated from time im memorial with religious belief in the mind of the Hindu, that we are enabled by means of the reli grous books which have been preserved, to obtain a tolerably clear insight into the important changes which have taken place at different intervals in the manners and ideas of the people at large Reserving

all minor distinctions for discussion hereafter, it may history of in the first instance be convenient to map out the religious history of the people of India into four great epochs, corresponding with the four great changes in their religious belief, namely,-

PART V

1st. The Vedic age

2nd, The Brahmanic age

3rd, The Buddhist age.

4th, The age of Brahmanical revival

The religion of the Vedic age has been briefly 1st, Vedic age, characterized by sketched in the introduction to the preceding volume prayers and offerings to elementary deities for material blessings panied by outpourings of prayers and praises to elementary deities and other personified abstractions, in the hope of obtaining thereby such material blessings as health, prosperity, long life, abundance of sons, prolific cattle, and overflowing harvests was also associated with a crude belief in the existence of the ghosts of ancestors, who might be propitiated with offerings of food and water, but it scarcely recognized that belief in the immortality of the soul, and a future state of reward and punishment, which has found such large expression in later It was in fact an early form of polytheism, when men saw deity in the clouds and heard him in the wind. The process by which the unenlightened Process by which the Aryan but inquiring intellect of the Vedic Aryans rose mind arose from polytheism to from the idea of many gods to the conception of one monotheism Supreme Being, is of the utmost importance in the history of religious development, and is exhibited with considerable clearness in the hymns of the Rig-Veda. In the first instance the simple worshipper Exaggerated praised the immediate object of his adoration as the praise God above all gods, the almighty, the supreme;

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mistori or much in the same fashion as he belauded his own patriarchal Chieftain as the greatest of heroes, the

Inquiry a to the origin of being,

mightiest of warriors, the Raja of Rajas, whose fame had spread throughout the three worlds. Familiarity with this form of thought may have subsequently led to the inquiry as to who was the Being who caused the life of the universe, and this question is propounded by the Vedic bard in the

following language -" From earth are the breath and blood, but where is the soul?"3 Identification of two conceptions of monothersm. The more ancient the sources with April and material conception appears to have existed in and important. the identification of the Sun as the Supreme Spirit of light and fire, which animated the whole universe, and which seems to have been associated with the worship of Agni. A later and more spiritual concontion identified the Supreme Spirit with a deity named Prajápati, who was worshipped as the Supreme Soul

find, Brahmank ago character fired by unter ities and merifices to exmale

The Brahmanic religion seems to have been originally distinct from the Vedic religion ligious ideas which characterized each faith seem to have originated from different sources, although they may have sprung up side by side The Vedic worship is the expression of a child like desire to gratify the national gods by offerings of food and wine The Brahmanic worship is on the other hand an expression of fear at having sinned against deity, and an attempt to appease his wrath by austerities

Compromise be and sacrifices When however the two classes of twenties velocities came into contact, the old Vedic derics were creed. not set aside by the Brahmans, but were simply

placed in subordination to the god Brahma; who HISTORY OF was represented as the creator of gods and men, and the especial deity of the Bráhmans, and who was remotely associated with the dogma that goodness would be rewarded and sin punished both in this life and in the life hereafter The Brahmanic age was thus emphatically an age of religious compromise The Vedic deities were still acknowledged Vedic doities recognized, but as inferior gods, but placed under the supremacy of placed in a subordinate position to Brahmá, as their creator; and the heaven of the Vedic deities was placed far lower in the ideal universe than the heaven of the eternal Brahma 3 In like manner the monotheistic conceptions of the Vedic Aryans were amalgamated with those of the Biáhmans Agni and Piajápati, Vedic idealizations Agni and Prajápati identified
with Brahma of a Supreme Being, were each in turn identified with Brahma By this process the early Bráhmans appear to have succeeded in super-adding a belief in endless transmigrations of the soul,—in austerities as a means of obtaining reward, and in sacrifices as expiation for sin,—to the old primitive worship of the Aryan deities, which looked only for material blessings At the same time the Biáhmans seem to Casto system rendered an enhave reduced the primitive classes of society to a gine of ecclesiastical oppression nigid caste system, and to have converted that system into an engine of ecclesiastical oppression, by which every action of a man as a husband, a father, a householder and a citizen, was brought under the tyranny of caste rule, and human passions and aspirations were pressed down until the Hindú

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³ A distinction must be here laid down between Brahma the Supreme Soul, and Brahma who is only the creator, or rather the creative energy of Brahma Without any accent the word Brahma signifies the Supreme Soul, with an accent on the final letter, Brahma signifies the creator only

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mistory or people were little better than religious automatons The character of this important compromise between the simple forms of Vedic worship and the com plicated system of Brahmanism, will form the main subject of inquiry in the present sketch of the Brah manic age But in investigating the various

Illustrations of the Vedse period furnished by the Brahmanic teriod.

branches of the subject, it will be constantly necessary to refer to the Vedic period, masmuch as such an investigation tends to indicate the opposition between the ideas and institutions of the Vedic age and those of the Brahmanic age, which are rendered perceptible by a comparison of the hymns of the Rig Veda with the institutes of Manu.

Distinguishing characteristics of the sace of Buddhem Brehmanical re-'s rvel

The characteristics of the two succeeding cras of Buddhism and Brahmanical revival will be brought under consideration in the next volume much as traces of both periods are to be found in the Maha Bharata and Ramayana, it may be as well to indicate in the present place the broad features which distinguish each of those epochs from the remaining three With the dawn of Buddhism a footing is estab

Commencement

The area Buddherm butter lished in modern chronology The advent of Sakya Muni, who is generally regarded as the great teacher and founder of Buddhism in India, has been referred to the sixth century before the Christian era by a series of calculations which will be duly considered hereafter This famous personage seems for a while to have effected a complete revolution in the reli grous belief of the Hindús He threw contempt upon the simple prayers of the Vedic Ary ans for the material blessings of this life, by enunciating an idea which has found expression amongst bards and pro phets of all ages, namely, that the pleasures of thus

Doctrines of Sakya Muni.

world are altogether unreal and unsubstantial, the distory or mere creations of the imagination. He taught as a vital truth the sentiment which is involved in the Happiness a dewords of a modern poet, and which is familiar to the fusion current religions thought of the European —

"The world is all a flecting show 1 or man s delusion given.

The smile of joy, the terrs of woe, Decertful share, described flow

But Sakya Muni went further The modern restence an European idea reposes upon the conclusion that there is nothing true in the universe of being, saving the life hereafter in heaven. The old Brahmans taught that men were constantly committing sins, which could only be explated by penances and sacrifices, and that the performance of penances and sacrifices, in excess of such expiation, would secure a corresponding amount of rewards either in this life or the life hereafter. But Sákya Muni cut at the very root of these creeds by proclaiming that existence itself was an evil to gods and men, that the one grand object of gods and men was not to prolong their miserable existence for the sake of such deluding phantoms as wealth, pleasure, or power, either in this life or in future existences, but rather to crush out all human passions and yearnings, and thus to deliver the soul from the vortex of ever-recurring transmigrations, and enable it to take refuge in a state of utter and eternal repose Such repose Nirvain, or un is an Oriental idea of perfect and divine felicity, and pose is termed Niivána, but in reality it is little more than an idea of utter annihilation, masmuch as it involved the destruction of all individuality, until nothing was left but mere intellect in undisturbed

HISTORY OF Slumber It may also be remarked as a significant PARTY fact in the history of man, which will be further considered in the next volume, that this idea of repose, this longing after eternal rest, did not find its full force in an age of evil and tribulation, when afflicted humanity sought relief from the thousand ills that flesh is heir to, but in an age of sensual gratification, when profuse indulgence had produced a sickening satiety, which found expression in the words of the Preacher of old -"All, all is vanity. and vexation of spirit"

Buddlin up by

Age of mattery

The circumstances which led to the expulsion of Buddhism from India, and the triumphant revival of Brahmanism, are still involved in some obscurity, which may however be possibly cleared up hereafter In the present place it may suffice to say that the great Brahmanical revival seems to have originated in a democratic appeal to the sympathies and aspir ations of the masses, who might reasonably be sup posed to be less capable of apprehending the trans cendental happiness involved in the idea of Nirvána, and to feel a livelier appreciation of the more sub stantial enjoyments of human existence as they are generally understood by the bulk of the community Indeed it may be remarked that unless religion promises substantive blessings and rewards, or is associated with sectarian ideas which perpetuate it as a living principle by that force of antagonism which perpetuates so many dogmas, it soon fails to act as a Tailor of Bad motive power or spring of action It is thus easy to ence the manage comprehend that amidst the corruptions of a Bud dhist priesthood, a religious belief which offered no spiritual consolation beyond rest or annihilation, and which ignored rather than satisfied the innate yearn

ings of the soul after a supreme good, soon failed to HISTORY exercise an influence upon the general community, who hankered after the fleshpots of Egypt, and burned with the eagerness of youthful voluptuaries to receive material blessings from their old national gods in return for sacrifice and prayer. Under such circumstances the appeal of the Bráhmans to the Appeal of the popular sentiment could scarcely fail of success. The the worship of the old gods of the old god worship of the old Vedic derties, who had been held India Vedic derties in derision during the age of Buddhism, was partially revived The worship of Vishnu and Siva, Vishnu and which was unknown to the composers of the Rig-Veda, but which seem to have largely prevailed throughout Hindústan and the Dekhan, was recognized and adopted by the apostles of the Brahmanical revival Vishnu and Siva were each identified with Brahma, and ultimately with each other. Ráma and Brahma Krishna, the traditional heroes of the people of In-Ráma and Krishna, as india, whose histories have been household words for Vishnu. ages, were declared to be incarnations of the god Vishnu, whilst even the animals who were wor- Animal worship shipped by the pre-Aryan races, such as the fish, the tortoise, the boar, and the lion, were represented as incarnations of the same deity In like manner the worship of the Linga, which appears to have origin- Linga worship ated in a remote antiquity, was associated with the worship of Siva, and the deification of the female principle, the Earth goddess, which appears to have sprung up amongst many primitive tribes, and was supposed to grant abundant harvests and prolific cattle, became associated with Parvatí, the wife of Siva, under a variety of names of which perhaps Durgá and Kálí are the widest known. Numerous Parvati, other derfications were in like manner admitted into

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Cáma, Cártikeya, Curera, Fancsa the pantheon of the Brahmans, such as gods of love, of war, of wealth, and of good luck, as well as defied animals and things belonging to an ancient fetische worship, including cows, snakes, birds, trees, plants, rivers, mountains, books, stones and logs of wood, all of which were incorporated in the Brahmanical system under a variety of mythical interpretations and transformations, until the Hindús themselves have ignorantly believed that their gods were three hundred and thirty millions in number 4

lironology of he four epochs. The chronology of these four great epochs in the history of the Hindús may perhaps be indicated as follows—

ředio.

1st.—The Vedic age, which was characterized by the worship of the elementary deities, such as Agni and Indra, and appears to have provailed in the Punjab prior to the disappearance of the Saraswatí river in the sand.

Reshmente.

2nd.—The Brahmanic age, which was character ized by the worship of Brahma, and appears to have prevailed between the disappearance of the Saraswatí in the sand, and the advent of Sákya Muni about B.C. 600

Baddhist

3rd.—The Buddhist age, which was characterized by the pursuit of Nirvána, and appears to have prevaled from about B.G. 600 to A.D. 800 or 1000

The age of the Brahmanical revival is sometimes styled the Puranic age, or the age in which the Puranas were composed. The Puranas certainly received their present form during this period and the legends they contain are chiefly valuable as illustrations of the period of Brahmunical revival.

* The significance of the dunppearance of the Sunsawati, as separating two eras from each other will be pointed out in Chapter II on Vedic and Brahmanic grouprably.

⁴ The names of all these defiled personifications will be fully indicated in a subsequent volume. It will suffice to state that Kama is the god of love. Karti keya the god of war. Kuvera the god of wealth and Ganess, the elephant-headed and big bellied ided, the god of good lock and prosperity.

4th —The Brahmanical revival, which was charmstory or racterized by the worship of mearnations of deities, and appears to have prevailed from about 1 D. 800 Brahmruie re to the present time.

Whilst, however, the attempt has been made to perinte chromap out the religious history of the Hindús into four blc impossible. distinct periods, it by no means follows that such an arrangement of eras is to be regarded as an expression of definite chronology. On the one hand an attempt to arrive at approximate chronological data, and to calculate the probable duration of Hindú forms of religious belief by reference to what is known of the duration of modern revolutions in religious thought, carries back the imagination to a period so far removed from all recorded history, that synchronisms could only be found in astronomical ealculations of the revolutions of the stars. Again, Intermingling of religiousidens in dealing with revolutions brought about by the different ages progress and development of religious thought, it is impossible to fix any chronological interval, less perhaps than a thousand years, between the time when an old faith passes away and the time when a new faith finds full expression, and fairly lays hold of the national mind One age runs into its successor and nungles with its current, just as the heathenism of Greece and Rome continued to exist long after the advent of Christianity, and just as Roman. Catholicism still continues to exist, and may exist for hundreds of generations yet to come, although at least three centuries may be said to have passed away since the advent of the Protestant Reformation this day very many traces of the old Vedic worship are still to be found in the popular faith and ritual of the masses in India, whilst the innovating doc-

mistory or trines of Buddhism, which were so hotly persecuted by the Brahmans, still linger in many recesses of the Hindu mind Stranger still, the fetische form of worship, which belongs to the remotest antiquity, still flourishes in India and is especially to be found in the rural districts, where it exercises no small in fluence upon the minds and actions of the masses *

Two point in coi nection with age.

The following chapters will thus be immediately devoted to a consideration of the ideas and institu tions of the Brahmanic age Accordingly, before commencing the inquiry, it may be advisable to consider two important points, which bear upon the general subject, namely -

1st-The duration of the Brahmanic age

2nd-The light which the Brahmanic age throws upon the Vedic period

1st Probable dimution of the Brahmanie age.

From the data already laid down it would seem that the old Brahmanic age intervened between the decline of the Vedic worship and the rise of Bud In other words, between the reduction of the Vedic worship to an established ritual in association with the worship of Brahma, which seems to have taken place at some remote period more or less corresponding with the disappearance of the Saraswati river in the sand, and the early teachings of Sákya Muni, who seems to have flourished in the sixth century before the Christian era. But whilst for the sake of clearness the transition period between Brahmanism and Buddhism has been referred

Indefinite ex tension of Brah manhm. throughout the Buddhot see

Index, one of the most celebrated of the Vedic deities, is still worshipped in the great annual festival in the south of India, known as the Pangel or boil ing" Again, many traces of the worship of Buddha are to be found at Jagannoth and musiconaries in many quarters report that Buddhist doctrines have left a d op improviou upon the rural population.

to the sixth century RC, it seems certain that the History of current of Brahmanism flowed on until a much later Pert 1 date When Sákva Muni began to promulgate the peculiar dogmas of Buddhism to the people of Hindústan, he found himself surrounded by Brahmans, many of whom became his converts and disciples; and it was not until after his death that a hostile opposition arose between the Bráhmans and Buddhists, which eventuated in religious wars and cruel persecutions, that still find expression in local traditions, as well as in the burnt and charred remains of Buddhist monasteries of olden time. Indeed Brahmanism seems never to have been entirely subverted, for otherwise its resuscitation ten or twelve centuries after the death of Sakya Muni could have been scarcely possible. Moreover it will be seen hereafter Bribminism a that Brahmanism appears to satisfy the crude aspin-people ations of mankind in an early stage of civilization, and is in accordance with a popular idea of divine justice in the government of the world, that every good act will be separately considered and rewarded, and that every sinful act will be separately considered and punished, either in this life or in the life hereafter. On the other hand Buddhism is essen-Buddhism, a retially an aristocratic creed, suitable only to the bles philosophic yearnings of a rich and noble class, in whom self-indulgence in every gratification has produced a surfeit of pleasure, and who are consequently driven by sheer satiety to seek a life of abstinence and contemplation, which will ultimately tend to a dreamy spiritual existence of eternal repose and un-

A further idea of the probable duration of the old Brahmanical period may perhaps be derived from

disturbed slumber

Code of Manu a sta dpoint in the instory of Brahmanum.

meterror a consideration of the period in which the code of Manu appears to have been composed It will be seen hereafter that whilst this code recognizes the worship of the Vedic deities as part of the great compromise between Vedic and Brahmanic rites, which characterized the Brahmanic period, it refers to the atheists and revilers of the Veda, who are to be identified with the Buddhists, and it directs that no Bráhmans should settle in their neighbourhood the same time it takes no cognizance of that worship

No references in the code to the age of Brah-manical revival.

the code of

of mearnations of deity which characterized the later era of Brahmanical revival, and especially it con tains but slight reference to Vishnu or Siva, the two great deities of the modern religion of the Hindús Probabledate of Accordingly, although the date of the code is still involved in some obscurity, its composition may perhaps be referred to the centuries immediately preceding the Christian era, or to those which immediately follow that epoch 7

and, Reflex both thrown upon the Vedic age by the Brohmanic

As regards the reflex light which the following investigations into the history of the Brahmanic age will throw upon the Vedic age, it will suffice to re mark that the illustrations to be traced among Brah manic materials will be found to furnish new and important additions to the stock of information respecting the old Vedic settlements in the Punjab, which has already been gathered from the hymns of the Rig Veda. The grounds for the several conclusions will be exhibited in future chapters, but it may be desirable to note in the present place the

See exts. Vol. I. Vedec Period.

⁷ Reference is certainly made in the code to the Puranas and Upanished; still the greater portion of the code seems to have been composed long before the Puranas received their present form.

data which will be more or less established hereafter History of The salient points are nine in number, and may be indicated as follows —

1st, The geographical distinction between the points lst, Vedic and Vedic settlements and the Brahmanic settlements, graphy the former being referable to the Punjab and the latter to Hindústan

Nue salient

2nd, The distinction between the Rishis and the 2nd, Rishis and Ri Bráhmans; the former being Vedic psalmists and worshippers of the Vedic deities, whilst the latter were sacrificing priests and worshippers of the god Brahma.

3rd, The distinction between the Vedic con-3rd, Conceptions of Manu ception of Manu as the first man, and the Brahmanic conception of Manu as the Hindú lawgiver.

4th, The distinction between the creation of the 4th, Creations universe by Manu and the similar creation by Brahmá. Brahmá.

5th, The distinction between the Vedic and 5th, Vedic and Brahmanic Brahmanic systems of chronology; the former chronologics being apparently based upon a calculation of Manwantaras, or reigns of successive Manus, whilst the latter was based upon a succession of Kalpas, or days of Brahma

6th, The distinction between the Vedic worship 6th, Worship and the Brahmanic worship

7th, The distinction between the Vedic forms of 7th, Marriages marriage and the Brahmanic rites

8th, The distinction between the Vedic Sráddha 8th, Sráddhas and the Brahmanic rite

9th, The distinction between the Kshatriya and 9th, The Kshatriya and the Brahman the Biálman, which especially characterizes the laws respecting the four castes

In addition, however, to these main points, many further evidence.

INDIA PART V Chronological acquence ap-

proximating to

HISTORY OF other characteristics of the Vedic and Brahmanic periods will appear in future chapters, and further illustrate the reducal distinction which exists between the two ages Moreover an attempt will be made in the concluding chapter of the present volume, under the head of "Historical resume," to classify and arrange all available data in the Epic traditions, as will serve to illustrate the successive stages in the development of the Hindú people, and establish, if possible, a chronological sequence which shall upproximate as nearly as may be to the current con ception of historical annals

CHAPTER IL

VEDIC AND BRAHMANIC GEOGRAPHY.

The first point to be settled in the history of the history of Brahmanic age is the relative geographical position of the Vedic and Brahmanic settlements at the dawn of tradition. This point is of considerable importance, as in consequence of the systematic Brahmanizing of all Vedic traditions, which characterizes the sacred literature of the Hindús, the early localities of the Vedic and Brahmanic peoples have been hitherto confounded together, and the geographical distinction between the two classes of settlements can only be ascertained after a critical investigation of the data which are to be found in the hymns of the Rig-Veda and laws of Manu

According to Manu there were two ancient vedic settle territories in the north-west quarter of India, which Britimanic setseem to have been more or less separated from each research other by a once famous river known as the Saraswati This river might be roughly described as flowing from the Himálayas towards the south in a parallel line with the Sutley and Jumná, and about half way between the two; and thus the Aryan invaders from the north-west would have to cross the Saraswatí on their way from the Punjab to Hindústan The region to the westward of the river is

the Brahmana

history of said by Manu to have been created or frequented by the Devatas, or gods of the Vedic Aryans The region to the castward of the river is said to have been the country of the ancient Brahman priests, the worshippers of the god Brahma 1 This distinction between the Devatas, or gods of the Vedic Vedic gods iden-tified with the Vedic Aryans, and the god Bruhma with Aryans, and Brahma, or god of the Brahmans, must be especially borne in mind in dealing with the history of ancient India. In Hindú traditions the gods are frequently identified with their worshippers Thus the term "Devatas" often points to the Vedic people, whilst the term "Brahma" may sometimes point to the Brahman people It should also be added, that whilst the god Brahma was scarcely known to the composers of the Vedic hymns, no pains are spared in the code of Manu to represent Brahma

Opposition be-tween the Vedic Aryans of the Punne ad th Brithmans of Huddatan.

Vedic deities

On the first glance at these geographical data, it would appear that the territory of the Vedic Aryans might be identified with the modern Punjab, and that the territory of the Brahmans might be in like manner identified with that of Hindústan proper Indeed it is by no means improbable that this con jecture involves an important geographical fact, namely, a distinction between the Vedic people and

as a deity distinct from, and far superior to, all the

The distinction between the eastward and westward of the river is not clearly laid down by Manu, and the obscurrity is rendered greater by a confusion as regards the real Saraswatt, which seems to have taken place in modern maps. The question will be discussed hereafter in connection with a translation of the original texts in Manu. It will suffice to state here that a land-mark, known as the Vinasana, or disappearance of the Saraswati, is fixed by Manu as the western boundary of the Muldle region and consequently it has been inferred that the same boundary separated the Brahmanie territory from the Voduc territory That they were separated is certain, as Mann describes Bruhmarshi-dean as being west of Brahmavarta.

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Brahmanic people, corresponding to the distinction HISTORY OF between the Punjab and Hindústan. In the hymns of the Rig-Veda frequent reference is made to the land of the seven rivers, created by Indra and Agni, which rivers seem to correspond to the seven rivers of the Punjab, whilst it is plain from other allusions that the Aryan settlements extended southward along the main stream of the Indus or Sındhú towards the modern Kurrachee In like manner it is certain that at a later period the Brahmans occu-. pied the greater part of Hindústan, and became identified with that territory. Manu, however, re-Restricted areas stricts both the Vedic region and the Brahmanic Manu region to a much more limited area, and distinguishes each one by a Biahmanical name Vedic territory is described as a small tract between the so-called Saraswatí and Dhrishadwatí, which have been identified with two little streams known in modern maps as the Sersooty and Caggar, and enclose between them a little territory about sixty miles long and from twenty-four to forty miles wide The Brahmanic territory occupied in the mind of Manu a far larger area, but one which was still confined to western Hindústan, namely, from the bank of the Saraswatí to the bank of the Ganges in the neighbourhood of the famous city of Kanouj, an interval of about three hundred miles as the crow The Brahmanical names applied by Manu to both regions, open up a question of some importance The Vedic region he calls by the name of Brahmá-Brahmávarta and the Brahmanic region by the name of shi-desā

² The seven rivers of the Punjab consist of the Indus and the Saraswati, and the five rivers between them, namely, the Jhelum, the Chenaub, the Ravee, the Beas, and the Sutley

Historical origin of Brah-marshi-door.

of the term Brahmavarta.

Distinction be-tween the age when the forusdisappeared in the sand.

Opposition be-tween the Vedic detter and Brahma.

niston' or Brahmárshi desa The latter name of Brahmárshi desa, as designating the country of the divine priests or Brahmans, is probably historical, as the tradition is widely spread throughout India that the region indicated as Brahmurshi desa is the mother country of the Brahmans The name, however, of Brah Mythical origin mayorta, which Manu applies to the Vedic settlement on the Saraswati, is apparently a mythical appella tion of comparatively modern date If both coun tries were named after Brahma, it seems difficult to understand why any distinction should have been laid down between them. Moreover, in the Vedic period, as will be seen hereafter, the river Saraswatt whith develope period, as will be seen hereafter, the river Saraswati the links and the seems the flowed on to the river Indus. In the Brahmanie period, however, when the code of Manu was promulgated, the same river disappeared in the sand long before it reached the Indus, and Vinasana or the place of the disappearance of the river, was adopted by Manu as a land mark which formed the western boundary of the middle region the time when the river Saraswati flowed to the Indus, the Vedic deities were alone worshipped by the Vedic Aryans In the succeeding age however, when the Saraswati disappeared in the sand, the god

Brahma was worshipped as the one Supreme Being, and the Vedic deities were either depreciated or neglected by the Brahmans Indeed, throughout the Institutes of Manu, the god Brahma is persist ently represented as infinitely superior to the Vedic gods He is described as the creator of the Devatas, and a day of Brahmá is said to have been

equal to many thousand years of the Devatas* This alleged supercority of Brahma to the Devatas is still more strikingly put forward in the Ramayana, where the Vedic deities are represented as flying to Brahma for protection against Rayana. See auta p. 18

Manu, however, has unconsciously revealed the real history of truth, as regards the mythical origin of the term "Brahmávarta" In speaking of the Vedic tract, he says —"This country was created by the Devatas [1 e Vedic gods], and therefore the sages [1 e the Bráhmans of a later age, of whom Manu was the representative] gave it the name of Brahmávarta 4

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A comparison of the geographical data in the vedic geography of the Rig-Veda, when the river Saraswatí flowed on to country on the Saraswatí the Indus, with the geographical data in Manu, when the same river disappeared in the sand long before it reached the Indus, will fully confirm the conclusions which have been laid down The Saraswatí river is known in the Rig-Veda as the seventh stream; because apparently it was the seventh and last stream which the Vedic Aryans had to cross in their way from the Punjab to Hindústan proper, or in other words from the banks of the Sutlej to the banks of the Jumná ⁵ It was also called the mother of the Indus or Sındhú,6 probably because it flowed into the Indus, and thus fed or nourished that river Its plaises are duly hymned in the Rig-Veda as the mightiest of rivers, the beautiful goddess, the protecting deity, the bestower of food and riches

"This Saraswatí, firm as a city made of iron, flows rapidly with all sustaining water, sweeping away in its might all other waters, as a charioteer clears the road Saiaswatí, chief and parent of livers, flowing from the mountains to the ocean . . . May the auspicious and gracious Saraswatí hear our praises

⁴ Manu 11 17 It will be seen hereafter that the geography of Manu must be relevied to a time when the Aryans had conquered the whole of Hindústan, and that even in his time the area of Brahmanism was by no means co-extensive with the area occupied by the Aryans

⁵ Rig-Veda, Mand vi Hymn 36, v 6

HISTORY OF at this sacrifice, approached as she is with reverence and with bended knees We present to thee, Saraswatf, these oblations with reverence, be gratified by our praise, and may we ever recline upon thee, as upon a sheltering tree "7 These mantras evidently belong to a period anterior to Brahmanism They are the expression of men who personified their river as a female deity, and poured out their souls in a fetische worship, combining poetical sentiment with self interested devotion But they are not the ex pressions of men under Brahmanical influences, for they contain no allusion whatever to such essentials in Brahmanical ideas as the doctrine of merits and dements of sacrifices and penances as associated with the conception of sin, the transmigrations of the soul, and the future states of punishment and reward.

Min of geo-graphy

Manu's geographical notices of Brahmávarta and Brahmarshi desa are altogether of a different cha racter 5 Instead of indicating what would appear

The following translation of the texts in Manu will be found useful for reference. Besides Brahmavarta and Brahmarshi-de-a, it will be found to refer to two ther regions, namely Madhya-dess, or the Middle region, and Arytivarta, or the Aryan pale, which will be noticed hereafter

I --- BRAHVAVARTA .-- "The space between the two divine rivers, the Saraswati and the Druhadwati,-that God-created tract they call the Brahmavarta. The custom prevalent in that tract, received from successive tradition, concerning the caster and the mixed castes, is called the good enstom.

II - BRAHM & BERL DERA - Kurukshetra, the Matsyas, the Panchilos, and the Surasenza. This land which comes to Brahmavarta, is the land of Brah marshis (Brahmarshi dass, or the land of divine sages) From a Brhaman born in that district let all the men on the earth learn their several duties."

III -MADHYA DE A -- "The tract between the Himalaya and Vindhya, to the east of Vinseans, and to the west of Prayage, is called the central region (Madhya-desa)

IV -- ARTIVARTA .- The space between those two mountain ranges to the castern and the western sea, the wise know as Arphvarta (or the land of the Aryana)

[&]quot;Where the black antelopo naturally grazes is to be held as the proper land for offering sacrifices; all else is Mlochehha land. Let the twice-born carefully keep within these countries but a Sudra distressed for subsistence, may dwell

to be an important line of Aryan settlements west- history of ward of the Saraswatí, Manu simply defines a contracted little colony between the upper course of the Saraswatí, now called the Sersooty, and a tributary of the same river, named the Drishadwatí, but now known as the Caggar 9

INDIA PART V

But the texts of Manu quoted below contain two highly significant statements, which not only throw still further light upon the all-important distinction between Brahmávarta and Brahmárshi-desa, but also seem to point to the origin of caste as well as to that of Brahmanism. Speaking of the tract on the origin of the Saraswatí, Manu says —"The custom prevalent in Saraswatí that tract, received from successive tradition, concerning the castes and mixed castes, is called the good custom." This remark seems to imply that the caste system originated in the Aryan colony, probably from the relations which subsisted between the conquerors and conquered Again, speaking of origin of Brah-Brahmárshi-desa, he says —" From a Biáhman born márshi-desa. in that district let all the men in the earth learn their several duties" This remark would seem to imply that Brahmárshi-desa was the mother country of the Thus two important inferences may be Bráhmans drawn -

First, that the caste system originated in the country to the westward of the river Saraswatí

anywhere" Professor Cowell's translation of Manu, 11 17-24, in Elphinstone's History of India, fifth edition, p 225

⁹ Manu's misconception as regards the Aryan settlement in Vedic times seems to have led to some misrepresentation on modern maps The name of Sersooty, as a corruption of Saraswati, has been restricted to the upper course of the river before its junction with the Caggar, and the Sersooty has thus been converted from a main stream into a tributary On the other hand the name of the Caggar has been extended over the whole course of the Saraswati to the spot where it disappears in the saud

HISTORY OF INDIA. PART V

Secondly, that Brahmanism originated in the country to the eastward of the river Saraswati, that 18, in the region between the Saraswati and the Jumná.10

Progress of Arran in sion Hindustan bofire the time of Manu.

The curtain of Indian history thus rises upon leconquest of two distinct regions, occupying opposite banks of the river Saraswati, namely, Brahmavarta, or the land of Devatas, and Brahmarshi-desa, or the land of Brahmans But Manu describes two other regions, namely, Madhya desa, or the Middle region, and Aryavarta or the Aryan pale The geographical data in connection with this mapping out of Hindústan are of considerable importance, mas much as they furnish a further illustration of the chronological interval between the hymns of the Rig Veda and the laws of Manu, between the flow ing of the Saraswati into the Indus and the dis appearance of the Saraswati in the sand The Middle region extended from the disappearance of the Saraswati to the junction of the Ganges and Jumná at Allahabád, but Aryávarta, or the land of

The country which Manu terms Brahmarshi appears to have extended over the valleys of the Gangos and Jumna from the neighbourhood of Delhi and Hastmapur to the neighbourhood of Kanonj an ameient city of great renown. which was nituated on the Ganges about axty five miles to the westward of Luck now. The localities indicated in the texts of Mann already quoted, may be identified as follows -The plain of Kurukahetra must have been attracted in the neighbourhood of the settlements of the Kaurayas and Pandayas at Hastinapur and Delln. The country of Matrya is dubsons, but may have been the modern Jeypur The identifications of Panchala with Kanyukubja or Kanoui and of Suresena with Mathura, rost on the authority of Kullaka, the commentator of Manu, and may have been connected with the worship of Krishna Kanyakubja being the name of the humpbacked woman who was herled by Krishna, and Sura being the Chieftain of the Yadavas at Mathurn, and the reputed grandfather of Krishna. It has already been doubted whether the Raj of Panchala, possessed by Rija Drupada, really extended as far as Kanoud but this by no mouns militates against Kulloka a representation of the extent of Brahmarshi, the hand of the Brahman Rishis. See auts, Vol. I passin

Aryans, extended from sea to sea. Thus in the history of time of the Rig-Veda the Aryans had advanced only to the "seventh stream" or Saraswatí, whilst in the time of Manu they had spread throughout Hindústan It may also be added that the Institutes of Manu were composed prior to any conquest of the Dekhan, for Manu expressly forbids any men of the three twice-born castes from dwelling in any other country than Aryávarta

PART V

But there is another and still more significant Restricted area of the Brahpoint in the geography of Manu which must not be with the extenoverlooked In his reference to the most ancient Aryans in the time of Manu. period, which has been here termed the Vedic age, the area of the Aryans is a very small tract in comparison with the area of the Bráhmans. But it will be seen in his description of the Brahmanical period, in which he himself flourished, that the Aryan pale was a far more extensive area than the Bráhman pale. The country of the Bráhmans only extended from the Saraswatí to the Ganges, but the country of Aryávarta extended over the whole of Hındústan. In other words, the advancing tide of Aryans had poured through Brahmárshi-desa, and had doubtless carried with them much of the Brahmanical faith

and ritual, although the orthodoxy and morals of a gallant race of heroes who had conquered Hindústan, must have appeared dubious in the eyes of a true Bráhman They drove war chariots, tamed

¹¹ There is some vagueness in the expression from sea to sea, masmuch as the latitude of both Brahmavarta and Brahmarshi on one side, and of Bengal on the other, lies far to the northward of the sca-coast But we must not expect much geographical precision from Manu as regards latitude. It is, however, still a question whether Bengal is to be included in Aryavarta, or whether we may assume that in ancient times the Bay extended sufficiently far to the northwards to form an eastern boundary

PART V

mistory or wild horses, and were proficients in the use of the bow and battle-axe, and so far their services were valuable as protecting the Brahmans, Vaisyas, and Súdras,-the priests, merchants, and cultivators,against the barbarous aborigines But they were addicted to wine, gambling, and flesh meat, which were one and all an abomination to the Brahman. Moreover, they seem to have been often led away by their love of beautiful women to contract unions with the fair maidens of the newly-conquered terri tory, which were contrary to all Brahmanical rule. Therefore Manu promulgated his code for their odification, and especially directed that all men should learn their duties from those Brahmans only who were born in Brahmarshi-desa, or within the Bráhman pale

CHAPTER III.

RISHIS AND BRÁHMANS.

THE distinction between the Vedic age and HISTORY OF Brahmanic age has now been fully indicated, and will be further illustrated hereafter The point to Distinction lictory tween the Vedic psalmists and Britishmun Britishmu tion between the Rishis, who composed the hymns of priests the Rig-Veda in the land of the seven rivers, and the Bráhmans of a later period, who performed sacrifices, and promulgated their complex code of rites and observances in the western quarter of Hindús-In other words, between the joyous psalmists who poured out their souls in earnest and vigorous prayers to the Vedic deities for the material blessings of this world, and the gloomy race of priests, who promulgated the doctrines of religious austerities and future transmigration with especial reference to the life which is to come

The composers of the hymns of the Rig-Veda Vedic religion restricted generappear to have had little faith in a life hereafter, in sent life. the immortality of the soul, or in a future state of rewards and punishments, beyond a vague conception of Yama as a god or judge of the dead Vedic Aryans also had some crude ideas, connected with the propitiation of the Pitris, or ghosts of deceased ancestors, with food and water, but this pro-

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HISTORY OF PILIATION Seems to have been only an expression of affectionate remembrance, and to have been scarcely connected with religious ideas. In a few of the hymns which appear to be of comparatively later origin, ideas of a spiritual life after death may have found expression, but such lofty aspirations are not to be found in the compositions of the more popular and genial psalmists On the contrary, the Vedic bards were endowed with a large capacity for worldly enjoyment, and a healthy and human appre ciation of material good, and their hymns in general are the early expressions of a child like belief in the individual existence of superior and spiritual beings in the elements, which could work either good or evil The sun could ripen the harvest or burn it up, the rain could nourish the crops or destroy them, the wind could blow in gentle zephyrs or rush along the earth in hurricanes. The necessity for propitiating such beings was therefore obvious Accord ingly the Vedic bard personified them into deities and gratified them with offerings of strong drink and choice viands, and hymned them with praises as they were accustomed to hymn their own warriors and Rajas Thus having feasted the gods and lauded them, the worshipper naturally expected in return such blessings as the gods had to bestow Besides however the elementary deities, a host of other spiritual existences were personified into gods at the mere fancy of the imaginative bard. Heaven and earth, rivers, weapons, food, some wine, the dawn, the sacrifice itself, and the priest who offered it, were alike invested with a spiritual life and converted into deities. The chief gods of all however were Indra and Agni, whose attributes have already

been described: India as the type of sovereignty instant or and conquest, the giver of ram and sometimes the creator of the rivers and mountains, and Agni, as light or tire in all its varied manifestations, as the ereative or vivitying spirit which animated the entire universe like a Supreme Soul.

PURT I

It is perhaps difficult in a philosophic age to Gental character sympathize in the deep religious fervour with which ecremonal the Arvan psalmists invoked such deities as those which have been described. But the natural selfishness which hes at the root of such religious enthusiasm, sufficiently explains the cause of the vitality of their devotion. So long as the people believed that material blessings were to be obtained by offermgs of food and wine, and hymns of praise and prayer, so long they would continue to prepare the teast for the gods, and pour forth their souls in passionate laudation and supplication. The nature of the Vedic worship would also be specially acceptable to a convivial community; for its rites would be associated with every joyous gathering, if not with every family meal; and it would naturally be popular so long as the community believed that they could procure plenteous harvests, prolific cattle, abundance of sons, health, vigoui, and long life, by the simple process of feasting and singing in the presence of their kind-hearted and generous deities At the same time the genius of the bard would be Popularity and stimulated to a pitch never reached by the poet of a Vedic psalmists more enlightened and incredulous age. fame, and glory would be the reward of that Rishi, who personified a new deity or composed a new hymn, if his poetical flights only reached the ears of the god, and procured earthly blessings for the con-

Danishters of Rajas bestowed i marriage upon Rushis.

history er gregation of worshippers Sometimes a fair daugh ter was given in marriage to a young and successful Thus the legend has already been related of the Raja of Anga, who gave his daughter in mar riage to a young Rishi, who brought down the rain after a long-continued drought 1 In like manner a legend has been preserved in the hymns of the Rig-Veda of another Raia, dwelling on the banks of the Sindhu or Indus, who gave ten daughters in mar riage to a young psalmist named Kakshivat together with rich downes of cows, horses, and chariots 1

Wide interval between Vedic and Brahman-ical ideas.

It thus seems impossible to identify these ancient Vedic bards or Rishis with the more modern Bráli man priests The hymns contain many references to priests or cooks and some isolated allusions to Brahmans, but the god Brahma scarcely ever appears to have been recognized or worshipped. Again, while some of the hymns comprise speculations about the soul, the relative priority of earth and heaven, and the creation of the universe which is ascribed to Indra or Agni, there is no expression of Brahmanical ideas, and no reference to the crea tion of the universe by Brahmá Judging therefore from the analogy furnished by Hebrew history, the hymns might be referred to a class of minstrels of whom king David was a type, rather than to a sacerdotal class But there is an opposition in the

Vehic burd re-semble the Ho-brew positions.

¹ See ente, Part IV chap il.

Rig Veda, Mand I Hymn 126. There are several legends of a later date of Rayes giving their daughters in marriage to Brahmans who are identified with Rubrs but the stories appear to have passed through a Brahmunical crucible, for the husbands in such cases appear as decrept old Brahmans rather than as youth ful Rishis. Notwithstanding all the efforts of the Puranic authors to represent the young wives as loving and faithful under such circumstances, the idea is neither agreeable to poetical sentiment, nor to human nature, which finds a healthier ex premion in such belleds as Auld Robin Gray

hymns of the Rig-Veda between a peaceful com- history of munity and a wailike community which might possibly indicate an opposition between the ancestors opposition in the Veduc of the men who afterwards became Bráhmans and hymnis between the ancestors of the men who afterwards became munty and a wardshe com-Kshatriyas Such an opposition must be referred munity to a period long before the Aiyans had crossed the Saraswatí, and entered Brahmárshi-desa, and consequently long before the names of Bráhman and Kshatriya had been applied to the priest and warnor castes It has already been seen³ that the majority of the hymns of the Rig-Veda are the expression of a peaceful community, who offered simple oblations of butter and milk to the deities of the elements, and other personified abstractions; and this class of priestly worshippers has been identified with the ancestors of the later Brahmans manner it has been seen that there are other hymns which appear to be the expression of a warlike class of the community, for they are connected with flesh sacrifices to Indra; and accordingly this class of worshippers has been identified with the ancestors of the later Kshatriyas Traces are also to be found Opposition between the worin these ancient hymns of an opposition between the ship of the Maruts and the worship of the Maruts, or winds, by a peaceful com- worship of Indra munity, and the worship of Indra, as a hero, by a warlike community 4 In one hymn Indra is represented as expostulating with the Maruts in the following language -"Where, Maruts, has that food been assigned to you, which was appropriated to me alone for the destruction of Ahi? For I indeed am fierce, and strong, and mighty, and have bowed

³ See ante, Vol I Introduction

⁴ See Wilson's Rig-Veda, vol ii pp 145-162

mstory or down all my enemies with death-dealing shafts"5 Again, Agastya the sage, who appears to have especially upheld the worship of the Maruts, expostulates with Indra thus -"Why, Indra, dost thou purpose to slay us? The Maruts are thy brethren! Share with them in peace, destroy us not in enmity"6 In another hymn a worshipper thus expresses to the Maruts his alarm at the jealousy of Indra -"Maruts, through fear of that violent Indra, I fly trembling, the oblations that had been prepared for you have been put away, nevertheless have patience with us" Indeed some of the hymns which are address ed to Indra are wholly of a warlike and triumphant character, like the song of Miriam or the Song of Barak and Deborah, and can scarcely be identified as belonging to a devotional psalmody The potent god, the showerer of benefits, is invoked as the de stroyer of the cities of the Dasyus, the conqueror of Sambara, the slaver of the black skinned barbarians who gave him no libations, and who molested the white-complexioned Aryans, that were his friends and worshippers

Further cine to the opposition between Bishis and Brahmans, furnished by the distinction be-tween Rivar shis, Devarable, and Brahmar

A further clue to the distinction between Rishis and Bruhmans seems to be furnished by the dis tinction laid down in the Puranas between Rajar shis, or king Rishis, Devarshis, or god Rishis, and Brahmarshis, or Brahman sages The king Rishis were probably Kshatriyas, who have always been designated Rajas The god Rishis termed Devarshis. or Rishis of the Devatas, were probably Rishis of the

Rig Veds, Mand. I Hymn 145, v 6. Aln is smother name for Vinta, who is sometimes treated as a personification of the rain cloud, and sometimes as a Deitya or warri r amongst the aborigines.

Ib. Hymn 170, v 2. ¹ Пь. Нуша 171 г 4

peaceful community, or rather of the Aryan race in HISTORY OF INDIA. general, who are often alluded to as Devatas, or gods. Finally, the term Biahmarshis was apparently applied to the early Bráhman sages, and hence their country was distinguished from the Aryan country, or the land of Devatas, by the term Brahmárshi-desa 8

PART V

The advent of the Bráhmans, and the establish- First appearance of the ment of their ascendancy as a great spiritual hier- Bráhmans as aichy, must have been the work of generations if sacrificers not of centuries. Traces, however, are not wanting of the circumstances under which they rose. They first appeared among the Aryan community as mercenary priests, or sacrificers, who were prepared to officiate at the great festivals or sacrificial sessions for the sake of hire. Here it should be remarked The Kshatrivas originally their that in the Vedic period the Kshatriyas were their own priests own priests, the term priest being employed to indicate the performers of sacred rites, as distinct from the Rishis or composers of sacred songs other words, the Chiefs of a family, a tribe, or a Raj, appear occasionally as performers of a sacrifice, and even as celebrating the rites of marriage. Thus at the famous Aswamedha of Raja Yudhishthira, the horse was not sacrificed by a Biáhman, but by Bhíma, the second Pándava, whilst the mairiage rites of Nala and Damayantí were performed by the Raja of Vidarbha, and those of Ráma and Sítá by the Raja of Mithila Subsequently the Bráhmans Subsequent Inrwere apparently hired by Rajas to perform the mans laborious ceremonies at the great sacrifices, and in this capacity they were regarded with disdain by

⁸ Compare Vishnu Purana, Book iv chap 3

instor or the Kshatriyas Thus the Kshatriyas at the Swa yamvara of Draupadí expressed hot indignation that a Brilman should have presumed to compete for the hand of the daughter of a Kshatriya, and Drupada and his son were much troubled at seeing Draupadi led away by Arjuna, who was disguised as a Bráh This implied inferiority of the Brahman to the Kshatriya is the more extraordinary from the contrast which it furnishes to later myths of a Brahmanical origin, in which Rajas are represented as bestowing their own daughters in marriage upon Bráhmans

Ascendancy of the Brahmons

The weapon by which the ancient Bráhmans appear to have established their ascendancy was that of asceticism A religious enthusiast or fanatic, who leads a life of abstinence and mortification, and voluntarily subjects himself to privations and suffer ings for the ostensible object of subduing his appetites and instincts, and elevating himself to the level of divine beings, will naturally excite the ridicule of an epicurean hierarchy, but he will also be regarded with veneration and superstitions awe by the won dering masses Amongst a people like the Vedic Aryans who were imbued with a strong and healthy appreciation of the material enjoyments of human life, the rise of such a sect of ascetics, with their wearisome ceremonial and ostentatious austerities, must have been regarded either with a credulous belief in the efficacy of such observances, or with a philosophical indifference and contempt for such self denying fanaticism Traces of this ignorant faith and scornful sature are alike to be found in the hymns of the Rig Veda. In one hymn, which

edie feith in he power of the leahmans.

appears to have been of Kshatriya origin, masmuch

as it was addressed to weapons and armour con- history of sidered as deities, the worshippers are represented as saying:—"May the Bráhmans, presenters of Soma, protect us" Here the Bráhmans appear as priests presenting the Soma to the sacrificial fire, as distinguished from the Rishi, or composer of the hymn, which is addressed to the Bráhmans Moreover, the protection of the Bráhmans is invoked by the worshippers, apparently from a belief in their supernatural powers Another hymn appears as an Vedic sarcasms levelled at the expression of sarcasm Under the guise of a pane-Brahmans gyric upon the frogs, it is in reality a satire upon the Bráhmans, their penances and elaborate rites, and it is somewhat remarkable that the hymn should be ascribed to a famous Rishi named Vasishtha, who has always been represented in the Epics and Puiánas as a true Biáhman. The whole hymn has been exquisitely translated by Professor Max Muller, and will be duly appreciated by those who have heard the demonstrative croaking of the Indian frogs on the approach of the rainy season The following extracts will sufficiently indicate its character —"After lying prostrate for a year, like Brahmans compared with irogs Biáhmans performing a vow, the frogs have emitted their voice, roused by the showers of heaven. When the heavenly waters fall upon them as upon a dry fish lying in a pond, the music of the frogs comes together, like the lowing of the cows with their . Like Bráhmans at the Soma sacrifice of Atirata, sitting round a full pond and talking, you, O frogs, celebrate this day of the year when the ramy season begins " Another hymn translated by

PART V

⁹ Max Muller's History of Sanskrit Literature, p 494 "It is curious," says this eminont scholar, "to observe that the same animal should have been chosen

INDIA. PART V Receptulation.

ILLETORY OF Professor II H Wilson is more obscure, but seems to partake of the same saturical character 10

> The results which may be drawn from the foregoing data appear to establish the conclusion, that in the old Vedic period there was a peaceful community and a warlike community, and that the former were inclined to the worship of the Maruts, whilst the latter were inclined to the worship of Indra. It accordingly follows that there were two classes of Rishis, who may be respectively referred to the same communities, namely, the domestic or family bards, who prayed for health and prosperity, and the warrior psalmists, who chaunted triumphant war songs in honour of the victorious Indra. The opposi tion, however, between these two is only imperfectly indicated in the Vedic hymns, and it is difficult to say how far it may have originated the opposition between the Brahman and the Kshatriya. But the opposition of the Bráhmans to the Kshatriyas tinds full expression in the Vedic period. The penances of the Brahmans were likened to the croaking of frogs by the Vedic Rishi Vasishtha, whilst the Brahmans themselves were held in contempt as mer cenary sacrificers by the ancient Rajas

by the Vedic actirists to represent the priests (Brahmans) which was selected by the earhest natural of Greece as the representative of the Homeric heroes.

¹⁰ Rig Veda, Mand I. Hymn 179 This hymn contains a dialogue between Agestyn and his wife, in which the latter seems to complain that her husband has neglected her in order to perform penance, contrary to the custom of the ancient Rishle. It has already been seen that Agustya appears in the Rig Veda as the representati e of the perceful community who worshipped the Maruta in opposition to Indra.

CHAPTER IV

VLDIC AND BRAHMANIC CONCEPTIONS OF MANU

Bifore proceeding to indicate the further dis-HISTORY OF tinction between the Vedic and Brahmanic ages, it PART V will be necessary to distinguish between the Vedic Manu identified as the first man, and the Brah-giver manic conception of Manu as the divine lawgiver

The conception of Manu as the first man, the Vedic conception of Manu as the first man, the Vedic onception of Manu as father of the Vedic Aryans, if not of the whole the first man human race, finds sufficient expression in the hymns of the Rig-Veda. Subsequently, in the Biahmanic period he is said to have been warned by a fish to build a ship, in which he ultimately escaped from a great flood, a legend which bears a curious resemblance to the Mosaic tradition of Noah and the deluge.² From these circumstances the famous Brahmanic conception of Manu, and as the diving as the diving lawgiver is still known as the Institutes of Manu association of the name of the Vedic Manu with the Brahmanical code may have arisen from the desire to assert the remote antiquity and divine authority

¹ Rig-Veda, Mand. I Hymn 45, v 1 Ib Hymn 30, v 16

² A translation of the legend, as it is related in the Satapatha-Brahmana, is given by Professor Max Muller in his History of Sanskrit Literature, p 425 Another version has been preserved in the Maha Bharata, in which Manu is said to have taken seeds of grain and vegetables into his ark, just as Noah is said to have taken pairs of animals

Arvans

PART V

HISTORI OF OF Brahmanical law, but it may also have been deemed expedient to recommend that law to the worshippers of the Vedic deities, by referring its origin to the time-honoured progenitor of the Vedic

Laws of Mann a compromise be-tween Validand Heahmanie

The connection of the Vedic Mann with the Brahmanical law 18 accompanied by another sig nificant fact, which has already been indicated The so-called "Institutes of Manu" are the expression of an important compromise in the religious history of the Hindus, being, in fact a compromise between the worship of the Vedic deities and the worship of the god Brahma, between whom an opposition amounting almost to an antagonism seems at one time to have prevailed The compilers of the code have certainly spared no pains to uphold the worship of the god Brahms above that of the Vedic deities, but at the same time they have found it necessary to recognize Vedic rites and institutions to an extent which imparts a two fold character to a large portion of the code, one referring to the Vedic period, and the other to the Brahmanic period At the same time, however, the compromise has evidently been carried out by Brahmans, who have done their best as in the Mahá Bhárata and Rámávana, to Brahmanize every Vedic tradition

Historical sig-mileance of the compromise.

Conflicting ha-racter of Manu 1

The main object of the present chapter is to show that the opposition involved in this com promise, originated in the conflicting character of the authorities from which the so-called laws of Manu have been derived, and in order to carry out this object effectually, it will be necessary to indicate with sufficient clearness the character and scope of those authorities Upon this point the compilers of

the code have been most explicit. There are, it is HISTORY OF said, four roots of the law, namely:—

INDIA PART V

1st, The whole Veda.

Four roots of

2nd, The ordinances and practices of such as understand the Veda.

3rd, The immemorial customs of good men.

4th, The approval of conscience in matters which are indifferent ³

The first question for consideration in connection The Vedas with the foregoing data, relates to the meaning which is to be attached to the term "Veda" as employed in the code of Manu In reality there are four Vedas, corresponding to the four heads or faces of the god Brahma, who is popularly regarded as the divine author of the Vedas But hitherto reference has only been made to the Rig-Veda, which is, however, the most ancient and important of the whole; and, indeed, the remaining three Vedas mainly depend upon the Rig-Veda, and may be regarded as Brahmanized versions of it, with later additions of a Brahmanical character 4

³ Manu, n 6

The character of the four Vedas may be thus indicated -

¹st, The Rig-Veda, which is the oldest, consists of metrical hymns addressed to different deities in the language of praise or laudation

²nd, The Yajur-Veda, which chiefly consists of nearly the same hymns in prose, taking the form of prayers, and being in fact a collection of liturgical formulæ, especially relating to oblation and sacrifice

³rd, The Sama-Veda, which consists of a re-cast, or re-arrangement, of very nearly the same hymns, for the purpose of chaunting

⁴th, The Atharva-Veda, which, differing in some respects from the foregoing, consists of prayers, which are either employed at lustrations, or at rites intended to conciliate the deities, or as imprecations upon enemies. It comprises, however, many of the hymns of the Rig Veda

The foregoing description of the four Vedas refers only to what is called the Mantra portion, consisting of hymns, prayers, and chaunts But there is another and a later portion known as the Brahmananam, which is also included under the term "Veda," and which is sufficiently described in the text Colebrooke's Essays on the Veda, Wilson's Introduction to the Rig-Veda

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Conflicting character of Manu's authorities.

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3rd, The immemorial customs of good men.

4th, The approval of conscience in matters vhich are indifferent.3

vith the foregoing data, relates to the meaning which s to be attached to the term "Veda" as employed n the code of Manu. In reality there are four Vedas, corresponding to the four heads or faces of the god Brahma, who is popularly regarded as the But hitherto reference livine author of the Vedas has only been made to the Rig-Veda, which is, however, the most ancient and important of the whole, and, indeed, the remaining three Vedas mainly depend upon the Rig-Veda, and may be regarded as Brahmanized versions of it, with later additions of a Brahmanical character 4

⁻³ Manu, n. 6

⁴ The character of the four Vedas may be thus indicated —

¹st, The Rig-Veda, which is the oldest, consists of metrical hymns addressed to different deities in the language of praise or laudation

²nd, The Yajur-Veda, which chiefly consists of nearly the same hymns in prose, taking the form of prayers, and being in fact a collection of liturgical formulæ, especially relating to oblation and sacrifice

³rd, The Sama-Veda, which consists of a re-cast, or re-arrangement, of very nearly the same hymns, for the purpose of chaunting

⁴th, The Atharva-Veda, which, differing in some respects from the foregoing, consists of prayers, which are either employed at lustrations, or at rites intended to conciliate the deities, or as imprecations upon enemies - It comprises, however, many of the hymns of the Rig-Veda

The foregoing déscription of the four Vedas refers only to what is called the Mantra portion, consisting of hymns, prayers, and chaunts But there is another and a later portion known as the Biahmananam, which is also included under the term "Veda," and which is sufficiently described in the text Colebrooke's Essays on the Veda, Wilson's Introduction to the Rig-Veda

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Again, each of the four Vedas is divided into two portions namely —

The Mantras and Brahmansa. 1st, Mantras, or hymns and prayers, which appear to be the spontaneous outpourings of the devotions of a primitive people

2nd, Bráhmanas, or formal rituals in which hymns, prayers, sacrificial rites, and other mystic ceremonies, follow each other in established order, but they also include much explanatory matter of a mythical or theological character

The Mantres of the Rig Veda referred to the Vedle are, and the Brahmanic age. Hitherto reference has only been made to the Mantra portion of the Rig Veda, inasmuch as the Bráhmana of that Veda does not appear to yield any results which can be regarded as historical. The distinction however between an age of spontaneous devotion, and one of formal ritualism, is one of considerable historical significance, as the former seems

⁸ Some account of the Bránmana of each Veda is to be found in Colebrooks's Essery and Wilson's Introduction to the Ray Feds, Vol I. The most interesting and important is the Bránmana of the Big Veda known as the Affareya Bránmana. The text of this Bránmana, together with an English translation, bas been recently formshed by Dr Haug of Bomboy II furnishes valuable Blustrations of what may be called the scorifical phase of Brahmanism, which has long been dying out in India, and which indeed has already died out in many provinces under British role but it cannot be said to yield any results which can be ren dared awail bis for purely historical purposes. The following data, however which are given on the authority of the learned translator are worthy of notice.

The term Mantra, i. e. the produce of thinking " is of a very early date, for it is that of a sacred prayer of formula, to which a magical effect was sacribed just in the same manner that a similar effect was sacribed to the Vedic mentras. The Brahmanam however is a later production, referring to the Mantra and manuer that a similar effect was sacribed to the Mantra and meaning may its very existence would be impossible. It contains speculations on the meaning of the Mantra, gives procepts for their application relates stories of their origin in connection with that of sacrificial rites, and-explains the secret meaning of the latter. It is in abort a kind of primitive theology and philosophy of the B ahman. The name Brahmanam is altegether unknown to the Zend-Aresta, and therefore must have originated after the migration of the Vedic Aryam from Central Asia, and probably after the advent of the Vedic Aryam from Central Asia, and probably after the advent of the Vedic Aryam in Hinddatas. Hong's Atreys Brikhamana, 701, Introduction.

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to refer to the Vedic age and the latter to the Brah- mistory of manie age The term Veda, as employed in Manu, thus seems to have generally included the whole of the Mantras and Bráhmanas of all the four Vedas; although three Vedas only are actually mentioned by Manu ⁶ The term Bráhmana, however, is some-Arvanyakas and times employed in a larger sense, and comprises a cluded under the term Bráh. still later class of writings, which contain much manas metaphysical and mystical speculation respecting the Supreme Soul and the creation of the universe These writings are termed Aryanyakas and Upanishads, and are apparently included in the term Veda as employed by Manu, inasmuch as it will be seen hereafter that the Hindú lawgiver has borrowed some of the ideas which they convey in his account of the creation of the universe by Brahmá

Besides the Veda thus defined, Manu indicates Three other roots of law three other roots of law. He speaks of the ordinances and practices of those who understand the Later ordinances Veda; and by this expression he either refers to the Bráhmanas, or dicta of Bráhmans, already described; or to the more ancient commentators upon the Vedas, the fathers of the Brahmanical religion, who might be supposed to interpret the more simple hymns of the Rig-Veda according to their own peculiar dogmas, and impart to the child-like ceremonial of the Vedic Aryans a mystic meaning never contemplated by the primitive Rishis on the banks of the Saraswatí. He also speaks of the immemorial Immemorial customs of good men, under which head he appears to include the usages of different countries, tribes,

29

⁶ Manu mentions the Rig-Veda, which is held sacred to the gods, the Yajur-Veda, which relates to mankind, and the Sama-Veda, which concerns the spirits of ancestors Manu, iv 124

Things indiffer ent approved by conscience. Spirit of tolers-tion.

HISTORY OF and families To these he adds those acts, which refer to things indifferent, and which have received the approval of conscience In this description of three roots of the law in addition to the Veda, may be found the full expression of that spirit of tolera tion and compromise which accounts for the spread and success of Brahmanism The Brahmans rarely attempted to ignore or denounce the traditions of any new people with whom they came in contact, but rather they converted such materials into yehi cles for the promulgation of their peculiar tenets In like manner they did not rashly attempt the suppression of immemorial customs, but they toler ated them, condemning them however when opposed to their own ideas of morality, and leaving time to do the rest This course must have greatly assisted in the promulgation of a new and foreign faith, in asmuch as a people will frequently cling to its timehonoured customs with a tenacity which is only in creased by opposition, but which if left alone will gradually die out with the progress of enlighten

Dutinotion be-tween Srud, or revelation, and Surrite or tradetion.

Another point which Manu notices in connection with his code, is the distinction between Sruta, or revelation, and Smriti, or tradition, in other words, between the Veda which is regarded as a revelation, and what is called the whole body of the law, which is regarded as tradition . This distinction may be of some importance as an illustration of the national belief in inspiration, and it may throw some light

ment and refinement.7

· Manu. il. 10

It will be seen hereafter that this toleration is fully illustrated by the laws of Manu as regards Gandharva and Raksham marriages, by which such marriages were permitted to the Kahatrayas, but still were condemned by the Hindu law

upon that era in the history of Sanskrit literature history or when inspiration was supposed to end and tradition to begin, but at present the question is somewhat obseme, and moreover furnishes no clue to the ancient condition of the people at large 5. In connection with this subject Manu indulges in certain denunciations against those atheists who followed Buddhists de nounced as after heretical books, and threw contempt upon re- atthibits velation and tradition, which appear to be of some historical significance, masmuch as they were apparently directed against the Buddhists, who denied the authority of the Veda.6

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But whilst the code of Manu is to be regarded Manu, the text as a compromise, it is emphatically the expression Brahmans of Brahmanism, and the text book of the Bráhmans. It was the duty and privilege of every Biáhman to study it; and it was strictly enjoined that no one but a Bráhman should teach it to his pupils or disciples, and that no one but a member of the twiceborn castes should be permitted to read it at all 7 At the same time its authority was supreme, for it was regarded as a divine revelation from Manu, the son of Brahmá.

⁹ The religious aspect of the question has been discussed by Professors Max Muller and Goldstucker, in Max Muller's "History of Sanskrit Literature," and Goldstucker's "Panini, and his place in Sanskrit Literature"

¹⁰ Manu, 11 11

⁷ Manu, 1 103

CHAPTER V

CREATION OF THE UNIVERSE BY MANU AND BRAHMA

HISTORY OF INDIA.

Obscurity of the Vedic sies of the origin of the universe.

THE Vedic idea of the creation of the universe, and the origin of the human race seems to have been confused and obscure Speculations on such subjects rarely belong to an age of primitive belief,

when the first expression of philosophic inquiry would be satisfied with the simple dogmas that the earth was created by the gods, and that the tra ditionary ancestor of the tribe was the first man Sometimes in the exaggerated language of poetry

the Vedic bards ascribed the creation of the earth to Index than Index, or Agm, but they appear to have had no definite idea of a universe of being, or of the creation of a universe Their homes were in the Punjab, and the Punjab was their little world Accordingly, the child like credulity of the masses readily acquiesced in the pious vauntings of the Vedic bard, that the seven rivers of the Punjab were brought down from the Himálayas by the god Indra, the ancient warrior and leader of the Arvan invaders, whilst the more thoughtful and inquiring minds might have been occasionally lost in that sea of metaphysical specu lation, which ascribed the origin of life and being to

> the god Agni, or, in other words, to the element of fire in all its various forms and manifestations

Vedic Aryans, however, appear to have arrived at ensure of some conception of the first man, who was known in the familiar phraseology of the hymns as father Conception of Manu, but even there Manu scarcely appears as a the progenitor of men. creator of the human race, but simply as the progenitor of men 1

There is, however, a Vedic hymn, known as the The Purusha Purusha hymn, which is said to be a comparatively late composition, in which the gods and Rishis are supposed to offer up Purusha, or the Supreme Spirit, as a sacrifice, and to dismember him for the purpose of creating the earth out of his limbs 2 This conception was apparently derived from an ancient myth, which also finds expression in the Scandinavian mythology; and it will be necessary to refer to it hereafter in connection with the origin of the four castes; but it can scarcely be regarded as a definite Vedic idea of the origin and creation of a universe of being.3

The account of the creation which is given in Cosmogony of the Brahmauic the Brahmanical code is altogether of a different period character from that which finds expression in the Vedic hymns The age of Aryan conquest had been succeeded by an age of Brahmanical contemplation, and thus a theory of the origin of the universe was evolved out of the moral consciousness, which presents a curious combination of two opposite ideas, namely, the creative faculty of a Supreme

¹ Rig-Veda, Mand I Hymn 80, v 16

² Mur's Sanshit texts, vol 1 chap 1, sect 2

³ When the sons of Bor had slain the giant Ymir they dragged his body into the middle of Ginnungagap, and of it formed the earth From Ymir's blood they made seas and waters, from his flesh the land, from his bones the mountains. and his teeth and jaws served to make the stones and pebbles Prose Edda, Part I s 8, Blackwell's Translation

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P Spirit, and the ordinary operation of physiological laws. The first idea bears a strong resemblance to the Mosaic cosmogony, and indicates four distinct stages in the creative process, viz.

The Spirit moving on the waters.

1st, The universe existing in darkness, or chaos 2nd, The darkness dispelled by the light of the Supreme Spirit

3rd, The creation of the waters by the light of the Supreme Spirit.

4th, The Supreme Spirit moving upon the

The birth of Brahma in an erg, and creatron from the

The second idea resembles the Orphic cosmogony, and indicates five further stages in the creative process, viz —

1st, The productive seed placed in the waters by the Supreme Spirit, and expanding into the mundane egg

2nd The birth of Brahmá in the egg

3rd, The division of the egg and formation of the heavens and the earth

4th, The creation of Mind and Consciousness, the three Moral qualities, the five Senses, and the great Elements

5th, The creation of Manu and the ten Manus, from whom all the created things were produced

Manu's ecount of the creation. Manu's account of the creation is as follows —

The Supreme Spurt. "In the beginning the universe only existed in darkness, upon which that Supreme Spirit whom no man hath seen whom no man can comprehend and whom the mind alone can perceive appeared with undiminished glory and dispelled the gloom. And the Supreme Spirit created the waters by this will and placed in them a productive seed. And the seed became an egg as bright as gold and as luminous as the sun and in that egg the Supreme Spirit was born in

The egg.

the form of Brahmá, the divine male, the great forefather of HISTORY OF all spirits. And the waters are called Nárá, because they were the production of Nárá, or the Supreme Spirit, and as it was on the waters that the Supreme Spirit first moved, he is named Náráyana, or he whose place of moving was the waters And Brahmá sat in that egg during a whole year, and then he caused the egg to divide itself, and from the egg he framed the heavens and the earth and the great Heaven and waters From the Supreme Spirit emanated Mind and Metaphysical Consciousness, and all vital forms endued with the three Moral qualities of Goodness, Passion, and Darkness, and the five Perceptions of Sense, and the five Organs of Sensation, from which also proceed the great Elements, and their several Properties Then Brahmá divided himself, and became half male and half female, and from that female he produced Viráj Know that I (Manu) am that person whom Viráj the male Viráj produced by himself, and I, Manu, am the Manu and the framer of all things I created ten Manus, or Lords of created beings, and they produced all beings, vegetable and animal When Brahmá awakes the universe expands, but when he sleeps the universe passes away "4

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It will now be seen that the first four stages in Cosmogony of Manu compared the cosmogony of Manu, namely, darkness, light, with that of Moses water, and the Spirit moving on the water, present a remarkable similarity to those which appear in the Mosaic account, excepting that Manu seems to represent the light as existing before the waters, whilst the Mosaic account seems to imply that the waters were created first and the light afterwards. But the conception of the Supreme Spirit Contrast between the Hindurgen in or on the waters, demands a passing the waters, and the Hebrew idea of Structure with the Hebr

⁴ Manu, 1 1-69 The translations from Manu, both here and elsewhere wind throughout the present work, are generally given in a condensed form, so as to avoid the repetitions and verbiage which are to be found in the original A considerable amount of useless matter has also been often excluded altogether, as utterly devoid of either significance or interest

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HISTORY OF INQUITY, INDSMUCH as it exhibits a radical differ ence between the working of the minds of the Hebrow and Hindu. The Mosaic account of the creation is as follows -"The earth was without form and void, and darkness was upon the face of the deep And the Spirit of God moved upon the face of the waters And God said - Let there be light,' and there was light" Here the term "Spirit" implies the breath of Deity, and the con ception of the breath of life animating the waters can scarcely be said to run counter with an enlightened idea of creative force But the Hindú conception is that of a Supreme Being reposing or sleeping upon the waters, creating the universe in idea only This idea furnishes a striking illustration of the dreamy character of the Hindú intellect, but is altogether opposed to that notion of the wakeful and all seeing energy of the Almighty, which is common to Hebrew and European thought The conception of Brahma sleeping upon the waters was naturally formed by a people, who consider rest and quietude beneath the shade of a tree, or by the side of still waters, to be the some of blass, and the proper sphere of devotional exercises But an ardent and energetic race could no more imagine Deity to slumber than it could suppose the tides to stand still, or the monsoons to cease to blow

Conception of the mundane

The next conception in the order of creation is that of a productive seed, which is placed in the waters and expands until it becomes a vast and luminous egg, in which Brahmá is born, and from which the heavens and earth are created. This

conception corresponds with the famous Orphic idea HISTORY OF of a mundane egg, which appears to have been familiar to the Greeks. In all probability it arose Origin of the from a contemplation of the vault of heaven, which may be said to resemble the inside of the upper part of a vast egg, whilst the idea might be formed that the under part of the universe was arched over in a like fashion It is, however, not impossible that the Possible connection with the Hindú idea of the universe springing from an egg, Linga. may have had some connection with the conception of the Supreme Being as a primeval male which finds expression in the Puránas, but it may also have been associated with the worship of the Linga, or phallus, which apparently belongs to a period of remote antiquity

The next stage in the cosmogony is of a meta-Conception of a metaphy sical physical character, and has apparently been taken creation from the Sánkhya school of philosophy prises the creation of Mind and Consciousness, the three Moral qualities, the perceptions of Sense and the Organs of Sensation, and the great Elements This creation might perhaps be passed over in

⁶ See the Orphic fragment in the "Birds" of Aristophanes quoted in Cory's Fragments The extract is as follows —

[&]quot;First was Chaos and Night, and black Erebus and vast Tartarus, And there was neither Earth, nor Air, nor Heaven, but in the boundless bosom of Erebus

Night, with her black wings, first produced an aerial egg, From which, at the completed time, sprang forth the lovely Eros, Ghttering with golden wings upon his back, like the swift whirlwinds But embracing the dark-winged Chaos in the vast Tartarus, He begot our race (the birds) and first brought us to light

The race of Immortals was not, till Eros mingled all things together

But when the elements were mixed one with another, Heaven was produced, and Ocean,

And Earth, and the imperishable face of all the blessed Gods "

In the Comedy the Birds deliver the cosmogony, and thus claim the priority of birth over the gods as well as men Birds sometimes play a curious part in Hindú legend See especially the Markandiya Purana

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mistory or silence, as a bewildering jargon by which the later Brahmans sought to account for the origin of exist

V leable as il-I strativ of Hindú thought.

ences, which could scarcely be ascribed to generative force 7 Still it will be found of some value as illustrating the character and tone of the intellectual exercises of the later Brahmans, and although per haps it properly belongs to the period of Brahman ical revival, it may be desirable to furnish the following brief explanation, which is based upon the tedious disquisitions that appear in the later Puránas, and which may perhaps serve to throw a clearer light upon the obscure statement of Manu

Four heads.

This metaphysical creation may be considered under four different heads, viz -

1st The Mind or Consciousness

2nd, The three Qualities—Goodness, Passion, and Darkness.

3rd, The Perceptions of Sense and Organs of Sensation

4th. The Elements and their Properties.

1st, Three Gu-Goodness.

The three Qualities or Gunas, which are com prised under the second head should perhaps be considered first, as they are to a large extent mixed up with all the other creations The conceptions of these three Gunss are larger than the names would seem to imply Thus Goodness includes purity,

⁷ The myths respecting Chronos, Eros, Chaos, and other ancient personifica tions, would seam to militate against this view but it is difficult to conceave how a sexual origin could be ascribed to moral qualities, or to the organs of sense. In the later scotarian writings, connected with the panthelatic worship of Krishna, such sensuous personifications certainly find a place and the Brahma Vaivarta Purana contains a myth in which Brahma is represented as begetting upon his wife Savitra the science of logic, the modes of music, days, years and ages, religious rites, diseases, time and death. But this Purana would seem to be many centuries later than Manu.

[·] Compare particularly the Viahnu Purana.

and is attended with happiness and productive of history of vutue. Passion, or foulness, implies the idea of activity, whilst it is attended with misery and productive of vice. Darkness includes the idea of dulness, illusion, and obstructiveness, and is productive of stolidity These three Gunas hold an important place in the religious and philosophical ideas of a later age

The creation of Mind or Consciousness now pro- 2nd, Mind Consciousness Matter becomes invested with the ceeds as follows. three Gunas in equilibrio, and is united with Spirit. From these Intellect is produced, and like them is invested with the three Gunas. From Intellect proceeds Egotism, or the principle of individual existence which appropriates perceptions Intellect and Egotism may be regarded as identical with Mind and Consciousness.9

The creation of the Perceptions of Sense, the 3rd, Perceptions of sense and five Organs of Sense, and the great Elements, is Organs of sensation even more obscure. Egotism being invested with the three Gunas becomes threefold, namely,-Egotism pure, from the quality of Goodness, Egotism passionate, from the quality of passion or activity, and Egotism elementary, or rudimentary, from the quality of darkness.

1st,—Pure Egotism produced the ten divinities Threefold Egowho preside over the five Organs of Sense, and their corresponding Perceptions or Actions

2nd,—Passionate Egotism produced the Organs of Sense and their corresponding Perceptions

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⁹ English equivalents for the Sanskrit terms are employed in the text to prevent confusion, but for the convenience of reference it may be as well to notice them here Matter is called Pradhana, and sometimes Prakriti, or Nature Spirit is called Purusha Intellect is Mahat Egotism is Ahankara

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3rd,-Rudimentary Egotism then produced the

4th, Elements and their Pro-

five Elements,-ether, wind, light, water, and earth, and their five Rudiments, or Properties, -sound, touch, colour, taste and smell In the first instance the rudiment of Sound was produced from Rudi mentary Egotism, and then the remaining work of creation proceeded in the following order -

Diber

nerties.

(1) Ether was produced from Sound and engen dered Touch, whence originated Wind, of which Touch is the property

Wind

(2) Wind was produced from Touch and engen dered Colour, or form, whence originated Light, of which Colour is the property

Light.

(3) Light, or fire, was produced from Colour and engendered Taste, whence originated water, in cluding juices, of which Taste is the property

Water

(4) Water was produced from Taste and engen dered Smell, whence originated Earth, of which Smell is the property

Barth.

(5) Earth thus originated from Smell, and was invested with Smell as a property 10

Brahma male and female.

The next stage in the creation is the separation of Brahma into male and female, and the production of Viráj who thus appears to have become the progeni tor of all created things This myth scarcely calls for remark, but the one which immediately follows it, and which brings the whole narrative to a con Introduction of clusion, demands consideration Manu is introduced the Basis as here and the same than the same that the same than the same tha as being produced from Viráj by some creative process which is not distinctly indicated, and Manu then creates ten Manus, who appear in later myths

¹⁰ Compare Manu, 1. 74— 8 According to the Vishnu Purana the egg in cluded all these Elements and Properties, together with the Mind and Consciousness, the three Qualities, and the five Organs and their Perceptions.

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as Bráhman sages. It would seem however that the history of narrative of the creation was previously complete without the introduction of Viráj; for when Brahmá had become separated into male and female, the creation by generation might have followed as easily as the generation of mankind followed the creation of Adam and Eve in the Mosaic narrative creation of Manu and the ten Manus thus appears to-have been a separate and independent cosmogony, which has been incorporated with a Brahmanic cosmogony. In other words, the code contains two accounts of the creation of the human race, one being a Vedic tradition of Manu, as a progenitor; and the other being a later and Brahmanic dogma of the creation of the universe by Brahmá 11

¹¹ It is difficult to say how far this legend of ten Manus, and their ten reigns in succession, which are termed Manwantaras, finds expression in the Vedic hymns Indeed the point has yet to be determined (See Wilson's Rig-Veda, Vol II The names of the Manus are as follows - Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, Daksha, Vasishtha, Bhrigu, and Narada Most of the names are to be found in the hymns of the Rig-Veda, and all of them figure largely in those Brahmanical editions to the Epics to which attention has already been drawn. Marichi was the father of the famous Kasyapa, who appears in the Ramayana as the mythical progenitor of the Sun, and consequently as the Brahmanical ancestor of the Solar race of Ayodhya. Atrı appears in like manner in the Maha Bharata as the mythical progenitor of the Moon, and consequently as the Brahmanical ancestor of the Lunar race of Bharata Angiras is an ancient personification of the Vedic deity Agni in the person of a Brahman was the mythical grandfather of Ravana, the Rakshasa Raja of Lanka. Pulahu, Kratu, and Daksha are more obscure personifications, but the latter is celebrated as the performer of a famous sacrifice, in which he appears as an opponent of the god Siva Vasishtha appears prominently in the Ramayana as the priest of Maharaja Dasaratha, and religious instructor of the hero Rama frequently introduced into the Maha Bharata for the purpose of delivering many Brahmanical discourses Lastly, Nárada is found playing an important but equally mythical part in both Epics He settled the delicate terms on which Draupadi was to live with her five husbands, he was present with other Rishis at the mythical Council of the Kauravas, which was summoned to receive Krishna, he was one of the three Rishis who pronounced the curse against the Yadavas, which culminated in the massacre at Prabhasa and destruction of Dwaraka, and he even appears in the beautiful episode of Nala and Damayanti, as carrying the news of the Swayamyara of Damayantı to the heaven of Indra

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In another part of the code there is incorporated a still more obscure tradition of Mann, under the name of Swayambhura, having six descendants who are also termed Manns. (Jiam, i. 61.—63) The names of these server Manns are Swayambhura, Swarochishs, Uttama, Tamasa, Rairuta, Khâkshusha and Vairaswata. As Vairaswata is said to have been a child of the Sun, this account may be connected with some solar mpth. It is worthy of remark that thus latter account forms the commencement of that part of the code in which Manu delegates the further recitation of the laws to his son Bhrigu. These hars are differently filled up in the later Purfans.

CHAPTER VI

SACRED CHRONOLOGY.

THE account of the cleation of the universe is history of followed in the Brahmanical code by a description of those extraordinary durations of time, by which Boldattempt by the Britishmans to the ancient sages boldly attempted to map out map out cternity eternity; and which excited so much discussion in the last century from the marked contrast which they present to the more limited calculations which are based upon the so-called Mosaic chronology. This daring reckoning includes millions of years before the dawn of recorded history, and millions of years yet to come; and under such circumstances it might seem to possess some germs of truth from its approximation to those vast astronomical periods, which are indicated by the apparent infinity of the universe, and the revolutions of distant stars round mysterious A mere substracentres But in truth it is a mere arbitrary arrange of figures ment of figures; a play upon the relations of days, months, and years, multiplied by thousands of millions at the mere fancy of an arithmetical dreamer. Such a chronological scheme is of course childish and unmeaning; but yet it has exercised considerable influence upon the religious belief of the Hindús.

Manu's system of chronology may be separately Division of Manu's system of considered under two different heads, as follows —

HISTORY OF INDIA. PAR V ist, Calculation of days, months, and yours. 1st, The calculation of days, months, and years 2nd, The calculation of Yugas or Ages

The calculation of days months, and years all turns upon the systematic multiplication of the

ordinary human notion of a day, that is, of a single revolution of the earth upon its own axis The Hindú day thus corresponds to the European

Sub-division of the Hundu day

day, but its subdivisions are different. The Hindú hour or muhurtta consists of forty eight minutes only, and thus there are thirty hours in the day instead of twenty four The minimum of time is the twinkling of an eye Eighteen twinklings of an eye make a moment, or kashtha, thurty moments make a kalá, which consists of about a minute and a half, and thirty kalás make a muhúrtta, or

hour. Thus there are about half a million of twink

Pour duferent days.

lings of the eye in every Hindú hour conceptions of days, months, and years are naturally formed from the revolution of the earth upon its axis, the revolution of the moon round the earth, and the path of the sun along the ecliptic. But four different kinds of days are specified in the code, and this arbitrary division seems to have been introduced for one significant purpose, namely, the exaltation of the god Brahmá both over the Vedic desties, and over the Pitris,1 or spirits of deceased ancestors, who were also worshipped by the Vedic Aryans These four days were as follows -

Day of mortals.

1st.—A day of Mortals, which is divided into day and night by the rising and the setting of the sun, the day being set apart for mortal action and the night for mortal slumber

¹ The worship of the Pitris, or ancestors, still forms an important element in the Hindu religion, and will be found elegedated in chap. ix,

2nd,—A day of Pitris, which lasts for a lunar History of month; being divided into the bright fortnight Part V which is called day, and the dark fortnight which is Day of Pitris, or called night, the day beginning with the new moon, and the night with the full moon 2

3rd,—A day of the Vedic gods, or Devatas, which Day of gods, or lasts for a solar year, being divided into the summer half which is called day, and the winter half which is called night; the day beginning with the vernal equinox and the night with the autumnal equinox

4th,—A day of Brahmá, which involves some Day of Brahmá large calculations connected with the Yugas or ages, and will therefore be considered separately hereafter.³

This system of days, months, and years, is followed 2nd Calculation of Yugas or ages The primary ages object of the code, namely, the exaltation of the worship of Brahmá as the creator of the universe, thus appears abundantly manifest. The contemplative spirit and astronomical knowledge of the Bráhmans impelled them in the first instance to consider the universe as enduring for myriads of years; and at a subsequent period their religious tendencies seem to have led them to represent the duration of the universe as only equivalent to a single day of Brahmá.

The original idea of the Yugas or ages was that Simplicity of the idea of four Yugas

² According to Kullúka's gloss (Manu, 1 63), the Pitris inhabited the moon According however to the Vishnu Purána, the Pitris had a heaven of their own which was called Piajápati Loka The division of the lunar month into a bright and a dark fortnight will appear strange, until it is remembered that after the new moon the evenings become rapidly lighter, and that after the full moon they become rapidly darker

³ Manu, 1 63 ct scq

HISTORY or there were four Yugas succeeding each other in a de-PART V

scending series of arithmetical deterioration as 4, 3, 2, and 1, each of which was multiplied by a thousand These four Yugas were respectively named Krita, Tretá, Dwápara, and Kali Thus the first, or Krita Yuga, lasted for 4000 years, the second, or Trotá Yuga, lasted for 3000 years, the third, or Dwápara Yuga, lasted for 2000 years, and the fourth, or Kalı Yuga, lasted for 1000 years But all these

years were years of the gods, each of which consisted of 360 mortal years The aggregate was called a

Maha Yuga, or Maha Yuga, or great age, and a thousand Maha

Yugas formed a Kalpa, or a day of Brahmá.

The twillights.

The four Yugas thus represented the units 4, 3 2, and 1 in arithmetical descent multiplied by a thousand. But in addition to these thousands of years, each Yuga has two twilights, one preceding it and the other following it, and each of these twilights consists of the same series of 4, 3 2, and 1, but mul tiplied by a hundred only Again, these years of the gods have each to be multiplied by 360, in order to reduce them to mortal years. The following *table will perhaps exhibit with sufficient clearness the calculations connected with the number of years of the Vedic gods which are included in each Yuga --

	1sr Yuoa.		
		Years of the Gods.	
Twilight		400	
Krita Yuga		4 000	
Twilight		400	-
_			4 800

			2nd	Yuga.				History of
Twilight	•	•		•		300		INDIA Part V
Trei4 Yuga						3,000		
Twilight		•		•	•	300		
							3,600	
			91.0	Yuga.				,
Twilight	•				•	200		
Dw ipara Yug	ì	•		•		2,000		
Twilight					•	200		
							2,400	
			1тн	YUGA.				
Twilight			•			100		
Kalı Yuga					•	1,000		
Twilight						100		
							1,200	
Total	comi	01151119	r a A	Inhá Y	ນອດ		12,000	

One thousand Mahá Yugas form a Kalpa, or a day conception of a of Brahmá, or twelve millions of years of the gods, $\frac{\text{Kalpa or day of Brahmá}}{\text{Brahmá}}$ which may be converted into mortal years thus:— $12,000,000 \times 360 = 4,320,000,000$.

Here the imagination can scarcely follow the Infinity of the arithmetic, for even this period must be doubled. Whilst the creative energy of Brahmá lasts for one day, his slumber lasts for a whole night, and the night of Brahmá is equal in duration to his day. Thus a day and night of Brahmá extends over nearly ten thousand million of years. This sum total must again be multiplied to an almost infinite extent, for the year of Brahmá comprises three hundred and sixty of his days and nights; and he is said to live for a hundred years. In later Puránas he is described as immortal

The simplicity of the idea which represents the simplicity of the universe as only lasting for a day will now be mani- and night of Brahma

nustory or fest INDIA. PART V

Brahmá is sleeping on the ocean He awakes in the morning, and the universe springs into existence and endures throughout the day He slumbers in the evening, and the universe passes away and all is darkness and chaos, until the night is over and he awakes and recreates as before Thus the day of Brahmá is the period during which his creative power is in full activity The night of Brahmá is the period during which his creative power is in perfect repose 5

Hindá and Du-ropesn kless of heroklogy com pared.

The significance of this daring attempt to reduce eternity to a system of chronology will be readily apprehended by bringing it face to face with western In Europe the popular idea of the period of time, which separates the creation of the universe from our own generation, scarcely extends over six thousand years, and according to a Rabbinical dogma, which prevailed very generally until a com paratively recent period, the six thousand years were to be followed by a millennium, or sabbath, of one thousand years, after which the universe was to be brought to a close and time was to be no more This Rabbinical theory has perhaps yielded somewhat to the advance of natural science, but still it has left a deep impression upon the religious belief of western nations In India, on the other hand, the idea of time has been altogether untrammelled by any restricted system of chronology, and material existence has been regarded as practically eternal informer of the The result has been the universal spread of dogmas such as the endless transmigrations of the soul, the

log-cal systems upon the res-pective relucions alse of Hundus and Europeans.

In the age of Brahmanical revival this conception of the creation by Brahma underwent a further change, in order to bring it into harmony with the modern doctrine of a Hindú trinity conditing of Brahma, Vishau and Siva.

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successive incarnations of deity separated from each fistory of other by vast intervals of time, and a chain of Buddhas stretching far back into a remote past, which can only be indicated by a long line of numerals and ciphers Thus amongst western nations, which have been brought under the influence of a religious belief in a more restricted chronology, the mind of man is perpetually turned upon his material life as the alpha and omega of his own present existence, and as the period upon which depends the salvation of his soul throughout an undefined eternity of spiritual being. But amongst the Hindús the imagination is in a great measure weaned away from a consideration of the individual life, and is lost in a dreamy contemplation of an infinity of future existences in which the present life is but as a mortal day

The foregoing system of Hindú sacred chronology Chronological system of Manmay be called the Brahmanic system, and by laying wantards superadded to down a distinction between the day of the Devatas system of Kalpas and the day of Brahmá, it furnishes additional proof that the worship of Brahmá overlaid the more primitive worship of the Vedic Aryans. But besides this mapping out of eternity by Kalpas, or days of Brahmá, there is a recognition in the code of another system of chronology based upon Manwantaras, or reigns Whether the second system of successive Manus was handed down from the Vedic age, or sprung up during the transition period between the Vedic and Brahmanic ages, must for the present remain a ques-That it was independent of the Brahmanic system is evident from the abortive efforts which are

⁶ See Wilson's Rig-Veda, vol ii p 61 note

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misrony or made to reconcile the duration of the Kalpas with the duration of the Manwantaras Manu does in deed say that seventy-one Mahá Yugas constitute a Manwantara, but in the Puranas it is stated that fourteen Manwantaras, with some additional years, are equal to a day of Brahma, and the necessity for such additional years sufficiently indicates that the two computations are independent of each other

⁷ Manu, L 79 80

CHAPTER VII

RELIGION OF THE BRÁHMANS.

THE simple religious ideas connected with the HISTORY OF Vedic worship have already been indicated. It will now be necessary to unfold and explain the religious Religious system system which finds expression in the Institutes of Set forth in Manu In attempting this task, two objects will be kept in view, namely .--

1st, To exhibit the religious development which Exhibits both a accompanied the rise of Brahmanism and establish- and a compromise ment of the Brahmanical ascendancy

2nd, To illustrate the compromise which was effected between the worship of the Vedic deities and the worship of Brahma

Before, however, entering upon this branch of Brahmanical doctrine of reinquiry, it will be necessary to consider the doctrine wards and punishments unshments unknown in the of rewards and punishments, both in this life and in Vedic age a series of lives, or transmigrations, hereafter, by which the Bráhmans endeavoured to enforce their This dogma found little or no particular tenets expression in the hymns of the Rig-Veda, beyond what was involved in a conception of Yama, as god or judge of the dead; and indeed it could scarcely have been necessary to enforce the spontaneous worship of the Vedic deities by the same promises and threats, which were requisite to insure the observ-

INDIA PART V

nistoar or ance of new and artificial rules introduced by a priestly hierarchy In primitive times, when fathers of families and heads of tribes performed their own religious lites without the interference of priests they were actuated by an unquestioning faith, which to them was as old as the hills, that they would thereby obtain from their gods the material blessings of this life, and that if they did not so propitiate the derties of the elements with hymns and sacrifices, their harvests would fail, their cattle would perish, their wives would bear no sons, and their own bodily health and vigour would pass away Under such circumstances religious indifference or apathy must have been unknown On the contrary, there was most likely a display of warmth and fervour, which could scarcely be expected in more artificial and complex devotions, and which indeed charac terize the greater portion of the Vedic hymns which

Orode concep-tion of mi,

crude in the Vedic period A deity might be offended by the poverty of the worship, such as inferiority in the cakes, butter or wine, or imper fections in the hymns of praise But the con sciousness of having offended deity by the breach of some arbitrary moral rule seems to have been rarely experienced by this genial race, who rather exulted in pleasures and gratifications which were an abomination to the Brahmans ever amongst such a community that the Bráh mans promulgated their religious rites and moral

rules, which must have been often unintelligible or repugnant to the masses The Vedic Aryans were distinguished by a love of wine and women, of flesh

were sung on the banks of the Saraswati. Moreover the conception of sin must have been singularly meat and high play, which were radically opposed HISTORY OF to the tenets of asceticism; and it was apparently on this account that the Brahmans found it necessary to enforce their precepts by promises of punishment, which were unknown to the composers of the hymns of the Rig-Veda.

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This theory of future rewards and punishments Dogma of merits lies at the root of all Brahmanical laws and observances, and was accepted by the authors of the code as an established dogma; and indeed it has prevailed amongst the people of India down to the present day. Almost every act, however trivial, is considered as a merit or a demerit; and the individual is rewarded or punished hereafter according to the sum of his merits and demerits 1 In this belief Future existences of the soul there is not the slightest vagueness or ambiguity, dependent upon merits and defor besides the threats and piomises which refer to merits the present life, it is associated with the doctrine of transmigration of the soul through a vast number of existences on earth, and the occasional departure of the soul to a heaven or a hell for periods of dif-It is assumed that in all cases the ferent duration. balance is rigidly drawn If the merits exceed the demerits, the individual will be rewarded in proportion to the balance in his favour, either by noble birth, prosperity, comeliness, physical strength, in-

^{1 &}quot;The householder should collect virtue [e merits] by degrees, in order that he may obtain a companion to the next world, as the white ant by degrees builds his nest, for in his passage to the next world, neither his father, nor his mother, nor his wife, nor his son, nor his kinsmen, will remain in his company, but he will be accompanied by his merits alone Single is each man born, single he dies, single he receives the reward of his good deeds, and single the punishment of When he leaves his corpse, like a log or a lump of clay, his kinsmen retire with averted faces, but his ments accompany his soul Let a man therefore continually, and by degrees, collect merits, so that he may secure for himself an inseparable companion, and, with his merits for his guide, he will traverse a gloom which is hard to be traversed" Manu, iv 223-242

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mistory or tellectual power, long life, or abundance of sons in future transmigrations, or by elevation to a heaven,

where the soul would dwell in bliss until its merits were sufficiently rewarded, after which it would return to earth and pass through another series of transmigrations. In like manner, if the demerits exceed the merits, the individual will be punished in proportion to the balance against him, either by low birth as a degraded man or inferior animal, or by adversity, deformity, physical weakness mental incapacity, premature death, or a family of daugh ters, or by being cast down to one of the many hells, there to remain until the balance of dements was wiped away, after which it would return to earth to pass through another series of existences

The difference between the religious obligations which are felt in Europe and those which are felt in the force which are left in Larry apprehended. In Europe and in Larry in Larry apprehended. In Europe the fear of the Divine displeasure, either in this world or the next, undoubtedly exercises a con siderable influence, especially upon those who are sincerely desirous of bringing every action of their lives into strict conformity with what is understood to be the Divine will But not even the fear of eternal punishment will restrain the mass of the people from the commission of acts, which they themselves believe to be directly opposed to the dictates of religion and morality Moreover there is a popular belief in the mercy of God towards his erring creatures, in the efficacy of repentance, and in the general forgiveness of all minor offences, that exercises a counter influence to the doctrine of eternal punishment, which no amount of religious teaching seems calculated to remove In India, on

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the other hand, the anxiety of the individual is con- HISTORY OF centrated more or less upon every action of his life; for nearly every act that can be committed may serve to outweigh a merit or wipe away a demerit, and thus insure good fortune, or bring about misfortune, either in this life or in a future existence. There is no prospect of the Divine forgiveness of sins in the event of repentance on the part of the sinner, and no belief in an atonement, excepting by means of sacrifices and penances which may be regarded as so many additional merits placed to the credit of the individual Meantime religious worship and austerities are generally regarded as the chief merits, whilst the prominent demerits are supposed to consist in the breach of caste observances and in indulgences in forbidden things By such arch-merits individuals might escape from transmigration altogether, and enjoy a happy eternity in

heaven; whilst by such arch-demerits individuals might be doomed to endless transmigrations in the lowest scale of existences, or endure a horrible

eternity in hell This conception of a future state of rewards and Causes of the universality of punishments, although it involves no idea of a ments and debeneficent and merciful deity, contains an element merits of apparent justice, which is readily apprehended by the popular mind. Moreover it serves to account for one of the most inscrutable problems in human life, namely, the unequal distribution of the blessings and pains of earthly existence. Happiness and prosperity are regarded as the reward of virtues displayed in a previous life, and misery and adversity are regarded as the punishment of sins committed in a previous state of being

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Form of the conception in the Mosale law

Again, the compilers of the code are by no means unmindful of the force of that obligation, which is involved in promises of rewards or punish

ments to the posterity of an individual, and which finds a fitting and forcible expression in the Mosaic law In Manu however the obligation generally refers to breaches of mere caste rules, which could only affect posterity so long as the caste system continues to trammel the minds and bodies of the people of India. But the Hebrew lawgiver has laid down the far grander dogma, which may be opposed to a human idea of justice, but which nevertheless involves an eternal truth that may be traced back to the creation of man He has authoritatively declared that the iniquity of fathers will be visited upon the children to the third and fourth generation. and this doctrine is not only in accordance with the existing facts that many of the crimes of parents do affect their children in the eyes of the world, but it is also in conformity with what is known of heredi tary disease. Indeed, in a future age, when the laws of theredow we more generally upperhended. the obligations to obey the moral law for the benefit of posterity will increase in strength, and the justice of a punishment which is inflicted upon the descendants of a delinquent, as well as upon himself, will become more and more manifest in the eyes of men

Turning from this general element in Hindú Inferior merit of date perform at a the large of belief to the special observations of Manu as regards

A similar conception finds expression in the New Testament parrative in the story of a man who was born blind. The Jews asked Jesus whether it was the sin of the man in a previous life, or the sin of his parents, which had caused his blindnoss

his code, it will be seen that he raises another ques- history or tion, which is popularly supposed to have originated in comparatively modern thought, but which yet appears to have formed a subject of discussion from the day when the theory of a future state of rewards and punishments was first mooted amongst mankind That a good man should receive some reward for a virtuous life was no doubt an ancient idea; and so long as goodness consisted in the fulfilment of all the duties of a son, a husband, a father, and a good citizen, such a claim to reward would probably remain unchallenged. But when the natural law be-Distinction between natural came amplified and modified by ecclesiastical law, law and ecclesiastical law, sinstical law and goodness consisted in a great measure in the performance of rites and ceremonies, alms-giving and penances, which may have possessed a religious meaning but which were certainly devoid of moral significance, the question naturally alose as to the motive which led to the fulfilment of duty, whether such a duty was performed from a sense of right, or from the hope of reward, and whether the motive in one case was more praiseworthy than in the other This question is raised by Manu, but he does not Manu's distinction between attempt to discuss it, and indeed such a discussion higher and lower motives can scarcely lead to a practical result, inasmuch as it deals with what passes in the minds of other men, of which we can have no consciousness, and of which we can otherwise know nothing, excepting from inferences drawn from our experience of the motives by which we ourselves may have been actuated under like circumstances 3 Manu simply states

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³ The assumption of inferior motives has been carried to a vicious extent in India, and has done much towards exciting that suspicious feeling with which Hindús at the Presidency capitals but too often regard Europeans in their social capacity The ostentatious charity, the public subscription lists, and the testa-

INDIA PART V whilst the fulfilment of duty for the sake of reward

whilst the fulfilment of duty for the sake of reward is not a praiseworthy motive, man will not perform any duty, such as sacrifice, religious austerities, or abstinence from sin, excepting in the hope of reward. As a solution of the difficulty, which will reconcile it with the popular idea, Manu enunciates a new dogma. Assuming that the fulfilment of re-

ligious daty will be always rewarded to some extent, whatever may be the motive, he says that if a man fulfils his duties without regard to the rewards which follow the fulfilment, he will enjoy the highest happiness in this life and eternal happiness hereafter

Before however considering the daily worship

Conception of Brahms and Brahms.

enjoined by Manu, it will be advisable to glance at the Hindú conception of the god Brahma, from whom the Bráhmans appear to have derived their name. Here a distinction must be laid down between Brahma, the Supreme Spirit, and Brahma, the creator of the universe, or creative energy of Brahma. The god Brahma is generally represented with four heads, as the drame author or inspirer of the four Vedas, but this representation must be of comparatively recent origin. Manu, who upholds the worship of both Brahma and Brahma, speaks only of three Vedas. Again, Kullúka explains that in one Kalpa, or previous age, the Vedas proceeded from Fire, Air, and the Sun, and that in another Kalpa they proceeded from Brahma. Here a glimpse is

mentary endowments which are so common in England, are often ignored, whilst the charitable acts of wealthy Hindes, especially in the contractors of tents, ghats, and resting places and the feeding of the poor and afflicted, are but too frequently ascribed to the mere love of fame and appliance, rather than charitably stirblated to a higher motive of real heaverlocker (overside tha humaf are at large.

Manu, iv 124

Kullůka, quoted us Colebrooke a Essay on the Vedes.

obtained of the supersession of Vedic ideas by Brah- history of manic ideas, of which abundant proofs appear elsewhere. It is however a curious circumstance worthy Decline of the of note, that notwithstanding the efforts of the Brahmanical compilers of the code of Manu to exalt the monotheistic conception of Brahma as the God of gods, the worship of this deity has never been popular with the people of India, who have ever hankered after their old Vedic personifications. The consequence has been that the Brahmans have long abandoned the worship of the god from whom they obtained their distinctive name; and it will be seen hereafter that, in the age of Brahmanical revival, they actually set up Vishnu and Siva as superior to Brahma

With these preliminary observations it will now Religious wor-be necessary to review the daily ritual which is laid Brihmans divi-sible into invodown in the Institutes of Manu. It must be re-sacrimental marked in the first instance, that such worship was to be performed every day, and was apparently confined to the three twice-born castes, namely, the Biáhman, the Kshatiiya, and the Vaisya. This worship may be considered under two heads, namely, invocations and sacramental rites.

The daily invocations laid down in the ritual of Significance of the invocations Manu, are involved in some obscurity, but on a binations of critical examination will be found to yield results of considerable importance in the history of ancient India They furnish a significant illustration of the process by which the old Vedic religion was moulded into Biahmanical forms of thought, until the polytheistic worship of the gods of the elements was resolved into the monotheistic worship of Biahma or Biahmá. They comprise certain mystic combina-

Three in One

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meters or tions of Three in One, which however bear no re-

semblance whatever to the Christian conception of a These combinations are four in number, consisting of three suppressions of the breath, three letters, three words, and three measures. Each of these combinations may now be considered separ ately, as follows -

lat, The three suppressions of mind fixed on Brahma

1st, The three suppressions of the breath, each being equal in time to five short vowels, which are to be made with the mind fixed on Brahma, the Supreme Being These suppressions are said by Manu to be the highest devotion

ind, The word

2nd, The letters A, U, and M, which form the word Aum, pronounced Om This word is said by Manu to be the symbol of Brahma, or lord of crea tures.

3rd, The Vvahnus communic Herven.

3rd, The three words-Earth, Sky, and Heaven, Rarth Bry and or Bhuh, Bhuvar, Swar-which are collectively termed the Vyáhritis

4th, The Gara-

4th. The three measures included in the sacred verse known as the Guyatri, which could only be uttered by the twice born

Two questions involved

The inquiry into the origin of these combinations of Three in One, naturally separates itself into two questions, viz.

The Three.

First, what were the "Three" who were to be combined into "One"?

The "One

Secondly, who was that "One" into whom the "Three" were resolved?

Conclusions t be proved here-after

For the sake of clearness it may be advisable in the first instance to state the conclusions, and then to indicate the data by which those conclusions appear to be proved. The conclusions to be estab

lished hereafter are, that the "Three" comprised history of the deities of the Vedas, and that the "One" referred either to Brahmá, the creator of the universe,
or to Brahma, the Supreme Soul.

As regards the three suppressions of breath,

Brahma.

Significance of

which formed as it were the preliminary of the three suppressions devotions, nothing need be said. Their significance can be gathered from what follows It will be sufficient to observe that during their performance the mind of the worshipper was to be fixed upon Biahma as the Supreme Soul

As regards the three letters A, U, and M, little can Significance of the letters A, U, be gathered, excepting that when brought together M into the word Aum they are said by Manu to form a symbol of the Lord of created beings-Brahma. According, however, to the Nirukta, which is an ancient glossary of the Vedas, the syllable Aum (Om) refers to every deity

As regards the three words—Bhúh, Bhuvar, Significance of the three words Swar, or Earth, Sky, Heaven—more positive data Heaven, as recan be inferred. The respective deities of these the Veduc deities. three localities were Fire, Air, and the Sun, or Agni, Váyu, and Súrya These three are among the oldest deities of the Rig-Veda. It also appears from the Nirukta that all the Vedic deities were resolvable into these three—Fire, Air, and the Sun; and it is twice asserted that there are but three gods. Further, it is distinctly stated in the Nirukta, as well as in the Bráhmana, that these three gods were considered as one 7 From these data it may

⁷ The references to the Nirukta may be found in the following extract from Colebrooke -"The deities invoked appear, on a cursory inspection of the Rig-Veda, to be as various as the authors of the prayers addressed to them, but, according to the most ancient annotations on the Indian scripture, those numerous names of persons and things are all resolvable into different titles of three deities,

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be inferred that in the Brahmanic age, or in the transition period between the Vedic and Brahmanic ago, the Vedio gods were classified under three heads and resolved into their original elements, and that in this manner the Vedic deities, although frequently and separately invoked in a ritual which was essen tially a compromise, were stripped of their ancient theological significance, and rendered subordinate to the worship of Brahma as the creator of the elements. or to the still higher and more spiritual worship of Brahma, or the Supreme Soul The three measures which form the celebrated

Being.

The three measures which form the celebrated teachers and the days teach teach known as the Gayatri, throw a still further enting the Voice light upon this Brahmanizing process. The tendency. worship the sun towards monothersm is clearly marked in hymns of the Rig Veda, which are free from all reference to Brahmanism and which are the expression of a re-

> and ultimately of one God. The Nighanti, or glossary of the Vedas, concludes with three lists of names of desires the first comprising such as are deemed synonymous with fire the second with air and the third with the sun. In the last part of the Nirukta, which entirely relates to derices, it is twice asserted that there are but three gods. The further inference, that these intend but one derty is supported by many passages in the Veda and is very clearly and concisely stated in the beginning of the index to the Rig Veds, on the authority of the Nirukta and of the Veda itself -

> The derties are only three whose places are, the earth the intermediate region, and heaven [namely] fire, air and the sun. They are pronounced to be the deties of the mysterious names [Le. bhth, bhuvar and swar] severally and (Prujapati) the lord of creatures is [the delty] of them collectively. The syllable Om intends every derty it belongs to (Paramoshthi) him who dwells in the sa preme abode it appertains to (Brahma) the vest one to (Déva) God to (Adhyatma) the superintending Soul. Other denties belonging to those several regions are portions of the [three] gods for they are variously named and described, on account of their different operations; but [in fact] there is only one derty the Great Soul (Mahan atma) Ho is called the sun for he is the soul of all beings [and] that is declared by the sage - The sum is the soul of that which moves, and of that which is fixed. Other detties are portions of him and that is expressly declared by the text - The wise call fire, INDRA, MITTHA, and VARUEA .

> "This passage," says Colebrooke, "is partly shridged from the Nirukta, and partly taken from the Brahmann of the Veda."

ligious faith that appears to have been long anterior HISTORY OF to the advent of the Brahmans. But whilst it can scarcely be asserted that one Deity was specially considered as superior to all the others as the God of gods, it is certain that attributes of a spiritual and divine character were especially awarded to Súrya Indra, indeed, stands prominently forward as the god of the firmament and sovereign of the Devatas, but the Sun seems to have had a higher rank as an ethical conception, for he was the illuminator of the universe and enlightener of men's In the transition period to which attention has been drawn, the Vedic tendency to regard the Sun as a Supreme Being was developed still further in the direction of monothersm by a Brahmanical Brahmsnical of identification of tendency to identify the Sun with the Supreme Brahma Soul, or Brahma. This theological process will be sufficiently apprehended by comparing the primitive text of the Gáyatrí as it appears in the Rig-Veda, with the interpretations of later commentators literal translation of the Gáyatrí is thus given by Literal translation of the Gáyatrí is thus given by Literal translation. Professor H. H. Wilson .-

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yatri by Pro-fessor Wilson

"We meditate on that desirable light of the Divine Sávitrí (the Sun), who influences our holy rites "8

Here the simple meaning appears to be that the worshipper desired to meditate upon the Sun, who caused or enabled him to offer oblations; or, as Wilson remarks, the last words may be rendered "who may animate, or enlighten, our intellects" 9 The later Hindú commentators seem to be agreed in understanding Sávitrí to signify the soul as identical with the Supreme Soul of the universe, or Brahma 10

⁸ Wilson's Rig-Veda, vol n p 110 9 Jb p m, note

¹⁰ Sayana considers the passage to admit of two interpretations, namely, the

INDIA. PART V Paraphrestic translation by Sir William

Іопес.

mistory of Thus interpretation finds full expression in Sir William Jones's paraphrastic translation which is as follows

> "Let us adore the supremacy of that divine sun, the godhead, who illuminates all, re-creates all from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy sent "

Chain of conerptions inworship of the Sun.

Three in

One

If this paraphrase be analyzed it will be seen to comprise several distinct conceptions First and foremost is the worship of the Sun as the Supreme Deity, next, the worship of the Sun as the Godhead, or Brahma, and lastly, the worship of the Sun as the illuminator and enlightener of the universe. physically as well as spiritually Here again, may Further de-veloped by the combinations of be perceived the same current of thought which flows through the combination of the three letters-A, U, and M, the three words-Earth Sky, and Heaven, and the three suppressions of breath with the mind fixed on Brahma The Sun may be regarded as the type of all the Vedic deities, who is

Religious sig nombenstions.

again resolved into the later conception of Brahma. By bringing together the different points in these four combinations the religious significance of the devotional form may be sufficiently apprehended. First of all the worshipper made three suppressions of his breath, which may perhaps be regarded as symbolical of the three classes of spiritual and deified existences, which were comprised in the conception of Brahma as the Supreme Soul Next follows the mystic "Aum, 'which apparently comprises all the light, or "Brahma, constituting the splendour of the Supreme Ruler or creator

of the universe or the light or orb of the splended sun. Colorseire. Sayana a remarks are alone sufficient to indicate the fourm of ideas as regards the Sun and Brahms.

Vedic deities in one word. Then the worshipper history of utters the mystic words Bhúh, Bhuvar, and Swar, or Earth, Sky, and Heaven; which seem to comprise all the derties who dwell on Earth, Sky, and Heaven, under the three conceptions of Fire, Air, and the Sun. Finally, the Gayatri is pronounced, which appears to be an expression of the Vedic idea of the supremacy of the Sun god, moulded by Biahmanical commentators into the monotheistic conception of the Supreme Soul as Brahma.11

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The frequent repetition of this simple ritual is a Daily repetition point which is strongly insisted upon by Manu. 12 By tions enjoined by Manu such frequent repetitions a large amount of religious merit was to be obtained by the twice-born; but should a twice-born man neglect to repeat the Gáyatrí at sumise and sunset, he was to be degraded to the condition of a Súdra. Two religious questions are involved in this law, which call for a few general remarks, namely —

First, the religious value of a darly repetition of Two questions the same ritual in maintaining and confirming a belief in any particular creed.

Secondly, the relative effect of punishment in the present life, and the threat of punishment hereafter, in the suppression of heresy.

On the first question it may be remarked that, 1st, Religious value of a duly notwithstanding all that has been urged against the ritual

12 Manu, 11 84-87

¹¹ The following texts in Manu seem to indicate that this moulding of the Vedic worship into a Brahmanical form was the work of Brahma himself - "Brahma, the Supreme Being, milked out from the three Vedas the three letters A, U, M, which form the monosyllable 'Aum' He also milked out the three words— 'Earth, Sky, and Heaven' And he likewise milked out the three measures of that meffable text entitled 'Gayatri' The triliteral syllable 'Aum,' the three words 'Earth, Sky, and Heaven,' and the three measures of the Gayatri, must be considered as the mouth, or principal part of the Veda " Manu, ii 76, 77

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HISTORY OF VAIN repetition of formal words and prayers by the Hindus, a ritual which is bound up with the routine of daily life and duty can never fail to exercise a powerful influence upon the religious faith of the worshipper Indeed, it may be asserted that so long as the repetition continues, so long the faith will remain present in the conscience, and that when the repetition is discontinued the faith itself begins to die away Moreover, it should be borne in mind that whilst a ritual may be purely formal, it is not necessarily cold and lifeless. Day by day the utterances are the same, but if they are asso ciated with the more impressive phases of human life, with times of danger and sorrow as well as with the day of prosperity and rejoicing, with the pains of sickness and the horrors of death, with the celebration of marriago rites and the birth of a first-born son, such a ritual will ever stir the heart with religious emotions

2nd, Relative

The relative effect of punishment in the present life, and of the threat of punishment in the life here after, is a question of great importance in the history of religious development But in India it assumes even larger proportions, because it must be con indered in connection with the mighty engine of oppression which is involved in the institution of caste Fear of punishment hereafter can obviously exercise but little effect upon a heretic, who disbelieves in the sinfulness of heresy, or in the existence of a future state of rewards and punishments Hence religious lawgivers in general have enacted temporal nunishments for those who refuse to observe the established rates and ordinances neither imprisonment, nor exile, nor dragooning,

nor even the stake, will exercise such a powerful history or effect upon the imagination as a caste degradation, which is remoiseless in its results, and which may be visited upon the children through countless generations The terrible significance of every law of Manu upon this point may thus be generally apprehended, and especially the force of that injunction which ordains that he, who neglects to repeat the Gavatri at sumise and at sunset, will be precluded like a Súdra from any participation in the rites of the twice-born 13

The daily sacramental rates prescribed in the Two daily sacramental rates prescribed in the Two daily sacramental rates prescribed in the Two daily sacramental rates and are con-rites enjoined by Manu nected with the worship of five orders of beings, namely —

1st, The Rishis, or Vedic bards, who were pro-Rishis pitiated by the daily study of the Veda

2nd, The Pitris, or departed ancestors, who Pitris were propitated by the daily offering of cakes and water

31d, The Devatas, or Vedic gods, who were Devatas propitiated by daily oblations of glice

4th, The Spirits, or ghosts, who were propitiated spirits by daily offerings of rice

5th, The Guests, or mortal men, who were pro- Guests pitiated by the exercise of a suitable hospitality

These simple rites may have originated in Vedic Anomalous times, but they are placed by Manu upon a Brah-basis manical basis of a somewhat anomalous character, namely, the dogma that they were to be performed in expiation of the unconscious slaughter of small living creatures at five domestic slaughter-houses,

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mistory or namely, the kitchen hearth, the grindstone, the broom, the pestle and mortar, and the water pot.15 It will however be remarked that there seems no possible connection or association between the places in question and the beings propitiated, between such utensils as the grindstone and broom on the one hand, and such deities as the Pitris and Devatas on the other

ist, Reading the Veda to pro-pitlate the Rushis.

The so-called sacramental rate of the Rishis con sists in the daily reading of the Veda The ceremonial to be observed and which is still observed in connection with this study, is well worthy of consideration, masmuch as it exhibits the extra ordinary efforts which were made by the Bráh mans to enforce a profound reverence for the sacred books, and to subject the mind of the student to an implicit and unquestioning faith in their divine The Veda was never to be read by insniration any one but a Bráhman It was never to be read in the presence of a Súdra, or at any time when the attention was likely to be distracted from the sacred duty 15 The preparations to be made by a Brahman student, before reading the Veda in the

Preparatory co-remonial,

¹⁴ Mann, Hl. 68-81.

is The Brahman householder must never read the Veda without pronouncing well the accounts and the letters nor must be ever read at in the presence of Súdras and should he have begun to read it in the last watch of the night, he must not go to alsop again afterwards, even though fatigued. A reader of the Veda, and a teacher of it to his pupils, must always avoid the rending of it on the following times. namely when dust is collected by the wind, when the rains are falling when Hehtning flashes and thunder rolls, when a preternatural sound is heard from the sky when there is an earthquake, when there is an eclipse of one of the heavenly bodies, when an offensive smell prevails, when a corpse is being carried past, when the sound of weeping as heard, or when a son is born to the Raja. Again, a Brahman must not read the Veda whilst the perfumes of an entertainment remain upon him nor whilst he is lolling on a couch nor whilst his feet are raised on a bonch nor shortly after he has swallowed meet, or the food given at the bath or death of a relative nor whilst he is seated on horseback, or on a tree, an elephant, a boat, an am, a camel, or a corriage. Manu, iv 99 at my

presence of a priestly preceptor, were of a very history of solemn character. The student first purified himself with water, according to an elaborate ritual, which treated different parts of the hand as pure or impure. He next put on a clean cloth, in order that the reading might be conducted with decency as well as with purity. Next he consecrated his hands, as it were, by subbing them with the stalks of the holy kusa grass Then he composed all his members, and took his seat upon stalks of kusa grass having their points turned towards the east. Finally he joined his hands together in token of worshipping the Veda; and in this posture he awaited the command of his preceptor. When that command was given, the student was to clasp the feet of his preceptor in token of reverence, and then make the three suppressions of breath, and pronounce the sacred monosyllable Aum. It was only after these preliminaties that the student was allowed to commence the reading of the allotted portion. When the lesson was over, and the preceptor ordered him to take rest, the student again performed the ceremony of clasping the feet of his master, making three suppressions of his breath, and pronouncing the tri-literal syllable Aum. Instructions which are imparted in this Effect of the solemn manner, and which are still followed, can the student scarcely fail to be received as the mysterious teachings of the Supreme Being, whilst not a doubt is felt as regards the interpretation of the Veda which is furnished by the preceptor. The Veda is the expression of deity; the interpretation is the expression of infallable tradition

This teaching of the Veda, as already indicated, Right of interpretation of the was exclusively confined to twice-born youths; the Brahmans,

HISTORY OF and only to those twice-born youths who were INDIA.

PART V considered worthy of receiving such instruction considered. These restrictions sufficiently manifest the care prompted to the control of the care prompted to the care pr essential for the promulgation of Brahmanism. and jealousy with which the ancient scriptures were regarded, and the great stress which was laid upon the interpretation and right understanding of those scriptures Such jealous care will always be exhibited in that stage of religious development in which a new belief and ritual, like Brahmanism, has been superadded to an ancient faith and ceremonial, like that of the Rig Veda It is associated with a claim to an exclusive right of interpretation, a right which has been held by the Brahmans since the first establishment of their ascendancy, with the per sistent object of interpreting the Vidas by the light of Brahmanical ideas. Such a right naturally ceases to exist when the scriptures are allowed to be indiscriminately read by the masses of the laity, and when an appeal can thus be made to the authority of those scriptures against the authority of tradi tional interpretation But such an exclusive right to read and interpret the ancient scripture is naturally retained and guarded with jealous care by every true Brahman , masmuch as it is absolutely essential for the promulgation of Brahmanical dogmas, which are theoretically based upon the authority of the Vedas, but which yet find no expression in the earlier hymns and traditions

Mode of inter-

The mode by which the Brahmanizing process has been carried on has already been illustrated in the foregoing versions of the Maha Bharata and Rámáyana. It should however be remarked that this process has not been the work of a single

generation, or a single century. For many ages history of the Hindú mind appears to have been gradually abandoning the ideas and institutions of the Vedic period, and to have been gravitating nearer and nearer towards pure Brahmanism Thus many practices which were tolerated by Manu, have been discountenanced by later Pundits, under the plea that they belonged to the three early Yugas of the world, and are not permissible in the present age of Kali. By this arbitrary ruling many social and religious usages, which had been sanctioned by antiquity, and appear to have been practised by the ancient Kshatiiyas, have been denounced as being contrary to the laws which prevail in the age of Kali. Among these may be mentioned the sacrifice of a bull, a horse, or a man; the appointment of a man to become the father of a son by the widow of a deceased brother or kinsman; the use of spirituous liquois, the slaughter of cattle at the entertainment

This right of interpretation is further illustrated Minu's canon for reconciling by a curious dogma which is laid down in the code conflicting texts of Manu for the reconciliation of conflicting texts. "Whenever," says the code, "there are texts which appear to be inconsistent with each other, they are all to be accepted as law. Thus there are three different texts in the Veda; one ordering that sacrifice should be offered when the sun was 11sing, a second ordering that sacrifice should be offered after the sun had risen, and a third ordering that the sacrifice should be performed when neither sun nor stars can

of a guest, and the use of flesh meat at the celebrated feasts of the dead, which are still performed

under the name of Siáddhas

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HISTORY OF be seen From these texts it may be inferred that sacrifice may be performed at any or at all those times "15

The sacramental rice of the profit that the Pirits daily offering of food, such as boiled rice, fruits, roots, milk, and water to the Pitris, or ghosts of departed ancestors This was known as a daily Sráddha. It appears to have been an old Vedic rite, as the Pitris are invoked on more than one occasion in the hymns of the Rig Veds 17 It seems to have been practised by the people in honour of their ancient forefathers, who, like the gods, were supposed to be gratified by the offering of food. It will be seen hereafter that a great monthly Sráddha was also ordained for the more immediate ancestors according to a more elaborate and significant ritual, whilst a special Sráddha was performed on the death of a kinsman, and even formed a part of the marriage ceremony 18

Manu, fl. 15

[&]quot; May the Pitris, who are easily to be praised, protect us Rig Vede, Mand. VII Hymn 106, v 12.

[&]quot; Manu, th 82.—The Pitre are here included in the moremental rite of the Spirits, although a separate rate was to be celebrated daily in honour of the latter

Manu also discusses elsewhere the question of who and what the Pitris were but the texts appear to be purely mythical, and devoid of all historical significance. For the convenience of reference they are given below

[&]quot;The Pitris, or great progemtors, are free from wrath, intent on purity ever

exempt from sensual passions, endued with exalted qualities, they are primeral divinities, who have laid arms eside. Hear now completely from whom they sprang who they are and by what ceremomes they are to be honoured. The sons of Marichi and of all the other Rushis, who were the offspring of Manu, son of Brahma, are called the companies of Pitris, or forefathers. The Somesada, who sprang from Virai are declared to be the ancestors of the Sadhyas and the Agrushwattes, who are famed among created beings as the children of Marichi, to be the progenitors of the Devas. Of the Daityes, the Danayas, the Yakahas the Gandharvas, the Urages or Scrpents, the Rakshasas, the Garudas, and the Kinnersa, the ancestors are Barbishads descended from Atra. Of Brahmans, those named Somopus of Kahatriyas, the Havishmats of Valsyas, those called Ayrapos of Sudres, the Sakalins. The Somepas descended from Me, Blangu the Havish mate, from Angires; the Aivanes, from Pulastra; the Sukaline, from Vasishtha

The sacramental rite of the gods, or Devatas, history of consisted in pouring oblations of ghee upon the domestic fire in honour of the Vedic deities in the 3rd, Oblations of following order:-

ghee to propi tinto the Deva-

1st, To Agni, god of fire.

2nd, To Soma, the moon-god.

31d, To Agni and Soma both together.

4th, To Kuhú, goddess of the day, when the moon is in the first and second quarters

5th, To Anumatí, goddess of the day, when the moon is in the third and fourth quarters

6th, Prajápati, or the lord of creatures.

7th, To Dyává and Prithiví, goddess of sky and earth.

8th, To the fire of the good sacrifice.

9th, To the gods of the four quarters; Indra, Yama, Varuna, and Soma 10

The foregoing deities are all ancient and ob-Character of the worship of the scure, and although worshipped as a matter of form, Verifice deities as have apparently passed out of the Hindú sphere of Manu religious thought The last oblation, namely, that to the gods of the four quarters, sufficiently betrays the change in the religious belief. In times primeval changes in the the Vedic Aryans had worshipped Indra, Yama, the Vedic Period and Brahmanic Varuna, and Soma, as great and independent deities, period. invested with divine attributes Indra was the god of the firmament, who smote the rain cloud and

Those who are, and those who are not, consumable by fire, called Agnidagdhas, and Anagnidagdhas, the Kavyas, the Barhishads, the Agnishwattas, and the Saumyas, let mankind consider as the chief progenitors of Brahmans Of those anst enumerated, who are generally reported the principal tribes of Pitris, the sons and grandsons, indefinitely, are also in this world considered as great progenitors From the Rishis come the Pitris, or patriarchs, from the Pitris, both Devas and Danavas, from the Devas, this whole world of animals and vegetables in due order " Manu, m 192-201

¹⁹ Manu, 111 84-87

nistors of brought down the waters Yama was the god of death, or rather the judge of the dead, whose existence betrays a vague belief in the future state of the soul after death which prevailed in Vedic times Varuna was the deity of waters, but was sometimes addressed in the language of elevated Soma is more obscure, but is generally identified with the moon. Manu however represents these deities as the four guardians of the four quarters of the earth, and appears to denude them of all the moral and religious significance with which the first three are certainly invested in the hymns of the Rig-Veda.

th, Offerings of

The sacramental rate of Spirits consisted in offerings to all living creatures, Spirits included, and appears to have originated in that belief in ghosts, which belongs to an early stage in religious development. After the rice had been cooked, every twice-born householder was to offer it to all living things according to the following ritual -

1st. He was to throw boiled rice near his door, saying -"I salute you, O Maruts [s e the winds]"

2nd, He was to throw boiled rice into water, saying -" I salute you, O water gods "

3rd, He was to throw boiled rice on his pestle

and mortar, saying -"I salute you, O gods of large frees 17

After this he was to throw boiled rice near his pil low to Sri [Lakshmi], the goddess of abundance at the foot of his bed to the propitious goddess Bhadra-Kálí, in the middle of his house to Brahmá and his household god, and up in the air to all the assembled gods, by day to the Spirits who walk in light, and by night to those who walk in darkness.

He was then to throw his offering for all creatures history of in the building on his house top, or behind his back; and what remained he was to give to the Pitris with his face turned towards the south.20

The foregoing ordinances contain some curious Origin and character of a illustrations of that belief in ghosts and spirits belief in spirits. which belongs more or less to every age of which any record has been preserved. A consideration of the phenomena of life entering the infant in the womb, and leaving the body in the event of sickness, violence, or old age, and a consideration of the same phenomena as regards the vegetable kingdom, seem to have led to the conception of a spiritual existence as something apart from material ex-Thus the spirit of a man was supposed to have departed when the body had expired, and the spirit of a tree was supposed to ebb away with a sigh when the tree itself was cut down This belief was not necessarily confined to beings endowed with animal or vegetable life, but was more or less extended to inanimate things, such as stones, houses, weapons, utensils, springs, groves, mountains, and rivers; and in some cases it was extended to more complex conceptions, such as the village, the city, or the caste Out of this primitive faith sprang the belief in a separate and spiritual existence of a ghost after the death of the body, which subsequently became modified by the doctrine of the transmignation of the soul into other bodies after death, as well as by the theory of a future state of rewards and punishments.

The shape in which the conception of ghosts pre-Popular belief in spirits amongst sented itself to the orthodox Hindús in the time of the Hindus Manu, may be readily inferred from the ritual laid

HISTORY OF down in the code It will be seen that the worship per was directed in the first instance to throw boiled rice to the winds, or Maruts, to the water gods, and the gods of large trees. These deities are Vedic, and their worship is eminently fetische. It will moreover be seen that the worship of Indra is ignored excepting as one of the gods of the four quarters, whilst the worship of the Maruts, which in Vedic times was already opposed to that of Indra, finds prominent expression Next follows the propitiation of the goddess Lakshmi, who is the wife of Vishnu, the goddess Bhadra Kall, who is generally identi fied with Durga, the wife of Siva, and the god Brahmá, and other deities Here it should be remarked that neither of the three deities specified,-Lakshmi, Kali, or Brahma—appear to have been regarded as national Hindú deities until a compara tively late period in the history of India, and there is scarely any allasion made in the code to the important deities, Vishnu and Siva who are popu larly regarded as the husbands of Lakshmi and Durgá. How far they may have been worshipped as local or family deities prior to this Brahmanic period is of course open to question Indeed Brahma, as the god of the Brahmans, may have been wor shipped by the Brahmans from a very early date, and Lakshmi, as the goddess of abundance, and Bhadra-Kálí, as an old domestic deity, may have been propitiated for ages before they were converted into Brahmanical deities, and associated in the age of Brahmanical revival with the worship of Vishnu and Siva, and incorporated in the national system of mythology But neither Lakshmi nor Bhadra Káli appear as objects of worship in the hymns of the

Rig-Veda, 21 whilst the references to Brahma are HISTORY OF. very obscure, and chiefly connected with an at-PART V tempted identification of that deity with India or Agnı.

There is one point in the foregoing ritual which significant indication in the ribetrays extraordinary acuteness on the part of the unpopularity of compilers of the code. Throughout the Institutes Brahma. of Manu, the exaltation of the god Brahma above the gods of the Vedic Aryans is never neglected, and yet in the daily ritual the worship of the Devatas is enforced, and the worship of Brahma resolves itself into the simple rite of throwing boiled rice into the middle of the house. From this circumstance it is easy to infer that the worship of Brahma was as unpopular amongst the masses in the age of Manu, as it is amongst the Hindús in the present day; and that the compilers of the code accordingly accommodated the national ritual to the national taste, which still hankered after the worship of the gods of their Vedas, in preference to the new deity which had been introduced by the Bráhmans.

The propitiation of the gods of the air, and of Propitiation of Ghosts the spirits that walk by day and of those that walk by night, is more immediately connected with a belief in ghosts, and a fear of them as destructive A conception of ghosts, and especially of the glosts of enemies, naturally gives rise to a dreadof mysterious evil and secret mischief, and this dread increases, and serves to confirm the original belief, whenever any accident or disease befalls the

²¹ The introduction of the worship of Kali in the daily ritual of the Brahmans, is involved in some obscurity, which may be cleared up hereafter in treating of the worship of Siva, which involves some peculiar ideas connected with ghosts and corpses

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cattle, the harvest, or the household Thus the old idea of propitiation by means of food finds expresmon in the daily ritual, and boiled rice is distributed as food to ghosts in general, to the ghosts of enemies as well as to those of friends

5th, Hospitali-ties in propitia tion of mortal Princeto.

The sacramental rate of men is simply an ordin ance imparting a religious meaning to the ordinary duties of hospitality, especially in the event of the guests being Brahmans, and above all being learned Indeed whilst the code duly enjoins Brilmans hospitality to guests, it significantly declares that oblations which are presented to ignorant Bráhmans On the other hand, when oblations are mere ashes are offered in the fire of a sacerdotal mouth, which richly blazes with true knowledge and piety, they will release the giver from distress, and even from deadly sin = In reviewing the foregoing sacramental rites, it

Review of the five maramental rites.

is curious to observe how closely they are mixed up amongst the Hindús with such ordinary actions of Curious words life as the daily meals Amongst western commun words with the daily meals treatment to the Supremote daily meals trees the custom prevails of praying to the Supremote daily meals. ities the custom prevails of praying to the Supreme Being for a blessing upon food which is about to be eaten, and to return thanks after a meal for the food

which has been provided But according to the Hindu idea, a portion of the food is absolutely de sired by the deity or deities, as well as by anomal ous beings who are supposed to exercise an influence over the well being of man Thus every householder was required, before partaking of food, to propitiate the Rishis, Pitris, Devatas, Spirits, and Guests with offerings of portions of the very provisions which

had been prepared for himself and his family; and HISTORY OF it is emphatically declared that he who partakes of food which has been dressed for himself only, and which has not been previously presented to the beings in question, eats in reality nothing but sin.23

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²³ Manu, m 118

CHAPTER VIII

EIGHT FORMS OF MARRIAGE.

HISTORY OF INDIA. THE laws and precepts which are to be found in

Marriage laws in

the Brahmanical code respecting marriage, may be divided into two classes, namely —

Lat, Eight forms of marriage. O

1st,—Those which refer to eight traditional forms of marriage, some of which are approved whilst others are condemned. The traditions respecting these eight forms of marriage are of considerable historical importance, inasmuch as they apparently belong to different communities, or to different stages in the civilization of the people

žnd, Miscellaneous precepts.

2nd,—Those which refer to married lifegenerally, and which compare a multiplicity of details respecting the age at which a man ought to marry, the family from whom he ought to select a wife, the kind of damsel to be selected, the treatment of women, the laws respecting adultery and divorce, and a variety of minute directions for the guidance of husbands and wives

Historical significance of the eight forms. The laws and precepts belonging to this second class will be dealt with hereafter, in connection with the social condition of the Hindús. The present

¹ The laws respecting the age at which a man ought to marry and the wife which should be selected, will be found in Chapter XI on the four Orders, in connection with the life of a householder. The laws respecting the condition of

chapter will be devoted to a consideration of the history of eight forms of marriage described in Manu, with the view of eliciting such historical results as appear to underlie the several traditions.

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Before however indicating these eight forms of Veduc conception of marriage marriage rites, it may be as well to consider the ideas as expressed in the two Epics of marriage which prevailed in the Vedic period. It has already been stated that events which lie half hidden in the undergrowth of later Epic legends seem to belong to the Vedic age, although the composition of the poems undoubtedly belongs to the Brahmanic age. Accordingly it may now be advisable to ascertain what further evidence can be adduced in confirmation of this hypothesis, by comparing the marriage customs which appear in the Epic legends, with those which find expression in the hymns of the Rig-Veda. When this has been done it may be useful to bring the results to bear

The mairiage customs which are to be found in Marriages in a peaceful com-the Epics seem to refer to two different classes of munity, apper-taning to Rishis or Brahmans the community, namely, a peaceful class and a warrior class The marriages which prevailed amongst the peaceful class may perhaps be exemplified by the union between Yayátı and Devayání, which appears to have involved the idea of one wife married to one man The marriages of Bráhmans may belong to the same class, although it is impossible to say whether they referred to the Rishis of the Vedic age, or to the Bráhmans of the Brahmanic age. The Marriages in a warlike commumarriages of the warlike community, who may be into appertaining to Kshatri-

upon the eight forms of marriage rites which are

described in the Institutes of Manu

Hindu women will be found in Chapter XII, which is especially devoted to that subject

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msrosy or identified with the Kshatriyas, were altogether of a different character, and involved the conceptions of polyandry and polygamy, the Swayamvara, and the rites subsequently known as Gandharva and Rák ลโรกสก

Polyandry in the Epice.

The system of polyandry is exemplified in the Maha Bhárata by the marriage of Draupadí with the five sons of Pandu, and in the Ramavana by the charge brought against Rama and Lakshmana by Viradha.* The attempt to Brahmanize the former tradition, by representing it as a sacred and exceptional mystery, has already been discussed in the previous volume. But a trace of this extraordinary custom is also to be found in a hymn of the Rig Veda,

Polyandry in the hymns of the Rig Veds,

which is addressed to the two Aswins -"Aswins, your admirable (horses) bore the car which you had harnessed, (first) to the goal, for the sake of honour, and the damsel who was the prize came through affection to you, and acknowledged your (husband slup), saying, 'You are (my) lords.'". enough this yerse exhibits the custom of polyandry under similar circumstances to those under which it appears in the Swayamvara of Draupadí. Accord ing to the Epic legend, Draupadí was the prize of the archery match, and was won by Arjuna In the Vedic hymn however the damsel was apparently the prize of a chariot race, and was won by the two Aswins The Aryan origin of this custom is thus placed beyond a doubt Had it not existed amongst the Vedic Aryans, it would have been as impossible for a Vedic bard to dwell upon the recognized marriage of one

damsel to two living brothers, as for a European history of bard of our own time to select such a topic as a subject for a modern poem.

The system of polygamy finds a much larger ex-Polygamy in the pression in the Epic legends, as might have been expected in an era of conquest. Thus Vichitra-vírya and Pándu were each married to two wives; and Pándu is said to have obtained his second wife by purchase. Dasaratha again had three wives, 6 and many other instances might be quoted from later traditions. Traces of polygamy are also to be found Polygamy in the hymns of the Rig-Veda. Raja Swanaya on Rig-Veda. the banks of the river Indus, gave his ten daughters in marriage to a young Rishi named Kakshívat; and in return was duly praised in a Vedic hymn composed by his enthusiastic son-in-law In another hymn there is an allusion to the husband of many maidens.8 Indeed, whilst an exceptional system like that of polyandry could only have originated from strong necessity, that of polygamy belongs to an age of half-barbarous sensuality, when self-indulgence was considered as the highest good.

The institution known as the Swayamvara, or The Swayamself-choice, was however without doubt the most Epics popular of all the forms of marriage which prevailed amongst the Vedic Aryans. It belongs to an age of Hındú chivalry, when a high-spirited and gallant race might be supposed to yearn for the love of women, as a sentiment higher and nobler than that of mere desire The legend of the marriage of the Aswins seems to associate the Swayamvara with

⁶ See ante, p 11

⁵ See Vol I p 53, 64, 66 7 Wilson's Rig-Veda, vol ii p 14 et seq

⁸ Rig-Veda, Mand I Hymn 116, v 10

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polyandry, and later Puranic legends associate it with polygamy. It however finds a beautiful and attractive expression in that exquisite picture of a wife's devotion, which is presented in the story of Nala and Damayanti, and there it is found in connection with the true conception of marriage in the permanent union of one woman and one man. The Swayamvara emphatically belongs to the old Vedic period, for it is distinctly recognized in the hymns of the Rig Veda, not only in the verse already quoted, which intimates that the Aswins won a bride at a chariot-race, but in another hymn, where there is an allusion to a bride who was won at a Swayamvara by the youthful Vimada. 10 It will

The Swayamra in the h mrs of the Rrg Veda.

N silusion to the hway amyara in Manu.

Gandharva and Raksham forms of marriage.

The Gandharva and Rákshasa nuptials belonged to the old lawless times, and were in reality no mar riages at all. The Gandharva form was simply a union prompted by mutual desire, and consummated without any preliminary ceremonics, and in this manner Dushyanta met Sakuntala in the jungle, where the amorous pair followed the old Idyllic fashion, which ultimately led to the birth of the

however be seen hereafter that there is no allusion

whatever to the institution in the code of Manu

^{*} See Vol. I. Part ili. chap 2.

¹⁰ Ring Vecka, Mand I Hymn 116, v I Professor H. H. Wilson explains in note upon the passage that the story is told by the schollart, that Vimada harma won his brids at a Swayamwara, was stopped on his way home by his ununcoessful compeditors, when the Aswam came to his succour and placed the bride in their channel, repulsed the assullants, and carried the damsel to the residence of the hubband. Wilson a Rig Vecla, vol. n. p. 306

From other allunous in the hymns it would appear that Vimada was a Rhis, and that the father of the bride was a Raja. This seems to confirm the theory already indicated, that many of the Richis, if not all of them, were Kahatriyas. The idea of a Brishman contending at a Swayanneam, was regarded by the old Ashatriyas are narrogent proceeding (see sort Vol. I. Partic, chap 4). It is somewhat angular that these allusions to the Swayannears and polyandry should be associated with the obscure worship of the Arwina.

famous hero Bhárata, the ancestor of the lunar race. 11 HISTORY OF The Rákshasa form on the other hand consisted in the seizure of a damsel by force, after the conquest of her kinsmen, and in this manner Bhíshma carried off the three daughters of the Raja of Kásí. Accord-Kalatriya law as regards Ráking to the old Kalatriya law, a wife even was com-shasa marridges pelled to submit to the desires of the conqueror of her husband; but then conquest was a necessary preliminary, and it was considered contrary to all rule for a man surreptitiously to carry off the wife of another, without having first fought her husband. Thus it was that Dhaumya protested against the outrage committed upon Draupadí by Jayadratha; and that Sítá in like manner protested against the cowardice of Rávana 13 These Gandharva and Rák-Gandharva and Rák-G shasa marriages originated in the Vedic period, and by Manu to the were contiary to Biahmanical law. It will indeed Kshatriyas be seen hereafter that such unions were tolerated in the code of Manu, but they were permitted to the Kshatriyas alone, but even this toleration to the Kshatriyas is accompanied by expressions which sufficiently indicate a grave disapproval 14

PART V

The eight forms of marriage described by Manu Manu's description of the eight nuprials may now be described in the following order

1st, The Brahmá marriage, in which a father in-1 Brahma vited a man versed in the Vedas, and of a good character, and then gave him his daughter, after clothing both of them, and entertaining them, and honouring them with ornaments This is the ceremony of the Bráhmans

2nd, The Daiva marriage, in which a father 2 Daiva

¹¹ See Vol I Part 11 chap 1

¹³ See Vol I Part 11 chap viii, also ante, Part iv chap xvii

¹⁴ Manu, m 26

HISTORY OF decks his daughter with ornaments, and then gives her to the priest officiating at a properly conducted This is the ceremony of the Devatas sacrifico

3. Araba.

3rd, The Arsha marriage, in which a father receives from a bridegroom one pair of kine (a bull and a cow), or two pairs, for religious purposes, and then gives away his daughter in due form the ceremony of the Rishis.

4. Prajapoyta.

4th, The Prajapatya marriage, in which a father gives away his daughter to the bridegroom with due honour, after distinctly uttering this injunction -"May both of you perform together your civil and religious duties" This is the ceremony of the Pra japatis.

5 Asura.

5th, The Asura mode, in which the bridegroom gives as much wealth as he can afford to the damsel and her kinsmen, and then takes her according to his own pleasure.

6. Gendberre.

6th, The Gandharva mode, in which a youth and damsel are led by mutual desire to form a connection

7 Rákubene.

7th, The Rákshasa mode, in which a warrior seizes a maiden by force, and carries her from her home, while she weeps and calls for assistance, and after slaying or wounding her kinsmen

8. Paletche.

8th, The Paisácha mode, in which the lover secretly embraces a damsel while she sleeps, or is intoxicated, or disordered in her mind basest and most wicked of all.15

Four valid and four invalid MATTINGOL.

The foregoing description of the eight forms of marriage must be now subjected to a critical ex amination In the first instance there are two points for consideration -

nistory or may therefore be accepted as historical The mode

however which is said to have prevailed amongst the PART V racter of the

Devatas, or Vedic Aryans, of giving a daughter to the sacrificing priest, is apparently mythical ago of sacrifice was passing away Flesh sacri fices are scarcely tolerated in the code, and were cortainly opposed to Brahmanism Still the tradi tions that the Vedic Aryans offered such sacrifices were treasured up by the masses. Hence, if it was ruled that the form sanctioned by the Brahmans was the gift of a daughter to a student in the Vedas, it was easy to arrive at the mythical idea that the form sanctioned amongst the Devatas was the gift of a daughter to a sacrificing priest But whilst one idea is in accordance with human nature, the other is repugnant to it To marry a daughter to a young Vedic scholar is natural and not unpleasing, but to marry a daughter to a man who has just been acting in the capacity of a butcher or a cook, even though it has been in the service of the gods, is opposed to the instincts of human nature Moreover the latter idea is opposed to the traditions of the Vedic Aryans, who regarded such hired priests as mere mercen aries unworthy of forming an alliance with the daughter of Kshatriya, although in the old Vedic foretime a Raja might have given his daughter in marriage to a Vedic bard. In one direction however the apparently mythical idea of giving a

daughter to a sacrificing priest may have had a historical basis In the old Vedic period the priest and the head of a household were identical. The idea therefore of giving a daughter in marriage to a priest may have merely involved the idea of giving her in marriage to the head of a household

Repugnant to human nature and hehatriya tradition.

The tradition as regards the third form of per- HISTORY OF missible nuptials, namely, that the mode amongst the Rishs was to give a daughter to a bridegroom in Rishs mode received to the exchange for a pair or two of kine, is no doubt his-old Veduc period. torical; and it probably prevailed more or less amongst all the Vedic Aryans, as it does even in the present day among many primitive tribes in India It furnishes moreover a further proof of the distinc-Further proof of the radical distinction between the Rishis, or Vedic bards, and the distinction between Rishis and Bráhmans as priests and worshippers of Brahma, which has been laid down in a previous chapter It may be added in the present place, that the names of many celebrated Rishis are affixed to the Vedic hymns which they respectively composed, 17

¹⁷ Amongst the authors of the hymns of the Rig-Veda are to be found the time-honoured names of Kanwa, Parasara, Gotama, Kasyapa, Agastya, Viswamitra, Vámadeva, Atri, Bharadwaja, and Vasishtha These Rishis have for ages been regarded as Brahmans, and their exaltation would naturally tend to the glorification of the Brahmans as a caste Accordingly their names are to be frequently found in the Brahmanical versions of the Maha Bharata and Ramayana, but always under suspicious circumstances arising from being associated with supernatural details, or with palpable anathronisms Kanwa was the putative father of Sakuntala, the mother of Raja Bharata, whose son Hastin founded the city of Parasara was the holy sage who is said to have created a mist by the power of his religious austerities, in order that he might gratify his passion for a fish-girl, by whom he became the father of Vyása Gotama was the sage whose connubial felicity was disturbed by Indra, and who subsequently pronounced a curse, by which his wife was turned to stone, and her seducer was covered with a thousand eyes Kasyapa was the mythical progenitor of the Sun, and consequently the forefather of the Solar race at Ayodhya. Agastya gave mythical weapons to the divine hero of the Ramayana, drank up the sea with all its crocodiles and big fishes, and prevented the Vindhya mountain from attaining a greater altitude In the Maha Bharata Viswamitra is represented as the real father of Sakuntala by a celestial nymph, and he re-appears in the Ramayana for the purpose of telling a number of absurd stories to Rama, and bringing about the marriage of Rama and Vámadeva was the Minister of Dasaratha, but has very little to do in the action of the poem of the Ramayana Atri is the mythical progenitor of the Moon, and consequently the ancestor of the Lunar race of Bharata, but yet he lived to entertain Ráma and Sítá at his hermitage in the neighbourhood of Chitra-kúta Bharadwaja was the mythical father of Drona, the preceptor of the Pandavas and Kauravas, and the equally mythical entertainer of the army of Bharata at Prayaga, or Allahabad Vasishtha again is said to have been the preceptor of Dasaratha, and takes a prominent part in the minor action of the Ramayana These details

history or and that they could scarcely have been Bruhmans because their hymns are in no way connected with the worship of the god Brahma On the contrary, if any stress may be laid upon the general references in the Rig Veda to the Rishis as a collective body, it would appear that the Rishis stand prominently forward as the worshippers of those Vedic deities who were the least in favour with the Bráhmans 18

P riber con sideration of the distinction betwom the mar rruse rite of the Richis and that of the links mama.

Here it may be as well to take into further con sideration the distinction which Manu draws between the marriage rite of the Rishis and that of the Bráhmans The former appears to be the most ancient, as it certainly was the most primitive, and moreover was devoid of any religious meaning such as clearly appertains to the other three approved marriages No religious qualification was required in the bridegroom, and the young man simply obtained a damsel by presenting her father with a pair or two of kine, a practice so foreign to the civilization which appears to have prevailed in the time of Manu, that the Hindú lawgiver is compelled to defend it by urging that such a gift of kine to the father of the bride was not a purchase 10 The cere

have already been brought forward to prove that the amoriation of the individuals in question with the main traditions in the Maha Bhamta and Ramayana is purely mythical.

" The Rishis are specially referred to as a collective body in the following hymns. Friendly to man were those of the ancient Rishis whose praises thou (Indra) hast hetened to." (Mand VIII Hymn 20 v 4.) "Aswins, hearing the many prayers of the Rishia." (To. Hymn "0, v 5) "The bride of Strya (i. c. Ualeas, the dawn) hymned by the Rishus," (Ib. Hymn 75 v 5) "Invigorated by the praise of a thousand Rishis, this Indra is vast as the ocean." (Mand VIII Hymn 3, v 4.) "Amid those who do not praise thee, Indra, amid the Rishis who do praces thee may thou increase. (Tb. Hymn 6, v 12.) when the Rights formerly invoked you for protection so now Aswms, come at my devout preuses." (Ib. Hymn 8, v 5) From the tenor of these mantres it would seem that the Rishis are regarded as even more ancient than the composition of many of the hymns. 19 Manu, fii. 53

mony taught by the Brahmans was altogether dif- history of ferent. The bridgeroom was assumed to be learned. in the Veda. He was invited and hospitably entertained by the father of the damsel, and then married to the daughter, after which the father of the bride presented the pair with clothes and ornaments.

PART V

Another and equally significant distinction seems significance of the distinction to be drawn between the ceremony of the Bráhmans between the marriage rite of and that of the Prajápatis. In the former a father the Bráhmans and that of the Prajápatis. gives away his daughter in subordination to the Prijapatis bridegroom; a subordination which is perfectly in accordance with Brahmanical ideas, and which finds full expression in other parts of the code of Manu. In the ceremony of the Prajápatis, the father gives his daughter to the bridegroom, and enjoins them to "perform together their civil and religious duties" This latter expression seems to imply a higher social position on the part of the wife, and one which approaches to an equality with the husband, and this elevation of women in the social scale is in accordance with Kshatriya institutions, and certainly finds expression in the Rig-Veda 20 It is however apparently connected with a religious system, as some stress is laid upon the religious duties of the married pair. Now the Prajápatis Question of whether Prajapatis Question of the prajapatis Question of whether Prajapatis Question of the prajapatis Question of any distinction can be laid down between the Prajápatis as worshippers of Prajápati, and the Bráhmans as worshippers of Brahma or Brahmá. Hitherto Prajápati has always been identified with Brahmá, and the conception of each deity as the creator of

²⁰ See Rig-Veda, Mand I Hymn 26, vol. iv Wilson's note

HISTORY OF the universe appears to be the same But it by no means follows that the two conceptions did not originate from different sources and become subsequently blended together, and it is not impossible that the worship of Prajapati, as one God, is associ ated with Manu, who has been termed a Prajápati 2 Again, the worship of the Pitris is associated with Prajapati, and the Pitris are said to reside in the heaven of Prajápati and Manu lays down a distinction between the world of the Sun, as the heaven of the Prajapatis, and the world or heaven of Brahma 22 The question however can scarcely be regarded as fairly solved, and it can only be con jectured that Prajapati, or ruler, may have been originally a Kshatriya conception of the One God, and that Brahma may in like manner have been the Brahmanical conception of the Supreme Being

Conclusions.

It may now be as well to recapitulate the con neutron and the may now be as well to recapitulate the con-quirted to clusions which seem to be established by the foregoing data. The most ancient form of marriage was apparently that of the Rishis, in which a bride groom gave a pair or two of kine to the father of the bride, probably for the purpose of a marriage feast A relic of this primitive custom is still to be traced in the modern rite, in which a cow is tied up, but let loose instead of being killed The Daiva form is dubious The Prajápatya form is apparently later in the order of time, being connected with a monotheistic religion which prevailed during a transition period between the worship of the Vedic deities and that of the god Brahma, and entailed civil and religious duties upon

See the Mantras already quoted in the Introduction to Vol. I p 29 23 Manu, ir 182

both men and women The Brahma form is ap-history of parently the most modern of all.

Having thus brought under review the four forms The four marriof marriage which were permitted by the code, it Manu as illegal becomes necessary to take into consideration the four remaining nuptials, three of which were famous in the national traditions, and may have been occasionally practised in the age of Manu, but all of which were more or less censured by the Hindu lawgiver They also seem to some extent to appertain to different communities, or perhaps to different phases of civilization; but they are all widely separated from the four orthodox forms by one general characteristic, namely, the absence of all ceremony, religious or otherwise. The conditions of each may be thus exhibited -

1st, The Asura, in which the bridegroom pur-Asura chased a damsel of her father

2nd, The Gandhaiva, in which a union was gandharva. prompted by mutual desire, and in which the rite was not necessarily binding for the future

3rd, The Rákshasa, in which a damsel was Rakshasa captured by force of arms

4th, The Paisácha, in which a damsel was sur-Paisácha prised whilst asleep, or under the influence of strong liquor, or disordered in her intellect

Of these four marriage customs, the first and last, Asura and Paisacha, the Asura and Paisacha, were altogether prohibited forbidden by Manu, whilst the Gandhaiva and The Gandhaiva Rákshasa were only permitted to warriors, or men tolerated of the Kshatriya caste.

The Asura custom might be supposed by its Asura mode a name to refer to marriages amongst the Asuras or of the marriage of Rishis aborigines, but in Manu's time, when the caste

history or system had been fully established, the term Asura was probably employed only as one of reproach 18 not difficult to understand that the primitive custom of a bridegroom giving a pair of kine to the father of his bride, would degenerate in an age of comparative luxury into a mere matter of bargain and sale, in which family rank and personal attrac tions were duly considered, and an equivalent de manded in money and jewels 2 The Gandharva mar riage on the other hand might be regarded as the expression of a woman's independence in the dis posal of her affections, or, what has already been indicated, it might merely refer to the idyllic loves of pastoral times, when a swain met a damsel in the forest, and the unsophisticated pair simply obeyed

the dictates of mutual desire without regard to law

Gandbarys mode an expres-ion of klyllie amount

²³ Marriage customs have greatly changed since the time of Manu. In Bongal the great diffi-ulty is for the father of daughters to procure husbands for them, and a system prevails not unlike the purchase of bridegrooms. At this present moment, if a father wishes to marry a daughter to a young Bengalee who has taken a degree at the Calentia University he must agree to spend a much larger sum of money upon the marriage entertamment, and upon the jewels and guftthan would have been necessary had the bridgeroom failed to pass the University evamination. The vast expense attending the purchasing of a bindegroom of the Kulin costs is well known and a curious illustration of the social ideas upon this matter may be obtained from a recent biography of a Bengalco millionnaire, named Ramdoolal Dey who wished to marry his daughter to a young Kulin named Radhalisson. The inography is written by an intelligent Bengales gentleman named Grish Chunder Ghose and the following oxtract is given in the very words of the author - Born of purents wretchedly poor the soul of Radhakssen was as small as his encumstances were pitful. His Kooliniam was the only bait that had attracted Ramdool I to the lad. The lad, though not ugly was ungainly. His hair was red and his features were gross. He had not received even an ordinary education. Yet Ramdoolal was anxious to wed his eldest and most favourite durghter -a daughter in whose name he had built a shrp, -to the son of a Koolin. That daughter refused however to marry the bridgeroom thus selected for her She had seen the boy herself she logthed him with the absurd hate of a child On the night on which the marriage was consummated the bride screamed and the bride writhed on her sent whilst being con eyed to the alter. So violent indeed was her conduct, that Ramdoolal was compelled to soften her in order that the marriage rates might be proceeded with by pouring a handful of gold moburs into her lap "

or ceremony The Rákshasa marriage again refers history of to a custom which prevailed during the wars between the Aryan invaders and the aborigines, by Rákshasa mode which the daughters and even the wives of the con-the Kshatriyas quered became the prize of the conquerors Paisácha however has not a semblance to either a Paisácha mode form or a right The damsel was neither purchased, belief in ghosts nor seduced, nor carried away captive, but was simply taken at a disadvantage, an outrage which was far more likely to be committed amongst a peaceful community than amongst a race of chivalrous warriors like the Kshatriyas The origin of the name Paisácha is somewhat curious. The Pisáchas were evil spirits, or ghosts, who were supposed to haunt the earth; but sometimes they were identified with the more terrible and uncivilized aborigines.24 If therefore a damsel found herself likely to become a mother, without being able to furnish a satisfactory reason for her maternity, she would naturally plead that she had been victimized by a Pisácha, and probably from this circumstance the term came to be applied to all cases in which a damsel had been taken at a disadvantage by a mortal lover In modern times however the belief is still very general throughout the rural districts of India, that wives as well as maidens may be occasionally victimized by such ghostly adminers

The law permitting Gandharva and Rákshasa Significance of the law permarriages to the Kshatriyas is not without historical harva and Raksignificance. It seems to indicate that at the time to the Kshatriyas is not without historical harva and Raksignificance. the code of Manu was promulgated the Kshatriyas formed a powerful class of the community; and that

^{24 &}quot;Destroy, Indra, the tawny-coloured, fearfully-roaring Pisachi, annihilate the Rakshasas" Rig-Veda, Mand I Hymn 133, v 5

mistory of the Brahmans found it necessary to temporize, in order to reconcile so arrogant and important a caste with Brahmanical law 23

Respective merits and de-merits of the eacht forms of merilera

The respective ments and dements of the eight forms of marriage are thus indicated by Manu -

"The son of a wife by the Brahma rite, if he performs virtuous acts, rodeems from sin ten ancestors and ten de scendants, and redeems likewise himself, making twenty-one persons in all The son of a wife by the Daiva rite redeems seven ancestors and seven descendants The son of a wife by the Arshanto redoems three ancestors and three de scendants The son of a wife by the Prajapatya rite redeems mx ancestors and mx descendants. By these four marriages are born sons illumined by the Veda, beloved by the learned, adorned with beauty endowed with goodness. wealthy, renowned, blessed with all lawful emovments per forming every duty and hving a hundred years. But in the four other marriages which are base marriages, are born sons who act cruelly speak falsely abhor the Veda, and the duties prescribed therem.""

figuificance of Manu'appli-cation of the docurine.

The foregoing observations of the Hindú law giver on each of the eight forms of marriage furnish a curious illustration of the system of merits and demerits, which has already been explained as form ing the ground work of Brahmanism The ingenuity of the authors of the code in dealing with this subject is well worthy of notice According to the dogma inculcated, the merits of an individual ac-

²³ The custom of treating female captives as prize is as old as the hills. In this fashion Chryseis and Brisels were allotted to Agumemnon and Achilles and the mother of Swera is represented in the sung of Deborah and Barak as expecting the return of the victorious army of her son with a damsel or two to every man. The brute violence of the costom was greatly mitigated in the Mossic law which ordered that a beautiful captive should shave her head and be permitted to lament her parents for a whole month, before a warrior could make her his wife. Manu. III. 36-41

quired by an orthodox marriage will not only tend history or the minishment awarded Part V to demerits, but in some cases will deliver his ancestors or his descendants from such evil consequences. Now, amongst the Hindús the marriage of a son is brought about by the parents; and although there is reason to believe that this custom was not in force in very ancient times, yet the obligation of a father as regards the marriage of his sons and daughters seems to have been generally acknowledged by Manu The Hindú lawgiver accordingly enlists the self-interest of parents, by declaring that the merits of those who contract the better forms of marriage will be felt through a certain number of degrees in the ascending line; and in like manner he enlists the self-interest of the pair about to be married, by declaring that such merits will be also felt by the children through a corresponding number of generations in the descending line In the same spirit it is asserted that the sons who are born from any of the prohibited marriages will turn out the vilest of characters

CHAPTER IX

THE BRADDHA, OR FEAST OF THE DEAD

HISTORY OF INDIA. PART V

Origin of the bles of propitiating the ghosts of abcestors with food.

The Sraddha, or feast of the dead, is perhaps one of the most primitive, as it certainly is one of the most simple, of all the Vedic rites that have been handed down from a period of remote antiquity to the present day It originated in the crude idea already indicated, that the spirit or ghost had a separate existence after death, and that it might be gratified or propitiated with offerings of food idea certainly involved a belief in the prolonged existence of the spirit in a future state of being, but in its origin it had no connection with the doctrine of future rewards and punishments. It is rather to be traced to the old world belief, which has existed in all ages, and which still lingers in the imagination of even a philosophic and material generation, that the spirits of the departed hover at times near those persons and places which were associated with their earthly careers, and are gratified by any tribute of respect which may be paid to their memory 1

¹ This idea finds exquisite expression in Collins's poem on the death of Thomson —

[&]quot;Remembrance oft shall haunt the shore
When Thames in summer wreaths is dress d
And oft shall stay the dashing our
To bid his gentle spirit rest.

The Siáddha, or feast of the dead, was thus in history of its earliest form a pleasing expression of natural religion, which long preceded the advent of a priestly The Sráddha a caste, or the introduction of a systematic ritual But, pleasing extension of matural religion like every other popular ceremonial which has been handed down amongst the Hindús from the Vedic period, it has been recast in a Biahmanical mould, and it is in this latter form that the institution appears in the Epics as well as in the laws of Manu It consists of three distinct rites

Three distinct

1st, The Daily Sráddha, to be performed in proprtiation of the Pitris, or ghosts of remote ancestois

2nd, The Monthly Sráddha, to be performed in propitiation of the more immediate paternal ancestors.

3rd, The Funeral Sráddha, to be performed within a certain period after death, or the hearing of the death, of a near kinsman

It should also be remarked that Sráddhas are Other Sráddhas likewise performed on other occasions, and notably at the celebration of any marriage ceremony 2

² In a work entitled Nirneya Sindhu, Colebrooke found authority for classifying obseques under twelve heads (1) Daily obseques, either food or water only, in honour of ancestors in general, but excluding the Viswadevas (2) Obsequies for a special cause, that is, in honour of a kinsman recently defunct (3) Voluntary obseques, performed by way of supererogation, for the greater benefit of the (4) Obseques for increase of prosperity, performed upon any accession of wealth, and upon other joyful occasions (5) A Sraddha intended to introduce the ghost of a deceased kinsman to the rest of the ghosts (6) Obseques performed on appointed days, such as that of new moon, full moon, sun's passage into (7) A Sraddha to sanctify the food at an entertainment given to a company of Brahmans (8) One performed when stated numbers of Brahmans are fed at the cost of a person who needs purification from some defilement (9) A Sráddha preparatory to the celebration of any solemn rite, and considered as a part of such rite (10) A Siaddha in honour of deities (11) Oblations of clarified butter, previous to the undertaking of a distant journey (12) A Sraddha to sanctify a meal of flesh-meat prepared simply for the sake of nourishment See Colebrooke's Essays on the Religious Ceremonies of the Hindús

HISTORY OF INDIA PART V

Dally Sraddha.

The daily Sráddin was an offering either of boiled rice, or of milk, roots, and fruit, or of water only, to the Pitris, or remote ancestors. This ceremonial has been already described, and it will be only necessary to add that in modern practice it is considered sufficient to pour water out of a particular vessel every day as a drink offering to the Pitris.

Monthly Brid dha, considered under four heads. The monthly Sráddha may be considered under four separate heads —

1st, Ceremonies to be performed at a monthly Sráddha

2nd, Persons to be entertained at the monthly Spaddle

3rd, Persons to be excluded from the monthly Spiddha.

4th, Relative merits of the different kinds of victuals which may be offered at a monthly Sráddha.

1st, Ceremonies to be performed at a monthly Stadules.

The ceremonies at the monthly Sráddha, as described in the Institutes of Manu, are of a very intelligible character, and seem to have been laid down for the purpose of converting the old Vedic offering of food and water into a great feast to the Bráhmans The monthly Sráddha was performed on the dark day of the moon, that is, when the sun and moon are in conjunction. A sequestered spot was selected, such as was supposed to be pleasing to the ghosts, and then the invited Brahmans were conducted to their allotted seats, which had been purified with kusa grass, and were presented with garlands of flowers and sweet perfumes officiating Brahman then satisfied the three Vedic derties,-Agni, Soma, and Yama,-by pouring an oblation of chee upon the sacred fire. He then

Obliction to the Veduc destres. proceeded to satisfy the ancestors of the giver of the history or Sráddha. He first sprinkled water on the ground PART V with his right hand, and then formed three balls or Offering of the cakes of boiled rice, which are called pindas One three cakes of rice or pindas, to the paternal of these cakes is presented to each of the three im-ancestors mediate paternal ancestors, namely, the father, the grandfather, and the great-grandfather -The offering of pindas, however, is said to be extended to the fourth, fifth, and sixth degrees of paternal ancestors in the ascending line, by the simple process of wiping the hand with kusa grass after offering the pindas to the ancestors of the first, second, and third degree. This ceremony was followed by a great feast to the Feast to the Brahmans Bráhmans, consisting of vessels filled with nice, together with broths, potherbs, milk and curds, ghee, spiced puddings, milky messes of various soits, roots of herbs, ripe fruits, and savoury meats; and during the feast passages were read from the Sástras. The remains of the cakes were to be eaten by a cow, Disposal of the a Bráhman, or a kid; or to be cast into water or fire; 4 but the wife of the householder was to eat the middle of the three cakes, in order that she might become the mother of a son, who should be long-lived, famous, strong-minded, wealthy, and the father of many sons When the Bráhmans had duly Feast of the feasted, the householder gave a feast to the kinsmen of his father, and afterwards to the kinsmen of his mother 5 In cases of poverty, however, the offering of water seems to be considered a sufficient satisfaction of the spirits of the six paternal ancestors.6

PART V

⁴ A curious illustration of the popular belief as regards the mode by which the food was supposed to reach the ghosts, is to be found in the discussion between Rama and Javali See Part iv chap xiv See also the narrative of the second adventure of the horse in Vol I Part ii chap xvi

⁵ Manu, 111 206-265

⁶ Manu, 111 283

and, Persons to be invited to the bridding

As regards the persons to be invited to the monthly Sraddha, great stress is laid by the code upon the entertainment of learned Bráhmans, and the exclusion of ignorant ones from the Sráddha, but it is added that if such learned Brahmans cannot be found, certain relatives may be entertained. This last expression is somewhat obscure, and may possibly imply that the Sráddha was originally eaten by the kinsmen, and that the introduction of learned Bráhmans was a later idea.

ard, Catalogue of persons to be excluded from the Braddin. Manu's catalogue of the persons who were to be excluded from a monthly Sráddha is of a very miscellaneous character, and is chiefly valuable from the illustrations which it farnishes of the Brahmani cal notion of impure or immoral characters. The catalogue may be re-distributed under four general heads, according to the four different grounds upon which the individuals specified have been respectively excluded, namely, moral, religious, physical, and professional

(1) Pursons disqualified on moral grounds. The persons to be excluded from a Sráddha on moral grounds, are —

A Brahmacharı who has not read the Veda a Brahman who has committed theft one who opposes his preceptor a younger brother married before the elder an elder brother not married before the younger one who subsists by the wealth of many relatives the hisband of a Sadra, the son of a twice-married woman a husband in whose house an adulterer dwells one who teaches the Veda for wages one who gives wages to such a teacher, the pupil of a Sadra the Sadra preceptor a ride speaker, the son of an adulteress born either before or after the death of her husband a forsaker of his mother, father or pre

ceptor without just cause, a man who forms a connection HISTORY OF with great sinners, a house-burner, a giver of poison, an eater of food offered by the son of an adulterer, a suborner of perjury, a wrangler with his father, a drinker of intoxicating spirits, one of evil repute; a cheat, the husband of a younger sister married before the elder, an injurer of his friend, a father instructed in the Veda by his own son, one who diverts water-courses, a seducer of damsels, a man who delights in mischief, a Biáhman living as a Súdia, one who observes neither approved customs nor prescribed duties, a constant and importunate asker of favours, one who is despised by the viituous, the husband of a twicemariied woman; a Bráhman of bad manners, and an ignorant Biáhman "

PART V

The persons to be excluded from a Sráddha on (2) Persons disqualified on religious grounds religious grounds, are —

"Those who profess to disbelieve in a future state, a Biáhman who has performed many sacrifices for other men, those who worship images for gain, one who deserts the sacred fire, one who omits the five great sacraments, a contemnei of Biáhmans, a despisei of scripture, and one who sacrifices only to the inferior gods"

The persons to be excluded from a Sráddha on (3) Persons disqualified on physical grounds physical grounds, are —

"Those with whitlows on their nails, those with blackvellow teeth, a consumptive man, a man who has lost an eye, a man with elephantiasis, an impotent man, an epileptic man, one with erysipelas, a lepei, a lunatic, a blind man, a club-footed man"

The persons to be excluded from a Sráddha be- (4) Persons disqualified on account of their cause of their trade or profession, are —

trade or profes-81011.

"Physicians, gamesters, usurers, dancers, sellers of meat, those who live by low traffic, a public servant of the whole town, a public servant of the Raja, a feeder of cattle, a seller of the moon-plant, a navigator of the ocean, a

HISTORY OF poetical encomiast, an oil man, one who employs gamestors for his own benefit, a seller of liquors, a maker of bows and arrows the keeper of a gambling house, a com mon informer, a tamer of elephants, bulls, horses, or camels. one who subsists by astrology, a Leoper of birds, one who teaches the use of arms, one who builds houses for gain a messenger, a planter of trees for pay a breeder of sporting dogs, a falconer; one who supports himself by tillage a shepherd, a keeper of buffaloes, and one who removes dead bodies for pay "

Punishment for inviting dis-qualified per

The food that is given to such men at a Sráddha becomes base and impure, and the giver of the Sráddha will be punished in the next life 8

Significance of the outslogues of disqualifications. Confusion of sin and discase.

The foregoing catalogues of persons who are to be excluded from a Sráddha are very suggestive In the first place it will be noticed that Manu classifies immorality, heresy, and deviation from caste rule, with physical evils, such as leprosy, blindness, and elephantiasis, and this intermingling is more per ceptible in the original text, where no attempt has been made to separate the precepts under different This strange confusion of sin and disease appears to have originated in the old idea, connected with the dogma of the transmigration of the soul, that disease was the punishment of sins committed either in this life or in a previous state of existence

The peculiar usages which seem to have origin ated some of the procepts are also well worthy of Thus it has been seen that it was considered wrong for a younger brother or a younger sister to be married before an elder brother or an elder sister,

Prohibition of the marriage of a younger bro-ther or mater before that of an cider brother or sister

Manu, iii. 160 of seq. The punishments dogmatically awarded by Manu to sinners in the next life are without aguificance excepting so far as they illustrate the doctrine of merits and domerits already explained. Accordingly they are only given in the above text in a general and abstract form.

a notion which could only find a place amongst a history of people who believed that the marriage of a daughter was a duty which every parent was bound to fulfil.9 It has also been seen that a woman who married a prohibition of second husband was held in great abhorrence; and of widows to the present day the marriage of a Hindú widow, even when her first husband has died before the marriage has been consummated, is regarded with a national antipathy which education and legislation have done but little to remove It is also somewhat curious that Manu should exclude a constant and importunate asker of favours from a Sráddha; from which it would appear that askers of favours were as constant and importunate in the age of Manu as they are in our own time.

PART IV

Amongst the persons whom Manu directed should Prohibition of the worshippers be excluded on religious grounds are to be found of inferior gods. those who sacrifice only to the "inferior gods" This expression of "inferior gods" seems to suggest a religious opposition. Indeed it is not impossible that Manu is alluding to the old Vedic deities, who were treated by the Bráhmans as subordinate to their god Brahma The injunction against the Bráhmans who performed many sacrifices for other men, may have been aimed at the mercenary priests who sacrificed for hire. The injunction against those who worshipped images for the sake of gain is involved in more obscurity, inasmuch as there does not appear to be any satisfactory reference to images in the hymns of the Rig-Veda; although it is easy

⁹ The same idea finds expression in the marriage of Jacob to Leah, when Jacob was really in love with the younger sister Rachel, and under the idea that Rachel was to be his bride

INDIA. PART Y

HISTORY OF to conceive that such a form of worship must sooner or later find expression

Prohibition of

The exclusion of men who followed certain trades or professions from the entertainment given at a Sruddha, furnishes in like manner some striking illustrations of the old opposition between the priest and the soldier, the Brahman and the Kshatriya, which seems to be more or less identical with the opposition between the Bráhmans and the Vedic Thus amongst the ancient Kshatrivas gambling was a favourite pastime, and certainly was not regarded as a vice, excepting when carried to a vicious excess and terminating in the ruin of a family Even Yudhishthira, who is represented in the Maha

Bhárata as an incarnation of Dharma, or goodness. and who was apparently regarded as a model Raja, is actually said to have disguised himself as a Brah man, and in that guise to have taught the art of dice to the Raja of Viruta. But Manu excludes from the Sraddha every gambler, and every man who keeps a sambling house or employs gamblers Then again

the Kshatriyas revelled in wine and flesh meat, but Mann excludes the sellers of wine and meat from the

Cambline

8 Hers of wine

The most significant precepts however Haker of wee are those which exclude the makers of bows and ar rows, the tamers of horses, and those who taught the use of arms, for the bow was the favourite weapon of the Kshatriyas and the taming of horses was re garded as a royal accomplishment, whilst two of the most patriarchal characters in the Mahá Bhárata, Bhishma and Drona, are said to have trained Pandu and Dritarashtra, and their sons, the Pandavas and Kauravas, in the use of different kinds of weapons. The exclusion of navigators is equally curious

vigation was certainly known to the Vedic Aryans, history of and is even recognized by Manu; 10 but it has always been regarded with peculiar horror by the Bráhmans, and consequently it is referred to the three first Yugas or ages, but discountenanced in the age of Kalı. The exclusion of physicians seems to have originated in the idea that they must be impure from having to deal with impure things.

As regards the food to be offered to the ghosts at 4th, Relative ments of different monthly Staddha, the precepts in Manu are also end at a Staddha. significant The old primitive custom of offering fish and flesh is sufficiently recognized, but at the same time it is urged that the ghosts prefer a more simple and Brahmanical diet, such as milk and honey." At a later period it was declared that the r feasting on flesh-meat at a Stáddha was forbidden m the Kali age 12

The funeral Staddha, which is performed after runeral stadthe death of a kinsman, is in every respect similar to the monthly Sráddha, and consequently calls for no detailed description The code lays down certain laws as regards the purification of the survivors, but they are devoid of historical significance

¹⁰ Manu, viii 156, 157

[&]quot; "Offerings of the following victuals are said to be capable of satisfying the ancestors of men for different periods Tila [1 c sesamum seeds], rice, barley, black lentils or vetches, water, roots, and fruit, given with the prescribed ceremonies, will satisfy the ancestors of men for an entire month Fish will satisfy them for two months, venuson for three months, mutton for four months, birds, such as the twice born may eat, for five months, kid's flesh for six months, spotted deer for seven months, the antelope for eight months, the ram for nine months, the flesh of wild boars and wild buffaloes for ten months, horses and tortoises for eleven months But the milk of cows, and food made of that milk, The Pitris say - 'Oh' will sat sfy the ancestor for a whole year may that man be born in our line who will give us hone; and pure butter, both on the thirteenth day of the moon, and when the shadow of an elephant falls to the east'" Manu, 111 266-274

¹² See appendix to Manu, Haughton's translation

HISTORY OF IMDIA. PART V

ceremonies which accompanied and followed the death of Maharaja Dasaratha sufficiently illustrate the popular ideas and customs which still prevail 13

Notineations of the old veile be seen from the foregoing data that the the in the field old Veduc belief in the worship of ancestors has been man. strangely Brahmanized by the compilers of the code. The monthly Sraddha, whilst ostensibly celebrated in honour of deceased ancestors, is in reality nothing more than an entertainment given to the Brahmans. Again the original idea appears to have originated in a childlike belief that the food and water sustain and refresh the spirit of the departed, whilst, according to the more modern Brahmanical doctrine, the performance of a Sráddha delivers the soul of the dead person from the custody of Yama, the judge of the dead, and translates it to the heaven of the Pitris, or ancestors, there to remain until the merits of its previous life on earth are all exhausted, and then to return again to earth and re-animate another body Thus it is the current belief that without the Sráddha the soul of the deceased cannot ascend to the heaven of the Pitris and take up its abode there

² See sute, Part iv chap, xL and xli The celebration of these Sraddhas is frequently attended by a vast expenditure. The Brahmans are feested in great numbers, whilst money and food are lavably distributed amongst the guests, and also amongst the lower classes of the community. At the Sraddha of Ramdoolal Dey five lakhs of rupees, or \$50 000, were expended. His biographer Baboo Grish Chunder Ghose, thus describes the proceedings on that occasion - The Brahman and the beggar overflowed in Calcutta at this solemn ceremony. To the former gold and silver and elephants and houses, and budgerows and boats, and carriages and palanquins, were given away with princely munificence to the latter upwards of three lakhs of rupees were distributed. On no one was less than a rupee bestowed, and if a beggar woman was found to be with child, a second rupee was given to her Did a beggar bring a bird in his hand, the hird obtained its alms conally with its mester "

CHAPTER X.

THE FOUR CASTES

THE social fabric of the Hindús rests upon the HISTORY OF caste system, namely, the division of the community, without regard to wealth or ability, into the four Division of classes of priest, soldier, merchant, and cultifour castes, and of lives of individuals into four viduals into four stages But besides this distinction of caste which dismembers society, there is a division of epochs or stages in the existence of the individual, which maps out the life of every twice-born man into four periods, namely, that of student, householder, hermit, and Accordingly the present chapter will be devoted to the consideration of the caste system and caste laws, which regulate more or less the social life of the Hindús, whilst the subsequent chapter will be devoted to the consideration of the four successive stages in the life of the individual man

The probable origin of the four castes of Bráh-Probable origin of the four mans, Kshatriyas, Vaisyas, and Súdras has already castes been briefly indicated It has been observed 1 that a broad line of demarcation, which finds expression in the investiture of the thread, separates the three twiceborn castes, who were apparently Aryan conquerors, from the Súdras, who were apparently a conquered

¹ Vol I Introduction,

indicated -

HISTORY OF PRCO INDIA. PART V

The inference has accordingly been drawn that the Sudras were the original inhabitants of the land, who had been reduced to a servile condition by

Traces of casto

the caste sys-tem in the Brah

manic are.

their Aryan conquerors Traces of this distinction are to be found in the Vedic hymns, and indeed Manu himself refers the origin of caste to the Aryan Strail Scatton of Settlement on the Saraswatt But in the Brahmanic age, which is the special subject of the code of Manu, the caste system was firmly rooted in the minds of the people as an article of religious belief, and it was associated with every religious act and duty, whilst enforced by public law as well as by

moral and social rule This distinction may be thus

Bráhmans, or priests Kshatriyas, or soldiers and Rajas Vaisyas, or merchants and farmers

Súdras or the servile class who

Vedic myth that four exites are created m the limbs Purmh.

The earliest account of the fourfold origin of caste appears in one of the later hymns of the Rig Veda, known as the Purusha hymn, because it refers to Purusha, or the Supreme Spirit, who may be identi fied with Brahma In this hymn the gods and Ri slus are supposed to offer up Purusha as a sacrifice, and to dismember him for the purpose of creating the world out of his limbs This is an ancient con ception, and, as already indicated, finds expression in the Scandinavian mythology * But Purusha was a spirit, and accordingly some difficulty appears to

have been felt in assigning bodily members to a history of spiritual being Indeed the Sanscrit commentator upon the passage explains that the gods did not actually offer sacrifice and bind Purusha as a victim; but that they offered mental sacrifice and contemplated Purusha as a victim.3 The entire hymn has been translated by Dr. Muir, but the following ex- Extracts from tract contains all that refers to the four castes.4—

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"When they formed [or offered up] Purusha, into how many parts did they divide him? What was his mouth? What were his arms? What were called his thighs and feet ?

"The Biáhman was his mouth, the Rajamaya [i e Kshatriya] was made his arms, that which was the Vaisya was his thighs, the Súdra sprang from his feet"

Now whilst this hymn may possibly indicate the No Brahmanical superiority as-inferiority of the Súdra to the three twice-born castes, serted in the Purusha hymn it can scarcely be said to establish the supremacy of the Biáhman over the Kshatriya On the contiary, the myth only explains the mutual relation of the castes towards each other, and that too in figurative language which could scarcely offend the pride of the haughtiest Kshatriya, for the latter would readily admit that the Bráhmans were the mouth that promulgated Brahmanism, whilst they themselves were regarded as the arm that protected the commonweal

In the code of Manu however, which is the full Veduc myth distorted in Manu's expression of Brahmanical assumption, the significance of the Vedic myth is altogether distorted for to the Kshutruyas the purpose of setting the Bráhman above the Ksha-Instead of the twice-born castes forming the triva

³ Mahidhara, quoted by Dr Muir

⁴ Muir's Sanscrit Texts, vol 1 chap 1 sect 2

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INSTORY OF mouth, arms, and thighs of the Purusha, they are said to have sprung from those members, and the new idea is introduced that the mouth is better than Manu savs -

> "In order to preserve the universe, Brahmá caused the Brahman to proceed from his mouth, the Kshatriya to proceed from his arm the Vaisya to proceed from his thigh, and the Sudra to proceed from his foot And Brahma directed that the duties of the Brahmans should be reading and teaching the Veda sacrificing and assisting others to sacrifice, giving alms if they be rich, and receiving alms if they be poor And Brahma directed that the duties of the Kshatriyas should be to defend the people, to give alms, to sacrifice to read the Veda, and to keep their passions under control. And he directed that the duties of the Vais yas should be to keep herds of cattle 'to give alms to read the Sastras to carry on trade to lend money at interest and to cultivate land. And he directed that the Súdra should serve all the three mentioned castes, namely the Brahmans the Kshatriyas and the Vaisvas and that he should not depreciate them or make light of them. Since the Brahman sprang from the mouth, which is the most excellent part of Brahma, and since he is the first-born and possesses the Veda, he is by right the chief of the whole creation má produced from his own mouth that he might perform holy rites that he might present ghee to the gods and cakes of rice to the Pitris or progenitors of mankind "

The foregoing account calls for no further com ment The statement that the Bráhmans are the chief of the creation is simply an assumption, which the Hindú lawgiver continues to teach and enforce throughout the entire code.

Expression of caste during-

The system of caste finds expression in every act of Hindú life, and like the doctrine of merits and demerits, imparts a religious significance to every history of ordinary proceeding. In its more general form it simply indicates the different professions of priest, soldier, merchant, and cultivator. Thus in ordinary Insalutations salutations, or polite inquines, a Bráhman was to be asked whether his devotion had prospered; a Kshatriya whether he suffered from his wounds; a Vaisya whether his wealth was secure; and a Súdra whether he was in good health 6 In administering oaths to In administering oaths witnesses, however, a far wider distinction is laid down between members of either of the three twice-Thus a Bráhman was to born castes and a Súdra swear by his veracity, a Kshatriya by his weapons, horse, or elephant; and a Vaisya by his kine, grain, or gold; but a Súdra was to imprecate upon his own head the guilt of every possible crime if he did not speak the truth 7 The law as regards caste mar-Marriages be-

PART V

^{&#}x27; Manu, n 127

⁷ Manu, viii 113 -The following texts respecting perjury, and the examination of witnesses, are very significant -"When the witnesses are all assembled in the middle of the court-room in the presence of the plaintiff and defendant, the judge, before examining them, should address them as follows - What you know to have been transacted in the matter before us between the two parties, declare at large and with truth, for your evidence in this cause is required. The witness who is truthful will attain the highest fame here below, and the most exalted seats of happiness hereafter, such testimony is revered by Brahma. But the witness who speaks falsely will be fast bound under water in the cords of Varuna, and be wholly deprived of power during a hundred transmigrations. The soul itself is its own witness, the soul itself is its own refuge, let no one then offend his conscious soul, for it is the supreme internal witness of men! The sinful have said in their hearts - 'None sees us' But the gods distinctly see them, and so does the spirit within their breasts The twice-born witnesses should be called upon by the judge to declare the truth in the presence of the divinity with their faces turned either to the north or to the east To a Brahman the judge should say — 'Declare!' To a Kshatriya he should say - 'Declare the truth!' To the Varsya he should compare perjury to the crime of stealing kine, grain, or gold To the Súdra he should compare perjury to every crime, in the following language - Whatever places of torture have been prepared for the murderer of a Brahman, for the murderer of a woman or child, for the injurer of a friend, or for an ungrateful man, have also been ordained for that witness who gives false evidence If you deviate from the truth, the fruit of every virtuous act which

IYDIA. PART Y

meror or riages betrays a conflict of usages, masmuch as it recognizes polygamy, and seems to indicate that the Kshatriy as occasionally insisted upon taking the fair daughters of inferior castes to be their wives. It was enacted that a Bráhman, a Kshatriya, or a Varsya should in the first instance marry a damsel of his own caste, and if, after fulfilling that duty, one or the other should be driven by inclination to marry a damsel of an inferior caste, he might do so in the direct order of the castes beneath him. This law is curiously artificial, and is ovidently aimed against all marriages between castes Men of the twice-born castes were assured that if through weak ness of intellect they irregularly married women of Marriage with a the Sudra caste, they would very soon degrade their

low caste prohibited.

wife would have to prepare the sacrifices to the gods and the oblations to the Pitris, and neither the gods nor the Pitris would eat such offerings crime of that Bráhman there was no expiation" 8 It was, however, ordered that in all marriage rites between different castes the bride was to take in her Casto emblem hand an emblem of the caste to which she belonged Thus a bride of the warrior caste was to hold an

families to the condition of Sudres "If a Brillman

married a daughter of a Súdra as his first wife, that

arrow, a bride of the merchant caste was to hold a whip, whilst a bride of the lowest caste of all was to hold the skirt of a mantle. Such arbitrary laws

Later prohibit

you have committed since your birth will depart from you to the dogs. The man who gives false evidence shall go naked, shorn, and blind, and be termented with hunger and thirst, and beg food with a potsherd at the door of his enemy If he answer one question falsely he shall tumble headlong into hell in utter darkness. Even if he gives imperfect testimony and ameria a fact which he has not seen, he will suffer pain like a man who eats fish and swallows the sharp bones. " Hanu, viii. 79-05

Mann, irl. 12—19

naturally tended to throw discredit upon all mar- history of ringes between eastes; and in the present day all such marriages have fallen into disuse and are tion of all marriages between strictly prohibited.

The more important illustrations of the caste live groups of system, which are to be found in Manu, may be the caste system. grouped under five different heads, viz -

1st, The veneration in which Bráhmans are to be held.

2nd, The privileges which are to be enjoyed by Bráhmans

3rd, The occupations or mode of life to be followed by Brahmans

4th, The restrictions as regards diet which are to be observed by all men of the twice-born castes

5th, The scale of punishment for cases of slander between men of different eastes

The degree of veneration in which the Bráhman 1st, Veneration for Brihmans was to be held by all other men is explicitly laid down in the code of Manu. The Bráhman, it is said, sprang from the mouth of Biahmá He was entitled to the whole of the universe by the right of primogeniture -He possessed the Veda, and was alone permitted to teach the laws of Manu. 10 By his sacrifices and imprecations he could destroy a Raja in a moment, together with all his troops, elephants, horses, and chariots 11 In his wrath he could frame new worlds, with new gods and new mortals.12 Although convicted of every possible crime, he was never to be put to death by a Raja, he might be banished from the realm, but no injury was to be inflicted on himself or his property 13 Å twice-boin

¹¹ Manu, 1x 313

¹⁰ Manu, 1 94-101 12 Manu, 1x 315

¹³ Manu, viii 380

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nistory or man, who barely assaulted a Brahman with the intention of hurting him, would be whirled about for a century in the hell termed Tamasa He who smote a Brahman with only a blade of grass would be born an inferior quadruped during twenty-one transmigrations But he who shed the blood of a Brahman, saving in battle, would be mangled by animals in his next birth for as many years as there were particles of dust rolled up by the blood of the Brûhman 15 If a Súdra sat upon the same seat with a Brahman, he was to be cashed in the part offend ւրջ ¹⁸

2nd, Privileges of Brahmans.

The rights and privileges to be emoved by the Brahman in the state were of a very high character, but were scarcely connected with the idea of nobility The Raja was to appoint a Brahman to be chief over all the Ministers, and in him the Raja was to place his fullest confidence 18 The Raia was to appoint one Brahman to be his Purchita, or family priest, and another Bráhman to be his Ritwij or performer of sacrifices 17 The administration of justice was to be largely intrusted to the Brahmans, and a court of four Brihmans was called the Court of Brahma, or the Court of four faces, the god Brahma being always represented with four faces, corresponding to the four Vedas, of which he was raid to be the author 18 Treasure trove was to be divided between the Raja and the Brahmans, but if a Brahman found the treasure none of it went to the Raja 19 The property of Bruhmans was never to be escheated by the Raja. On failure of heirs the wealth of all

¹⁴ Manu, 17 165-168

Manu, vil. 58, 59

¹⁰ Manu, viti. I 9, 11

⁵ Manu. viil. 281.

¹⁷ Manu, vil. 78.

³⁷⁻³⁹ Manu. viii. 37-39

other eastes might be taken by the Raja; but that HISTORY OF of the Bráhman was to be divided amongst his PART V caste 20 Above all, the Bráhman, provided he was learned in the Veda, was to enjoy a perfect immunity from taxation. Under no circumstances whatever was a Raja to levy a tax upon such a Brahman, or permit him to be hungry On the other hand, the Raja was to provide for the maintenance of the Bráhman, and protect him as a father protects a son 21

As regards the mode of life to be followed by a 3rd, Occupations of Bréhmans Bráhman, it is laid down in the code that he might gain his subsistence by lawful gleaning and gathering, by what was given to him in alms, and by tillage. He was, however, to receive no gifts whatever from bad men or from Súdras If deeply distressed he might support life by traffic and money lending, but never by service which is styled doghving 22 If unable to subsist as a Bráhman, he might adopt the profession of a Kshatrıya or Vaisya, but he was to avoid tilling the earth, for the ironmouthed pieces of wood wounded the earth and the creatures dwelling in it In like manner he was not to sell flesh-meat, or spirituous liquors, or other articles which are expressly prohibited 33 A Bráhman was never to indulge in any sensual gratification, nor follow any pursuit which might impede his reading the Veda, but he was to bring his apparel, his discourse, and his frame of mind to a conformity with his age, his occupation, his property, his divine knowledge, and his family He was not to eat with his wife, nor to look at her while she was eating He

²⁰ Manu, 1x. 188, 189

²² Manu, iv 1, 6, xi 194—197, xiii

²¹ Manu, vii 133-135

²³ Manu, x 81—89

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HISTORY OF Was never to dwell in a city which was governed by a Raja who was a Súdra, nor in one surrounded by men who neglected their duties, nor in one abound ing with professed heretics, nor in one swarming with low born outcastes He was never to play at dice, nor gain wealth by music, or by any act which pleased the sense

4th, Diet of Brühmans.

As regards diet the precepts of Manu are ex plicit, although somewhat contradictory A Bráh man was to carefully avoid all garlic, onions, leeks, and mushrooms, all bad milk, and all rice and bread which had not been first offered to some deity " "Beasts and birds," says Manu, "may be slain by Bráhmans for sacrifice, since Agastya did this of old, and no doubt in the funeral sacrifices by hely men, and in oblations by Brahmans and Kshatrivas, the flesh of such beasts and birds as might be legally eaten, was presented to the gods A Brahman, how ever, should never eat the flesh of cattle which has not been consecrated by mantras, but should he carnestly desire to taste such meat, he may gratify his fancy by forming the image of some beasts with dough or chickened whee "20 The general ordinances laid down by Manu, as

regards the diet of the twice-born castes, is cha racterized throughout by that extraordinary spirit of compromise in compromise between opposite institutions and usages, which so largely prevails throughout the code That milk and vegetables were considered as the staple of

Brahmanical food seems to be proved by the prohibition as regards bad milk and particular vegeta

²⁴ Manu, iv 15-84. □ Manu. v 5—10.

bles, from which all Bráhmans are called upon to history of abstain. In like manner flesh-meat would appear to be considered as the staple food of other twice-born men, namely, the Kshatriyas and Vaisyas, from the prohibitions as regards particular animals and birds, from which all twice-born men should abstain. This conclusion is not perhaps logically proved, masmuch as all twice-born men, including Bráhmans as well as Kshatriyas and Vaisyas, are required to abstain from particular flesh and birds Indeed, in Bengal there are many Bráhmans in the present day, who eat the meat which has been offered to Durgá or Kálí But according to the national idea the Bráh- Opposition between the milk man is supposed to live on milk and vegetables, and vegetable diet of the Bráh-whilst the Kshatiiya and Vaisya may eat mutton fisch means and the fisch means and the fisch means and the fisch means and the fisch means are the fisch means and the fisch means and the fisch means and the fisch means are the fisch means and the fisch means and the fisch means are the fisch means and the fisch means are the fisch means and the fisch means are the fisch means and the fisch means are the fi and goats' flesh, and this idea finds full expression in the piecepts of Manu, although the attempt to arrive at a compromise between the conflicting usages renders the language somewhat equivocal. That flesh-meat was repugnant to Manu is manifest Repugnance of Manu is manifest Repugnance of Manu to fleshfrom the condemnation which he pronounces against ment every one who is connected, however remotely, with the slaughter of an animal, either by consenting to it, or killing the animal, or cutting it up, or selling the flesh, or buying it, or cooking it, or serving it up, or eating it Even whilst admitting that no sin is committed by eating flesh-meat after it has been 27 offered to the gods and Pitiis, Manu declares that the man who abstains from it, will obtain a reward equal to that of a man who has performed a hundred Aswamedhas 28 But still it was only natural that the Toleration of Brahmanical lawgiver should exhibit some amount the usages of Kshatriyas and Vaisyas

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HISTORY OF of toleration towards the usages of those twice-born men, to whom the Brahmans chiefly looked for presents and maintenance Moreover, he had to deal with another difficulty, namely, the old animal sacrifices of the Vedic period, and to defend those secretices from the denunciations of the Ruddhists Accordingly, notwithstanding the simple character of the offerings to the gods and Pitris in treating of religious duties, he does permit and even enjoin sacrifices of cattle on certain occasions, and allow twice-born men to eat the flesh meat which has been thus consecrated " Other texts carry the spirit of toleration still further Mann declares that there is no sin in lawfully eating flesh meat, in drinking wine, and in caressing women, as all men are prone to those enjoyments, but he adds that men who Abstinance from refrain from such enjoyments will obtain a signal reward in another life " The simplicity of Manu upon those points is truly charming, and the doctrine is not unknown in western systems of morality It may be put in the following form Certain plea sures are lawful, but still they are pleasures, if

h, Beale of

were forbidden in the present age of Kalla The scale of punishments in cases of slander

therefore a man abstain from such pleasures now, he will enjoy other pleasures hereafter It should however be added that later Brahmanical legislators prohibited altogether the use of flesh meat, either at entertainments to guests, or at the Sráddhas, or feasts of the dead, on the ground that whilst they were permitted in the earlier ages of mankind, they

^{*} Mann. v 26-48. 20 Manu, v 56. 24 See Mann, appendix to the English translation.

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furnishes a still more distinct idea of the caste HISTORY OF system as conceived in the time of the code. Kshatriya who slandered a Bráhman was to be fined a hundred panas; for the same crime a Vaisya was to be fined a hundred and fifty or two hundred panas, but a Súdra was to be whipped.32 On the other hand, if a Bráhman slandered a Kshatriya he was to be fined fifty panas, if he slandered a Vaisya he was to be fined twenty-five panas, but if he slandered a Súdra he was only to be fined twelve If, however, a Súdra insulted any man of the twice-born castes with gross invectives he was to have his tongue slit, if he mentioned the name and caste of the individual with contumely, an iron style ten fingers long was to be made red-hot and thrust into his mouth; and if through pride he dared to instruct a Bráhman respecting his duty, the Raja was to order that hot oil should be poured into his mouth and ear.33

In addition to these four castes there were a large number of outcastes, of whom the lowest were called Chandálas. The Chandálas were said to be the sons Chandálas or of a Súdra by a Brahmaní woman, 34 but probably they merely formed the lowest class of the community, and the origin of such hated unions as those indicated were condemned to belong to that class "Chandálas," says Manu, "must dwell without the Their sole wealth must be dogs and asses, their clothes must consist of the mantles of deceased persons; their dishes must be broken pots, and

³² The pana was a copper weight, or a copper coin, of about 200 grains, and was probably equivalent to the modern piece, or something less than a half-penny See Princep's Essays

³³ Manu, viii 266-276

³⁴ Manu, x 12, 29, 30

monts; 83

Instony or their ornaments must consist of rusty iron No one

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who regards his duties must hold any intercourse
with them, and they must marry only amongst
themselves By day they may roam about for the
purposes of work, and be distinguished by the badges
of the Raja, and they must carry out the corpse of
any one who dies without kindred. They should
always be employed to slay those who are sentenced
by-the law to be put to death, and they may take

It is searcely necessary to add, that subsequent to the time of Manu the number of castes became largely increased, and every hereditary calling became regarded as a separate caste. But still every Hindú is regarded as belonging to one or other of the four great castes, or else to one of those dubious classes of the community, which has easte laws of its own, although they cannot be referred to either of the four great castes which are specified by Manu.

the clothes of the slain, their beds, and their orna

Manu. x. 51 -- 58

CHAPTER XI

THE FOUR STAGES OF LIFE.

Two of the main objects which the compilers of history of the Biahmanical code appear to have had in view have now been unfolded, namely -

1st, The authoritative promulgation of a ritual Manual ready unfolded which should include the polytheistic worship of the ist, The establishment of a national ritual dogma of rewards and punishments in association with the monotheistic worship of the god Brahma.

2nd, To enforce a strict code of caste laws, which 2nd, The establishment of the should for ever separate the twice-born castes from caste system the Súdras, whilst establishing the ascendancy of the Brahmanical hierarchy over the whole

A third and equally important measure may now Question of four stages in the life be taken into consideration, namely, the grand treated in the treated in the present of the present in t effort to map out the life of every man of the twice-present chapter born castes into four distinct periods, corresponding to four distinct phases of human existence, that of a student, a householder, a hermit, and a devotee The object of this extraordinary division of individual existence seems to have been to bring every action of civil and family life into the area of religious duty That such an arbitrary disposition of the individual should be universally accepted could scarcely be expected The student may be eager

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to throw off the restrictions of pupilage, and to undertake the duties of a husband and a father, but the householder as he advances in years, is not always prepared to sacrifice his domestic happiness for the sake of becoming a hermit or a devotee Still the system of the four orders, as it is called, is

Four stages or orders still recognized but not accepted.

universally recognized by the Hindús, and as the pious householder finds old age creeping upon him, he devotes more and more time and thought to his religious duties, with the view of approximating his life as far as possible with that of a devotee, and with the hope that in so doing he may expirte his sins by penances and good works, and obtain after death a happier existence in the next state of being In other words, the ideal of Brahmanical life 18 always before the Hindú, and indeed is pleasing to his imagination As a student the Brahman must acquire a perfect knowledge of his duties, as a householder he must practise all those duties in the character of a married man and the father of a house hold, as a hermit he must mortify his body by pen ances and religious austerities, and as a devotee he must pass his remaining years in the contempla

Ideal of Brah-manual life.

The four orders

The names of these four orders are as follows -1st, The Brahmachári, or student in the Veda

tion of that Divine Essence in which he hopes to be ultimately absorbed, or of that Divine Spirit with

2nd, The Grihastha, or married man and householder

3rd, The Vánaprastha, or hermit.

whom he hopes ultimately to dwell

4th, Sannyasi, or devotee

1. THE BRAU The life of a Brahmachári commences from the day of investiture with the thread, but prior to that

ceremony certain rites are ordained, which are per-mistors or formed without the concurrence or knowledge of the part vehild, and which are devoid of all historical significance. These rites consist in the purification of the nites prior to the investiture babe, the giving it a name, the feeding it with rice with the thread in the sixth month from its birth, and the shaving of the head. But the investiture with the thread is of strangence of the utmost importance in the life of the twice-born. The thread is the symbol which distinguishes the twice-born man from the Súdra, and the investiture is a second birth, which introduces the twice-born youth to a religious life, and sanctifies him for the study of the Veda.

As regards the ceremony itself, a pleasing illus-Details tration is to be found in the story of the childhood of Rima; but some important additional data are furnished by the code of Manu. The thread of the hard of the Britman is made of cotton, and is put over the head chirch with bin in three strings. The thread of the Kshatriya is made of hemp; but in more ancient times it seems to have been made of a strip of antelope's skin.² The thread of the Varsya is made of wool. Considerable age of investibilitide is allowed as regards the age at which the ceremony should take place. The investiture ought to be carried out in the eighth year of a Bráhman, the eleventh year of a Kshatriya, and the twelfth year of a Varsya. It might, however, be performed as early as the fifth year of a Bráhman,

¹ Manu, 11 27-35

² See the narrative of the investiture of Rama, ante, Part iv chap in There are several allusions to the antelope, both in the Epics and in Manu, which seem to indicate that it was regarded as a sacred animal by the Vedic Aryans. It was not only frequently sacrificed to Vedic deities, but Manu states that the land on which the black antelope grazes is held fit for sacrifice, and thus he seems to lay down a distinction between the land of the Aryans and the land of Mlechhas. Manu, in 23

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mercer or the sixth year of a Kshatriya, and the eighth year of a Vaisya But on no account was it to be delayed beyond the sixteenth year of Brahmans, the twenty second year of Kshatriyas, or the twenty fourth year of Vaisyas The reason for this differential scale probably lay in the fact that it was considered more incumbent on the young Brahman to commence the study of the Veda at an early age than for the Kshatriya or Vaisya. If a twice born youth passed the allotted age without investiture he was virtually excommunicated, and became an out-caste He was degraded from the Gayatri, in other words, he was not permitted to offer up that prayer, which a twiceborn man was alone permitted to utter fact treated as an impure man with whom no Bráh man would form a connection 3

Coremony of begging for

The most significant point in Manu's account of the investiture with the sacred thread is the ceremony of begging for alms 'On the day of investi ture, the youth was to take his staff, and stand opposite to the Sun, this last rite being perhaps a relic of the ancient Sun worship The youth was next to walk round the fire and beg for alms, and this cere mony is still performed by twice-born boys of every degree, by the son of a Raja as well as by the son of a Vaisya. In the case of a Brahman youth, this begging for alms is not confined to the day of in vestiture, but may be carried on day by day throughout the whole period of student life, and in this manner the Brahmachári is supposed to main

Mann, ii. 36-40 Other details are added concerning the gurdle, staff, and mantic of men of the three twice born castes but they are of no historical significance, and are more matters of ceremonial law 4 Manu, ii. 48-51

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tain both himself and his religious preceptor. But in history of the case of the Kshatriya or the Vaisya, the cercmony of begging is merely formal, and is confined to the day of investiture At the present time the ceremony is performed precisely as it is described in the story of the investiture of Rama and his brethren. The day is one of festivity. All the friends and 1elations gather together to witness the ceremony; and one and all are generally moved by that deep sympathy with childhood which is a special characteristic of the Hindú The mother, the sisters, and the aunts are all anxious that the young neophyte should acquit himself with grace and dignity; and they all in turn give alms in food according to the simple ritual. Meantime humble friends and dependents are also admitted, and give their dole to the youthful mendicant as a mark of respect to the whole family and an honour to themselves.

The origin of this strange rite is somewhat ob-Origin of the scure. The idea especially of a son of a Raja collecting alms of food finds no expression in the Rig-Veda, and seems to have originated in the teachings of Buddha, but whether it is a relic of Brahmanism or Buddhism is a question which can be best decided after a consideration of the state of the Hundú world at the advent of Buddha, which will find a place in the next succeeding volume.

The only point remaining for consideration is the Purification of daughters by purification of daughters. Manu directs that the marriage, instead of by the thread same ceremonies should be performed for girls as are ordained for sons, but without either the utterance of sacred mantras, or the investiture with the sacred thread. Indeed, the nuptial ceremony in the case of girls is considered as taking the place of the investi-

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mistory or ture of the thread, and is the commencement of the religious life of the female *

Rules for the conduct of a Brahmachari after investi ture. Their bblect.

The rules for the conduct of a Brahmachári after investiture may now be taken under consideration The main object of these rules was to discipline every youth of the twice born castes in the habitual dis-

charge of every religious observance, and above all, to bring his reason under the perfect control of a faith which admits of no dispute, and which hears and obeys without a question or a murmur This

Result.

process is carried on during a period when the affections are the strongest and the mind the most im pressible, and if at the same time the passions are kept under strict control by sacred study, by absti nence from all self indulgence, as well as by daily wor ship of the gods and daily service rendered towards his preceptor, the student is soon imbued with a deep religious enthusiasm, and regards his preceptor with a reverential regard far exceeding that which per tains to any other form of religious or moral training No absolute term of years is fixed for the discipline of student life According to the code, it may be extended over thirty six years, or eighteen years, or nine years, or until the student perfectly understands the Veda . At the same time rules are laid down for those who are desirous of continuing the religious life of a Brahmachári throughout the whole term of existence If the preceptor died first, the student for life was to attend upon his son, or upon his widow, or upon one of his paternal kinsmen, paying in either case the same respect which he had paid to his deceased master Should, however, neither

a son, nor the widow, nor a deceased kinsman be HISTORY OF alive, the student was to take the place of the preceptor, and occupy his station, and maintain the sacred fires which he had consecrated. The result of these rules is that even in the present day there are Bráhman students, or disciples, who devote their whole lives to sacred study and religious observances in the hermitage of an honoured and loved preceptor

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The duties of the Brahmachári which are more Brahmachári in immediately connected with religion, have been religion. already described in the chapter devoted to the religion of the Brálmans.8 It consists in the reverent Reverent study reading of the Veda in the attitude of worship, and the daily worship of the gods, and to this must be added the conduct of a Brahmachárı towards his preceptor, and the control which he was constantly to maintain over his passions The reverential study of the Veda was to begin and end each day with the three suppressions of the breath, and the utterance of the three mystic letters known as Aum, the three mystic words known as the Vyáhritis, and the three mystic measures known as the Gáyatrí, and it was also to begin and end with the ceremony of clasping the feet of the pieceptor as a token of wor-Equal in importance to the study of the Veda Worship of the was the daily worship of the gods at morning, noon, and night. The Brahmachárı was first to punfy himself with water, and then to repeat the Gáyatrí, with all his organs under control, and his attention fixed on the Supreme Being This act of worship was to be especially performed at sun-use and sunset, and should the sun rise or set while the stu-

⁷ Manu, 11 243, 244, 247, 249

⁸ See anto, Chap vn

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nistory or dent was asleep, he was to fast and repeat the Gay atrí throughout an entire day In like manner, day by day, the Brahmachári was to bathe and purify himself, and then to present the appointed offerings to the Devatas, the Rishis, and the Pitris, and to worship the images of the deities, and bring wood series to a pre- for the maintenance of the secred fire. He was also to bring all that was required by his preceptor for the performance of religious rites, namely, pots of water, flowers, fresh earth, and the sacred Lusa grass 9

Three classes of Beshmens.

entor

As regards preceptors, it should be remarked that Manu lays down three different classes of Brahmans, namely, the Achárya, the Upádhyá, and the Ritwij 10

1st, The Achar-

The Acharya is pre eminently the spiritual preceptor of the young Brahman He is, or should be, the perfect master of the whole Veda. It is he who invests the Brahmachari with the sacrificial thread, and then imparts to him a knowledge of the four Vedas, with their respective Brahmanas, or sacrifi cial codes, and Upanishads, or metaphysical teach-It is this venerated preceptor who should be difigently served by his disciple, and who should indeed be supported by the daily mendicancy of the youthful Brahman, who lives beneath his roof, and attends him as an affectionate and obedient pupil

2nd The Upt-dhys, or school-

The Upádhyá is a kind of sub-lecturer, or school master, who is said to instruct his pupils as a means of livelihood, and who teaches the six Vedángas, which are as follows -

1st, Sikshá, or pronunciation 2nd, Chandas, or metre

31d, Vvákarana, or grammar

4th, Nirukta, or explanation of words.

5th, Jyotisha, or astronomy.

6th, Kalpa, or ceremonial.11

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The Ritwij is the sacrificer, or priest properly 3rd, The Ritwij, so called, who receives a stipend for preparing the holy fire and conducting sacrifices In the more claborate ritual of an earlier period, the priests who appear to have served in the great sacrificial sessions, were divided into different classes according to their respective capacities. This classification, however, is merely illustrative of the ancient ritual of the Bráhmanas, and is otherwise devoid of all historical significance

The student was bound on all occasions to show Respect due from a Brahrespect to his preceptor, and to salute him first at machine to his preceptor every meeting, whether the teacher was a Bráhman or otherwise, and whether the instruction received was popular, ceremonial, or sacred 12 This law has left a lasting impress upon the national mind, and all who have ever imparted instruction to youthful Hindús will be able to testify to their docility and good manners, and to their special anxiety to give no offence. Manu, with a singular knowledge of human nature, has also ordained that the student is never to imitate the gait, speech, or manner of his preceptor. Should the student hear any censorious discourse respecting his preceptor, he was either to cover his ears, or to move to another place Should he venture to censure his preceptor, however justly, he would be born again as an ass, should he defame his precep-

12 Manu, 11 117

¹¹ For a learned account of the six Vedángas, see Professor Max Muller's History of Sanskrit Literature, page 109 et seq

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mistory of tor falsely he would be born a dog, should he take the goods of his preceptor without leave he would be born a small worm, should be envy the merit of his preceptor he would be born an insect or reptile 13

Maintenance of a trict control over the pas-MOD4

The remaining important point in the training of the Brahmachan was the maintenance of a strict control over the passions "A wise man," says Manu, "will restrain his organs as a charioteer restrains restless horses Desire is not satisfied by enjoyment any more than the sacrificial fire is ap peased by ghee, but rather will blaze more vehe mently The man who resigns all the pleasures of sonse is better than the man who enjoys them all The man who devotes himself to sensual gratifica tions can never procure happiness, either by the Vedas or by alms, or by sacrifices, or by rigid ob servances, or by pious austerities, for if a single organ obtain the mastery his knowledge of divine things passes away, as water flows away through a single hole in a leathern bottle" 14 Under these general rules the Brahmachári is strictly enjoined to abstain from honey, flesh meat, perfumes, chap lets of flowers, gaming, music, dancing, and from wantonly looking upon women 15 He must, however, salute the wives of his preceptor, but he must ren der them no personal service, and he must never sit in a sequestered place, even with his nearest female relatives, "lest desire should snatch wisdom from the wise "16

Brahmanical dre water on earthly happi

In connection, however, with these strict rules, there is a curious disquisition in the Brahmanical code upon earthly happiness which terminates in

¹¹ Manu, fl. 194-201

¹⁴ Manu, il. 88 94 96, 97 99 16 Manu. il. 210-215

¹⁵ Manu. H. 177-179

the material conclusion that the chief temporal good history or consists in the union of virtue, wealth, and lawful pleasure 17 Perhaps a higher tone of moral sentiment might have been expected from a divine lawgiver; but whatever may be the ostensible idea of the day, the bulk of mankind appear to be still actuated by the principle laid down by the old Hindú legislator

When a twice-born had passed through the order if The GRIof Brahmachiri, or religious student, he entered that householder of a Guhastha, or married man and householder. Here it should be remarked that marriage is an obligation in the eyes of the Hindú lawgiver which obligation to he never fails to enforce. Even in the case of Bráh-bent upon all men. mans he seems to consider it as incumbent upon every man to many a wife, as it is to study the Veda or worship the gods; for he specifies three debts that all men are bound to satisfy, namely, that to the Rishs by the study of the Veda, that to the gods by the offering of sacrifices, and that to the Pitiis, or ancestors, by begetting a son.18 This obligation of begetting a son originated in the ancient belief, which finds expression both in Hindú and Greek mythology, that after the death of a Necessity for a son to offer the funeral cakes to father the services of a son were necessary to offer funeral cakes to a deceased water and cakes to the ghost of the deceased parent Marriage regu-Having thus established marriage as an institution dueing a by the strongest of all religious obligations, namely, progeny the happiness of parents in a future state, the Hındú

¹⁷ Manu, 11 224

¹⁸ Manu, iv 257 In another text, however, reference is made to thousands of Brahmans who have avoided all sensuality, and have consequently left no families Manu, 11 249, v 159 From this it would appear that the Brahmans represented some of the more famous Buddhist teachers as being Brahman sages, in the same way that they represented the old Vedic Rishis as belonging to their order

HISTORY OF lawgiver lays down certain rules for insuring INDIA.

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Four clames of precepts.

These laws and precepts may be considered under four different heads, and will be found to illustrate the national ideas of marriage which still prevail among the Hindús These four heads are as follows -

1st, Ceremonies at the close of student-life

2nd, Prohibited marriages 3rd, Qualified damsels

4th, Marriage ceremonies

The ceremonies connected with the return of a Brahmachárı to his father's house would seem to in dicate that the Hindú lawgiver was in no way cog nizant of infant marriages as far as the bridegroom was concerned No mention is made of early betrothals, and every man of the twice-born castes is directed to marry at the termination of his life as a stative age of student Manu says -" A man aged thirty may marry a girl of twelve, a man aged twenty four may marry a girl of eight, but if his duties would

It is, moreover, easy to infer from the regulations as mistory or regards the conduct of a Brahmachári towards the wife of his preceptor, and from the specified periods of student-life, that twice-born men could rarely have been married before they had attained a full marriageable age Under such circumstances the restriction associated with the return of the Brahmachari to his father's house return of a hidegroom to involved a family festivity. The studies of the his father's house. neophyte had been brought to a conclusion. The sweets of married life were all before him Manu, accordingly, enjoins that the student should be praised by his preceptor, and honourably welcomed by his father. That he should be seated on a couch and decked with flowers as the hero of the occasion. Above all, that he should be presented with a cow. 20 Present of a Now, the possession of a cow by a Hindú in a rural village is a sign of comparative affluence, whilst the animal itself is worshipped and reverenced as a deity. It furnishes the primitive luxures, the milk, the butter, and the cuids, which are so grateful to the Hindús, and it is the living representative of the prolific earth-goddess, the type of the beautiful Lakshmi, who is the wife of Vishnu and the goddess of all prosperity. When, therefore, a young man possessed a cow, it was only natural that he should dieam of possessing a bride

As regards prohibited marriages, Manu directed 2nd, Prohibited that a man should not marry a wife whose family name indicated that she had descended from the Degrees same family stem as his father or mother, or who was in the sixth degree of relationship. 21 Again, a Unsuitable twice-born man was never to take a wife from a

²¹ Manu, 111 5

nistory or family which had omitted to fulfil its religious duties, or had produced no sons, or in which the

Veda had not been read, or which was distinguished by thick hair on the body, or which was subject to consumption, indigestion, opilopsy, leprosy, or eleresponding phantiasis Here it should be remarked that Manu
of religious with distinctly classifies the non observance of religious
duty, and neglect of the Veda, with physical defects, such as leprosy and elephantiasis Thus, whilst the young student, fresh from the instructions and discipline imparted by his preciptor, was effectually restrained from marrying a wife out of an irreligious family, a strong pressure was placed upon heretics and unbelievers to observe their religious duties and devote some time to the reading of the Veda, lest their daughters should remain unmarried Some of the laws as regards constitutional debility are amusing from their frank simplicity. To refrain from marrying a dainsel because her father had a weak digestion might be a prudent measure, but the law would bear rather hardly upon the weaker sex, masmuch as a damsel could scarcely refuse to be given to a husband, whatever might be the state of his digestive organs. The restriction against marrying a girl because her family was distinguished by thick hair on the body, seems somewhat mex It probably originated in the current Oriental idea that thick hair on the body denoted strong passions, and such tendencies on the part of women are always regarded by Hindús with peculiar aversion, and are often denounced by Native moralists with a bitterness which is scarcely fair

Manus list of damsels whom a man is forbidden to marry, is equally curious He says -"A twice-

Unsuitable

born man should not marry a girl with red hair, nor history or one with a deformed limb, nor one troubled with habitual sickness, nor one without hair, nor one with too much han, nor one who talks too much, nor one with inflamed eyes. Neither should be marry a girl with the name of a constellation, or a tree, or a river, or a barbarous nation, or a mountain, or a winged creature, or a snake, or a slave, or with any name which raises an image of terror Neither should be marry a girl who has no brother, lest her father should take her first-born son as his own to offer the funeral cakes: nor one whose father is not well known, lest an illicit marriage should already have been contracted between the girl and another man "22 The last two laws seem to call for some explanation. It was ruled that every man ought to have a son, who should perform the funeral rites of his father, and present his spirit on stated occasions with cakes and libations If a man had no son, but only a daughter, he might adopt the first-born son of his daughter, and thus perchance leave his daughter's husband childless Accordingly a twice-born man was prohibited from marrying a girl who had no brothers, lest after becoming a father he should find himself vutually childless The remaining law is significant in another direction The sentiment with regard to female purity is very strong amongst the Hindús A damsel who has been once betrothed is regarded as incligible for mairiage to another, even if no consummation has taken place. Accordingly Manu directs that a twice-born man should never marry a damsel whose father was not well

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misroey or known, lost an illicit marriage should have been proviously contracted

3rd, Qualified dameda

As regards damsels who are qualified to become the wives of twice-born men, Manu lays down the following precents -"A man of the three twice born castes should choose a girl for his wife whose form is without defect, who has an agreeable name, who walks gracefully like a young elephant, who has a moderate quantity of hair whose teeth are of a moderate size, and whose body is exquisitely soft "" This description of a qualified Hindú female is suffi ciently general without being too particular, but like the list of prohibited families and prohibited damsels, it is strangely wanting in that sentiment which prevails in the traditions of the Kshatriyas. Moreover, there is an opposition between the Ksha trivas ideal and the Brahmanical ideal, which is worth noting The conception which appears to have floated before the fancy of a Kshatriya bard was that of a fair or golden complexioned nymph graceful and returng, delicate and slender waisted The later Puránic bards were more materialistic and sensuous, and their ideal was that of a young damsel who walked, as Manu says, like a young elephant, and who was moreover endowed with all the exuberant charms of maturer years. In other words, the Kshatriyas loved fair and graceful women, and sought to be loved in return, after the manner of young and chivalrous warriors, whilst the later Brahmans were as devoid of sentiment as monks shut out from the world by the bars of their cells, and indulged in dreams of voluptuous forms that merely pleased the senses and provoked desire

Opposition be-tween the Ksha-triva and Brah-man ideal of female beauty

The marriage ceremonies of the Hindús are but history or very briefly indicated by Manu, probably because they were considered to be so well known as to the Marriago render details unnecessiny. It is simply ordained that when the bridegroom is of the same caste as the bride he should take her hand before the altar. It may, however, be as well to indicate in the present place the leading rites in the marriage ceremony, such as are performed in the present day, and which appear to have been handed down from time immemorial. These rites are eleven in number, namely — These reading

1st, The procession of the bridegroom to the Procession

house of the father of the bride.

2nd. The hospitable reception of the bridegroom. Hospitality

3rd, The gift of the bride by her father to the smooth-side bridegroom

4th, The binding together of the hands of the The binding bride and bridegroom with kusa grass

5th, The gift of a waisteloth and mantle by the Gin to the bride bride bride.

6th, The tying together of the skirts of the man- Thotains tles of the bride and bridegroom

7th, The oblations of the bridegroom to the god Oblations to Agni or "Fire," and the dropping of the rice on the fire by the bride.

8th, The hand of the bride solemnly taken by The hand the bridegroom in marriage.

9th, The steps of the bride on a stone and muller, The steps the domestic implement for grinding spices and condiments.

10th, The walk of the bride round the nuptial Walk round the fire.

²⁴ Manu, 111 43

TO TROTREIT INDIA. LART V

11th, The seven steps in seven circles which the bride is directed to take by the bridegroom, the seventh step rendering the marriage complete and provocable

The seven final Demestic life of the Orthastia.

The precepts which refer to the domestic life of the Grihastha, or householder, are characterized by the same minuteness of detail as those which refer to his marriage duties and religious observances During the most responsible period in the life of man, when he is discharging all the onerous obligations of a husband, a father, and the master of a household, he is virtually deprived of all independ ence, and compelled to regulate his daily life by a code of authoritative law, which brings almost every one of his acts within the sphere either of merits or dements, to be punished or rewarded hereafter according to the balance of the sum total of the one over the sum total of the other These ordinances Metus of liveli-might be considered under the two heads of means of livelihood and moral conduct, but the former have already been indicated in the preceding chapter on the four castes, whilst the moral rules find general expression in the Brahmanical system It may, however, be remarked that the precents respecting means of livelihood refer, not so much to the twicehreetwas-born born castes generally, as to the Brahmans alone

conduct.

Respective oc-cupations of the

Indeed, the occupations of the two other twice born castes were sufficiently known and acknowledged The Kshatriyas were the rulers and defenders of the As soldiers they were maintained by the state, and also were occasionally in a position to acquire lands and riches by foreign conquest Vaisyas, again, maintained themselves by merchan

dise, and it will be seen hereafter, in dealing with

the Buddhist period, that such merchants became an aistory or important part of the community, and carried their goods from city to city in hundreds of waggons. But the Brilmans had no ostensible calling savo their religious duties as preceptors and priests; and Manu endeavoured to place them as far as possible identified the Brohman upon an independent footing, by setting forth the should be maintained by the duty of K-Intriyas and Vaisyas to present alms and public gifts to the Brahmans, not merely as a religious obligation, but as a privilege only accorded to worthy and virtuous men. The compilers of the code, however, appear to have been fearful lest the Brihmans should sink to the position of sordid mendicants: and specially enjoined that the Brah-Significance as regards the kifts man should avoid the habit of begging, since by to be accepted by Brahmans taking many gifts the divine light soon fades away from the soul -5

The third and fourth orders, of Vánapiastha and III The Vas-Sannyásí, or heimit and devotee, are frequently hermit recognized in the Epics, and express the very essence of Brahmanism These two orders, although pistinction beauting the line apparently similar as regards external life, present prastha and sauny asi some striking points of difference as regards internal life, with reference to the objects to be respectively gained by each mode of living. Thus the Vánaprastha, or hermit, devoted his time to religious austerities with the view of mortifying his passions. The Sannyásí, or devotee, is supposed, on the other hand, to have overcome all, the desires of the flesh; and therefore devoted the remainder of his days to religious contemplation, with the view of attaining final beatitude. The latter object was indeed kept

²⁵ Manu, iv 186

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HISTORY OF IN VIEW by men belonging to either order, but was more immediately the aim of the Sannyasi The duties of these two orders may now be indicated as follows

Manu says -

Religious austerities of

"When the twice-horn man has remained in the order of Grihastha, or householder, until his muscles become flaccid, and his hair grey, and he sees a child of his child, let him abandon his household and repair to the forest, and dwell there in the order of Vánaprastha, or hermit He should be accompanied by his wife, if she choose to attend him, but otherwise he should commit her to the care of his sons should take with him the consecrated fire, and all the domestic implements for making oblations to the fire, and there dwell in the forest, with perfect control over all his organs and here day by day he should perform the five sacraments with many sorts of pure food, such as hely sages used to cat, with green herbs, roots and fruit He should wear a black antelopes hide or a vesture of bark, and bathe morning and evening and he should suffer his nails and the hair of his head and beard, to grow continually He should make offerings from such food as he himself may cat, and give alms to the utmost of his power and he should honour all those who visit his hermitage with presents of water roots and fruit He should be constantly engaged m reading the Veda he should be patient in all extremities he should be universally benevolent, and entertain a tender affection for all hving creatures, his mind should be ever intent on the Supreme Being and he should be a perpetual giver of gifts but not a receiver " He should slide back wards and forwards on the ground or stand a whole day on tro-toe or continue in motion by rising and sitting alternately but every day at sunrise at noon, and at sun set he should go to the waters and bathe. In the hot season he should sit exposed to five fires namely, four blaz

Mann, vi. 1-8 Vishnu Purana, in, 9

ing around him, whilst the sun is burning above him, in history of the ramy season he should stand uncovered without oven a mentle, while the clouds pour down their heaviest showers, in the cold season he should wear damp vesture. He should mercase the austerity of his devotion by degrees, until by enduring harsher and harsher mortifications he has dired up his bodily frame." 27

As regards the life to be pursued by a Sannyásí, Manu lays down the following direction .-

"When a Brahman has thus lived in the forest during iv The SANthe third portion of his life as a Vanapiastha, he should for votee the fourth portion of it become a Sannyásí, and abandon all sensual affections, and repose wholly in the Supreme Spirit When a Brahman has reposited in his mind the sacrificial Life of religious fires, he may proceed direct from the second order, or that contemplation of Grihastha, or even from the first order, or that of Brahmachán, to the fourth order, or that of Sannyásí. glory of that Bráhman who passes from the order of Guhastha to that of Sannyásí illuminates the higher worlds. He should take an earthen water-pot, dwell at the roots of large trees, wear coarse vesture, abide in total solitude, and exhibit a perfect equanimity towards all creatures should wish neither for death noi for life, but expect his appointed time, as a hired servant expects his wages should look down as he advances his foot, lest he should touch anything impure He should drink water that has been purified by straining through a cloth, lest he hurt an He should, if he speaks at all, utter words that are purified by truth He should by all means keep his heart He should bear a reproachful speech with patience, and speak reproachfully to no man, and he should never utter a word relating to vain illusory things He should delight in meditating on the Supreme Spirit, and sit fixed in such meditation, without needing anything earthly, with-

²⁷ Manu, vi 22-32 Viehnu Purána, ni 9

From or in view by men belonging to either order, but was more immediately the aim of the Sannyasi duties of these two orders may now be indicated as follows.

Manu says -

"When the twice-born man has remained in the order of Gribastha, or householder, until his muscles become flaccid, and his hair grey, and he sees a child of his child, let him abandon his household and ropair to the forest, and dwell there in the order of Vánaprastha, or hermit He should be accompanied by his wife, if she choose to attend him, but otherwise he should commit her to the care of his sons should take with him the consecrated fire and all the domestic implements for making oblations to the fire, and there dwell in the forest, with perfect control over all his organs, and here day by day he should perform the five sacraments with many sorts of pure food, such as hely sages used to eat, with green herbs, roots, and fruit He should wear a black antelope s hide, or a vesture of bark, and bathe morning and evening, and he should suffer his nails and the hair of his head and beard, to grow continually He should make offerings from such food as he himself may eat, and give alms to the utmost of his power and he should honour all those who visit his hermitage with presents of water roots and fruit He should be constantly engaged in reading the Veda he should be patient in all extremities, he should be universally benevolent and entertain a tender affection for all hving creatures, his mind should be ever intent on the Supreme Being and he should be a perpetual giver of gifts but not a receiver " He should slide back wards and forwards on the ground or stand a whole day on trp-toe or continue in motion by rising and sitting alternately but every day at sunrise at noon, and at sun set he should go to the waters and bathe. In the hot season he should sit exposed to five fires namely four blaz

²⁵ Manu, vl. 1-8 Vishnu Purana, ni. 9

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INDIA PART V

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²⁷ Manu, vi 22—32 Vishnu Purána, iii 9

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HISTORY OF out one sonsual desire, and without any companion but his

Means of subsistence.

"The Brahman who has become a Sannyasi should at no time gain his subsistence by explaining omens and prodigies; nor by skill in astrology and palmistry, nor by casuatry and expositions of holy texts He should not go near a house which is frequented by Vánaprasthas, or Bráh mans, or birds, or dogs or other beggars The vessels on which he should receive food are a gourd, a wooden bowl, an carthon dish, or a basket made of reeds Ho should only ask for food once a day, and that should be in the evening, when the smoke of the kitchen fires has ceased, when the postle lies motionless, when the burning charcoal is extin guished, when people have eaten, and when dishes are re-If he fails to obtain food he should not be sorrow moved ful, if he succeed in obtaining it he should not be glad. He should only care to obtain a sufficiency to support life, and he should not be anxious about his utensils. He should not habituate himself to eat much at a time for if a Sannyasi habituates himself to eat much, he becomes inclined to sensual cratification

Subjects of re-

"A Sannyasi should reflect on the transmigrations of men which are caused by their sinful deeds, on their down fall into a region of darkness and their terments in the mansions of Yama on their separation from those whom they love and their union with those whom they hate, on their strength overpowered by old age and their bodies racked with disease on their agentsing departure from this corporeal frame and their formation again in the womb on the misery attached to embodied spirits from a violation of their duties and the imperiahable bliss which attaches to embodied spirits who have abundantly performed every duty."

The Supreme Spirit. A Sannyasi should also reflect-with all the powers of his mind on the subtle indivisible essence of the Supreme Spirit, and its complete existence in all beings whether extremely high or extremely low.

^{*} Manu, vl. 22-31

[™] Manu, vi. 32—49

"The body is a mansion, with bone for its rafters and history of beams, with nerves and tendons for cords, with muscles and blood for mortar; with skin for its outward covering, and Inferiority of filled with no sweet perfumes, but loaded with refuse. It is a material existence. ministon infested by age and by sorrow; the seat of diseases, harassed with pains, haunted with the quality of darkness, and incapable of standing long. Such a mansion of the vital soul should always be quitted with cheerfulness by its occupier."2

It will now be seen from the foregoing precepts Resemblance between the that in all essentials the life of the Sannyásí Sannyásí the Buddhist resembled that of the Buddhist priest, and hence it devotees may be inferred, that whilst the compilers of the code of Manu were consistent in their denunciations against atheism and heresy, they exhibited a toleration, very much resembling that which was displayed by the Roman Catholic Church, towards all fanatics and enthusiasts, and utilized them for the maintenance of the supremacy of Brahmanism. This spirit spirit of inclusion was doubtless one of the causes of the by the Brahmanical hiersuccess which attended the rise of the Brahmanical archy hierarchy. Whilst the Bráhmans represented the Rishis of the old Vedic times as belonging to their own order, they held out the hand of religious fellowship to those devotees, who would otherwise have sought for 1est under the shadow of Buddhistic heresy.

Such, then, was the ideal of Hindú life as under- Ideal of Hindú life may have stood by the ancient Biáhmans. How far it was been partially derived from modified by Buddhism, or associated with Buddhism, but not from the veduc worship. is a difficult question, which must be reserved for investigation in the next volume One conclusion seems to be certain, that this Brahmanical ideal was

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Originated in a brisef in a future state

HISTORY OF not that of the Vedic Aryans, who indulged in healthy but material aspirations for a long life of physical enjoyment " It was rather an ideal which originated in an elaborate belief of a future existence of the soul after the death of the body, combined with the dogma that happiness hereafter depended upon a close adherence in the present life to the arbitrary dictates of ceremonial and conventional law, and a useless concentration of the intellectual energies in contemplating mere metaphysical ab-In the old patriarchal time of the Vedic Aryans, men appear to have led active lives to the very last, to have taken young wives in their old age, and gathered in their harvests, and bargained their cattle and merchandise, and fought against their enemies, and feasted and revelled, until per chance they drifted into dotage and sank into the inevitable tomb, to enter upon a dreary existence as ghosts or shades. But under the priestly domina tion of the Brahmans, advancing age was not only regarded as a sign of decay, but as a sharp in timation that the individual was about to enter upon an existence in which he would be rewarded or punished according to the sum of his good and evil deeds in this life, and that the individual must peremptorily prepare for that future existence by turning his back upon all the pleasures of the world, and by contemplating that Supreme Spirit to whom he was about to return These two conflicting ideas still find expression in modern humanity, and the

Expression of Vedic and Brahmamo ideas of life in modern humanity

²² There are several allomous in the Maha Bharata and Ramayana to Rajas who have spent their old age in contemplation and austernties but the incidents are so foreign to the main spirit of Vedio tradition, as well as to the aspirations expressed in the hymns of the Rig Veds, that they may be regarded as mythical interpolations of a comparatively recent data.

great problem of old age appears to be how to com- HISTORY OF bine the two. Each one separately considered seems to involve a departure from true wisdom; an attempt to escape from the responsibilities of existence. The man who continues to devote his old age exclusively to the pursuits of this world, seems to ignore those religious duties which are associated with a belief in the immortality of the soul; and the man who devotes his old age exclusively to religious retirement and contemplation, seems in like manner to ignore those moral duties which appertain to the father and the citizen

PART V

CHAPTER XIL

ΗΙΝDÚ WOMEN

HISTORY OF INDIA. PART V

Condition of Hindd women in Vedic ud Brahmanic times,

Marriage relations in the Yeals period. The social condition of Hindú men, as members of a caste system and masters of households, has now been brought under consideration, but an important branch of inquiry yet remains for investigation, namely, the condition of Hindú women in Vedic and Brahmanic times

In the previous chapter, which describes eight kinds of marriage, the circumstances under which marriage relations were formed in the Vedic period were brought under review, and it was seen that damsels were purchased, or won by feats of arms, or carried away captive after a victory, or a union, more or less temporary, was occasionally brought about in the old idyllic fashion, without any rite or ceremony whatever—But as far as can be gathered from the Kshatriya traditions preserved in the Epics, the two leading institutions in Vedictimes were Poly andry, or the marriage of one woman to all the brothers of a family, and the Swayamvara, or choice of a husband on the part of the maiden.

Compensation to the female in the case of irregular unions. The social condition of women who have been purchased, or won by feats of arms, or carried away captive, is a question which may be safely left to the imagination of those who are familiar with the

peculiar conditions of the feminine mind It may history of be remarked that in general there is a latent power of adaptation to circumstances in human nature, which would speedily reconcile the female slave and captive to a change of condition; especially if the damsel found that she had really gained the affections of her new lord and master. Moreover, in a Position of a law less age polygamy is virtually a protection to the polygamous household damsel, who has been deprived of her natural protectors by the chances of war or death of kinsmen; and the services she might render in a patriarchal household, would in a great measure neutralize the jealous hatred with which she would otherwise have been regarded by the legitimate wife and mistress of a family. Unless, however, polygamy is an estab-superior author-lished institution, maintained by the religious dogma legitimate wife that every man should be the father of a son, an amount of femmine influence is generally exercised by the legitimate wife, which is sufficient to curb the irregular desires of a discontented husband 1 Indeed,

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[·] An ancient legend is preserved in the Vishnu Purana, which treats of a submissive husband as an exceptional case occurring in a polygamous age, but at the same time sufficiently illustrates the moral strength of women is given as a quotation from an ancient ballad, it may possibly be referred to the Vedic age It may be reproduced in the following form -

[&]quot;There was a certain Raja, named Jyamagha, and he was the husband of And Jyamagha was more submissive to his wife than any man who has ever been born, or whoever will be born, for Saivya was barren, but her husband was sore afraid of her, and would not take another woman to be his wife And it came to pass that Jyamagha went out to fight his enemy, and he routed him, and drove him from the field of battle. And the daughter of the enemy was very beautiful, and she was left alone in the battle-field, and her large eyes rolled wildly with fear, and she cried out - 'Save me' Save me' Jyamagha was smitten with her beauty, and he said within his heart - 'This damsel is very fair, and I have no child, therefore I will take her to be my wife, and she shall bear me a son' So Jyamagha took the damsel in his chariot, and drove away to his own city, and his wife Saivya, and all his Ministers and Chieftains. and all the people of the city, came out to meet him And when Saivya saw the damsel standing on the left hand of the Raja, her heart swelled within her, and she said - Who is this damsel?' And the Raja was afraid, and knew not

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Natural tend ency to mosogamy it would be easy to infer that in a primitive and peaceful community, where polygamy was not recognized as an institution, and where the duty of becoming the father of a sen was not regarded as a religious obligation, the free play of the affections and emotions would speedily settle the main problem connected with marriage, by generally distributing the young men and women into married pairs, bound to each other by an instinctive affection, and separated from all others by a mutual jealousy

Polyandry and t is Bway amwura.

Pleasing idea involved in the Bwayamyara

As regards the two main institutions of Vedic times, Polyandry and the Swayamvara, little need he said Modern taste revolts from a consideration of the conditions of Polyandry, which only satisfies an instinct at the expense of all delicacy of feeling and sentiment -The Swavamyara is a far more pleasing ceremony, associated as it is with a pure idea of woman's love centering in a single individual to the exclusion of all others, and finding a full response in the chivalrous affection of a Hindú hero Indeed, in the story of Nala and Damayantí the ceremony is accompanied by an exquisite conception of maidenly modesty, followed by the self abnegating devotion of a wife and a mother, and the charm ing details will scarcely fail to excite the sympa thies of all who care to apprehend the depths of

woman's tenderness towards a husband whom she what to my and he replied in haste .— This is my daughter in law! Then Savrya said — No son has been born unto me therefore tell me what son of yours is the husband of this dames!? And the Rapa replied — The son you have yet to bear to me, the seme shall be the husband of this dames! At these

words Salvya smiled gently and said - So lat it bo!

wife enterod the pulse.

It will be som that the foregoing legend beers a marrellous resemblance to that of the return of Againstance and Cossendrs to Argos after the siego of Troy Had J sanagha proved less submissive, has wife Saivyā might have appeared in the character of Oftenments.

And the Rais and his

has really and truly loved. But still the institution HISTORY OF is an exaggerated expression of the age of chivalry, and seems to have originated in the very Polyandry Exaggerated which later Hindúism affects to ignore. That a expression of chivalry lover should seek to win the affections of the damsel whom he loves, by a series of fond attentions and devoted service, is in strict accordance with the instincts of human nature, but it is contrary to the conception of maidenly modesty, which prevails in all civilized communities, that a damsel should publicly manifest her passion for a man who has not previously given her undoubted proofs of his affection This maidenly modesty is certainly to be found in the story of Nala and Damayantí; but it bears the impress of having been introduced by the Hindú bard, and the mythical details respecting the talking birds with golden wings seem to give weight to the suspicion.

If, however, we turn to the Brahmanic age, as it Marriage relations in the finds expression in the code of Manu, we find that Brahmanic period Polyandry and the Swayamvara are alike ignored, Polyandry and and so too is the sentiment that the woman is in any ignored. way the equal to the man The old Vedic idea that religious worship should be performed by a married pair is indeed preserved in Manu, but without any observation which would imply equality. "Women," Social inferiority of women he says, "were created to be mothers, and men to be fathers, it is therefore ordained in the Veda that religious rites should be performed by the husband together with the wife "2" But in every other direc-Dependence of females upon tion the entire dependence and subordination of fathers, husbands, and sons women is indicated in the most decided language, as will be seen from the following texts —

² Manu, 1x

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"A girl, a young woman, or a matron must do nothing according to her own pleasure, even in her own dwelling place In childhood she is dependent on her father, in youth on her husband, in widowhood on her sons If she has no sons, she must be dependent upon the kinsmen of her deceased husband, if he left no kinsmen, she must be dependent upon the kinsmen of her father, if she have no such kinsmen, she must be dependent upon the Raja A woman must nover seek to be independent never wish to separate herself from her father, her husband, or her sons, for by such a separation she exposes both her father's family and her husband's family to contempt The father is reprehensible who does not give his daughter in marriage at the proper time, the husband is reprehensible who does not pay due attention to his wife, and the son is reprehensible who does not protect his mother after the death of her lord.

Manu, v 147-149; ix 3 4 Notwithstanding however these restrictions upon Hinda women, the wife is occasionally the master in the household, and exercises an influence which would be startling even in Europe. An amusing Illustrution of this fact is to be found in the biography of Ramdoolal Dev by Baboo Grish Chunder Ghose. Ramdoolal had purchased and stocked his warehouses with six hundred bags of the finest sugar. After a while the sugar market became favourable and he sold the whole. Meantime his wife had engaged a number of Brahmans to read the Maha Bharata and for ninety days thousands of pative women flocked to the house to hear the sacred stories, and were entertained with sherbet made from the sugar. When, therefore, Ramdoolal ordered delivery of the six hundred bags he found that he had only forty left. In the excitement of the moment he called his wife an angel of ill luck; upon which she ran to her bed chamber and bolted the door behind her. The finals of the story may be best told in the language of the blographer -"Let those who call the Bengalee un gallant and the oppressor of the female sex, contemplate the scene I am about to describe. Slowly Ramdoolal bent his stops in the direction his wife had taken. Finding the doors of her chamber closed, he knocked gently sobs alone answered him from within. He confessed the enormity of his crime he called himself a coward and a fool. By a thousand endearing epithets he craved his lady's pardon marcy was accorded by heaven, and would a woman deny it? There he stood in that outer room the great man humbled to the dust, meaning and sobbing him self as the means and sobe of his wife came pieroingly upon his ears. At last the bruised heart of his spouse softened she enad herself to pity. Riding from the bed on which she had flung herself, she slowly drew back the bolts and her hus band entered. Throwing himself at her feet, he again and again erayed for forgiveness. Forgiveness was at last purchased by him for the worth in gold of one lakh of rupees. This little fortune (about £10,000) Ramdoolal a wife, at her death, left

The duty of a father as regards the marriage of history of his daughters is laid down very explicitly by Manu; and indeed is felt by every Hindú in the present day Duty of a father to his daughter to be a religious as well as a family and social obligation.

"Every man," says Manu, "should give his daughter m marriage to an excellent and handsome youth of the same caste, even though she has not attained her age, but it is better that a damsel, though marriageable, should stay at home until her death, rather than that her father should give her in marriage to a worthless bridegroom. A damsel should want three years after she is marriageable, and then if her father has not given her in marriage, she may choose for herself a bridegroom of equal caste, and neither she nor her chosen husband commits any offence. A damsel who Cases when a thus chooses her husband should not carry with her the choose her own husband. jewels which she received from her father, nor those which have been given to her by her mother or brethien; and if she carries them away she commits theft. A man who thus marries a damsel after she is of full age, should not give a nuptial present, since her father lost his dominion over her by detaining her at a time when she might have been a mother "4

The duties of husbands towards their wives are puties of husalso defined with significant fulness of detail in the their wives Bialimanical code; and an attempt is obviously made to reconcile the wife to the subordinate position in which she is placed by the Hindú lawgiver.

to her brother" The writer of this biography is an enlightened and educated Hindú, and the editor of a Native newspaper in the English language, but his idea of gallantry is open to correction A European would scarcely consider it gallantry on the part of a husband to purchase the forgiveness of a wife with £10,000

⁴ Manu, 1x 88-96 This permission, which is granted to maidens of a certain age, to choose their own husband, must not be confounded with the Swayamvara, although it may be a Brahmanical reproduction of the Vedic custom Swayamvara involved the idea of a father providing for a daughter on her arriving at a marriageable age, by inviting a number of young men to an entertainment at which she was to choose a biidegroom

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When to be honoured and docorated.

"A married woman," says Manu, 'must be honoured and adorned by her father, her brethren, and her husband, if they would obtain abundant prosperity Where females are honoured, there the deities are pleased, but where the females are not honoured, there all religious acts are of no Should the women of a family, not being duly honoured, pronounce a curse against any house, that house and all belonging to it will uttorly perish, as if destroyed by a sacrifico for the death of an enemy Therefore let all men who are desirous of wealth continually supply the women of their family with ornaments, apparel, and food at all times of festival If a wife be not elegantly attired she will not exhilarate her husband, and unless her husband be pleased there will be no offspring. When a wife is gaily adorned her whole house is embellished, but if she be with out ornament the whole house will be deprived of decora tion When good women thus irradiate the houses of their lords, they are like unto Lakshmi, the goddess of abund ance From the wife alone proceed offspring, good house hold management solicitous attention, most exquisite on resses, and heavenly beatstude. She who deserts not her lord but Leeps her heart speech and body in subjection to him, shall obtain his mansion in heaven and be called Sad hwi, or good and faithful but she who is disloyal to her husband will be born in the next, life from the womb of a jackal or be tormented with the horrible diseases which punish vice

Dutles of a wife.

The duties of a wife towards her husband and household generally are equally significant.

She must always says Manu, 'be ma cheerful tem per, devoting herself to the good management of the household, taking great care of the household furniture, and keeping down all her expenses with a frugal hand. The husband to whom her father has given her or to whom her brother has given her with the consent of her father she must

Manu, nil. 65--62.

obsequiously honour while he lives, and never neglect him history of when he dies The husband gives bliss continually to his wife here below, and he will give her happiness in the next world He must be constantly revered as a god by a virtuous wife. even though he does not observe approved usages, or is enamouned of another woman, or is devoid of good qualities. No sacrifice is allowed to women apart from their husbands, no religious 11te, no fasting, so fai only as a wife honours her lord, so far is she exalted in heaven A faithful wife who wishes to attain heaven, and dwell there with her husband, must never do anything unkind towards him, whether he be living or dead "

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The duties of widows are equally explicit, and Duties of a involve no idea of the horrible Satí Manu says .-

"When the husband is dead let his widow emaciate her body by hving voluntarily on pure flowers, roots, and fruit, but let her not even pronounce the name of another man Let her continue until death, forgiving all injuries, performing harsh duties, avoiding every sensual pleasure, and cheerfully practising the incomparable rules of virtue, which have been followed by such women as were devoted to one husband Many thousands of Biáhmans have avoided sensuality from their early youth, and have, consequently, had no children, but, nevertheless, when they have died they have ascended to heaven, and in like manner a virtuous wife ascends to heaven, though she have no child, if after the death of her husband she devotes herself to prous austern-But a widow, who, from her desire to bear children, slights her deceased husband by marrying again, brings disgrace upon herself here below, and will be excluded hereafter from the seat of her lord In no part of this code is a second husband allowed to a virtuous woman "7

The duties of a widower are placed upon another Duties of a widower footing by the Hındú lawgıver Manu says -

⁷ Manu, v 157-162

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"If the wife of a twice born man die before him, and if she be of his own caste, and if she has lived a virtuous life according to the ordinance, her body must be burned by her husband with sacred fire and fit implements of sacrifice, and when he has thus performed the funeral rates to his wife he may again marry and light the nuptial fire."

Restrictions to be placed on

The system of confinement and repression, how over, was not always successful in subduing the ir regular desires of such women as were unmindful of their duties and obligations

"Husbands," says Manu, "should diligently keep their wives under lawful restrictions. No man, indeed, can wholly rostrain women by lawful measures, but a wife may be em ployed in the collection and expenditure of wealth, in puri fication and female duty, in the preparation of daily food, and in the superintendence of household utensils Women are not secure by confinement at home, even under affectionate and observant guardians and those only are truly secure, who are guarded by their own good inclinations Vices of women. Six faults bring infamy upon a woman - Drinking intoxi cating liquors, associating with evil persons, absence from a husband rambling abroad, sleeping at unseasonable times, and dwelling in the house of another Such women care not whether a lover be handsome or ugly, young or old, they think it is enough that he is a man, and through their passion for men, their mutable temper their want of settled affection and their perverse nature, they soon become alien ated from their bushands "

Maintenance and conduct of a wife in the ab-sence of her husband.

As regards the maintenance and conduct of a wife during the absence of her husband on business or pleasure, the following rules are laid down in the code of Mann -

' Should a man have business abroad he should assure a fitting maintenance for his wife while he is away, for

⁸ Manu, v 167-169

even if a wife be virtuous she may be tempted to act amiss, HISTORY OF if she be distressed by want of subsistence If the maintenance of a wife be thus provided for her, she should continue firm in the practice of religious austerities whilst her husband is absent, but if her maintenance be not provided for, she should subsist by spinning and other blameless arts If the husband live abroad on account of some sacred duty. she should wait for him eight years, if he is abroad on account of knowledge or fame, she should wait six years, if he is abroad on account of pleasure, she should wait three years."10

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The significance of these texts lies in the law gards the period which directs the wife to await the return of her of absence husband for certain periods of years, which are to be longer or shorter, according to the circumstances which have led to the absence of her lord. This law would seem to imply that after a specified period of separation a woman might marry again; but such a conclusion is opposed to the spirit of another law. which denounces the second marriage of a woman. The commentator Kullúka, however, endeavours to Forced explanation of Kullúka remove the difficulty by adding that at the end of the period of separation the woman should rejoin her husband 11 But this addition bears obvious marks of being an arbitrary interpretation; and it seems more likely that there existed an old law respecting the number of years during which a wife was to await the return of her husband; and that Kullúka has simply brought this law into apparent conforme ity with the rule which denounces all second marriages of females

The laws of Manu as regards divorce, and the Law respecting circumstances under which a man might marry a second wife whilst the first is still alive, are full and

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explicit, and they tend to prove that whilst polygamy was an institution in Vedic times, monogamy was the dominant idea in the Brahmanic period Manu says —

"Should a wife treat her husband with aversion, he should bear with her for one whole year, but after that period he may denrive her of her separate property, and coase to treat her as his wife She who neglects her hus band, though he be addicted to gaming, or fond of spirituous liquors, or diseased, must be deserted for three months, and deprived of her ornaments and household furniture if she is averse to her husband because he is mad, or a deadly sinner, or without manly strength or afflicted with such ina ludies as are the punishment of crimes, she must neither be described, nor stripped of her property 13 A wife may at all times be superseded by another wife if she drinks spirituous liquors, or acts immorally or manifests hatred towards her husband, or is diseased, or mischievons, or wastes her husband's property A wife who is barren may be superseded by another in the eighth year, she whose children are all dead may be superseded in the tenth year, she who brings forth only daughters may be superseded in the eleventh year but she who speaks unkindly may be superseded without de A wife however, who is afflicted with disease, but at the same time is beloved and virtuous must never be disgraced although she may be superseded by another wife with her own consent If a wife, who has been legally su perseded, departs in wrath from the house, she must either be instantly confined, or she must be abandoned in the pre sence of the whole family "13

Supersession of a wif by a second wife to obtain a son.

Good wives to be supersoded only with their own consent. It will be seen from the foregoing precepts that a Hindú was justified in pulting away a wife, not only if she proved unfaithful, but also if she indulged in spirituous liquors, or was diseased, or barren, or only gave birth to daughters. In the three latter cases a

¹³ Manu, ix. 77-79

good wife was not to be superseded by a second history of wife without her own consent, and even then she was not to be divorced or put away. As regards a wife who was barren, or who only gave birth to daughters, it will be observed that a patriarchal custom, originating in an age of polygamy, was converted into a religious obligation, and such is the force of religious obligation in the minds of many women that it will override one of the strongest instincts of human nature. Thus it was that Force of the religious obliga-when Sarai found that she bore no children, she ton to beget a took Hagar her Egyptian handmaid, and gave her to Abram to be his wife, 11 and even in the present day Hindú wives are to be found, who are piepared to see a husband take a second wife, rather than that he should die without becoming the father of a. son 15

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¹⁵ The following incident in the life of Ramdoolal Dey, as described by Grish Chunder Ghose, furnishes a graphic picture of a scene which not unfrequently occurs in a Hindú household, when the first wife has grown old without giving birth to a son -"A strict Hindú, filled with the orthodox horror for put, -the hell of the Hindús, which is declared by the sastras to yawn for the childless,-Ramdoolal was advised by the Brahmans who constantly surrounded him, to marry another wife With hesitancy and by stealth was the marriage consummited—unknown to his first wife, unsuspected even by her But the news of such an important event in the life of a husband cannot long be kept a secret from a It soon travelled into the ears of the rival, who repaired in gloomy dissatisfaction to her brother's house in Moolajore Ramdoolal dared not bring this. second wife to his home, without softening and conciliating the first was at last found to be not unreasonable, though the woman within her, the natural feeling of her sex, had made her at first a rebel against her lord returned in the best of all possible humours, returned to welcome the bride to her home, to carry in her arms the rival in the affections of her husband, the child, who, arrived at womanhood, gave that husband two boys and five girls as the heirs of his vast estate Yet the lives of the two wives did not run smoothly jealousy natural to the sex embittered existences, which had otherwise no ground for distraction Outwardly the two ladies exhibited no signs of discord The youngest never dared ever to raise her veil before the eldest, or to address her, except in a low, not direct, respectful tone of voice But there was gall and bitterness in Ramdoolal invariably took his meals in the apartments of his first wife, and skulked into those of his second after the former had fallen sound asleep

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Leve against adultery

The laws against adultery, which appear to have been in force in the Brahmanic ago, are naturally very severe

"Adultory," says Manu, "causes a mixture of castes, from whonce arises violation of duties, and the destruction of the root of felicity Men, therefore, who manifest adulterous inclinations for the wives of others, should be punished by the Raja with such bodily marks as excito aversion, and be banished from the realm A man who converses in secret with the wife of another, and has been proviously noted for such an offence, shall pay a fine of two hundred and fifty panas.10 But if a man so converses for some reasonable cause, and has not been previously noted for such an offence, he shall pay no fine, for he has meurred no transgression. He who talks with the wife of another man at a place of pilgrimage, or in a forest, or grove, or at the confinence of rivers incurs the guilt of an adulterous inclination. To send her flowers or perfumes to sport and jest with her to touch her apparel and ornaments, to sit with her on the same couch, are held to be adultorous acts on his part. The wives of all the four castes ought to be

He dared not speak to the latter in the presence of the former and all his children by his second wife were born in a soparate house, which belonged to that wife a relatives; for he would not wound the feelings of his first spouse by parading before her eyes the evidences of his secret love towards the second. It was not until the children grow up, and were able to walk and to hop that they were brought to his own mansion. And then, such was the caprice of a truly benevolent heart, their own mother was not more watchful and affectionate towards them than their stepmother Yet this step mother constantly laboured to estrange her husband from her rival by spells and by poolahs and her weakness on this point was so extrars gant that even the lade about her whenever they wanted money had only to present her with a cocon nut, or other fruit currously marked declaring that it was a charm -- to extract from her foolah credulity whatever sums they required. Her rival having deed before her she anxiously inquired of the Brahmans, if there was any means available for preventing the former from joining her bushend in heaven prior to her own death. Lecture on the Lafe of Ramdoolal Doy the Bengales millionneure delicered in the Hall of the Hooghly College on the 14th March 1863, by Grish Chunder Ghass.

A pana was apparently equivalent to the modern piec or something less than a half penny. But a piec in the time of Mann may have borne a much higher value than it does in the present day. The penny of Angle Saxon times was an important coin.

ever most especially guarded, but the Súdra who commits history of actual adulters with the wife of a Bráhman should be put to Any man who converses with the wife of another, after he has been forbidden by her husband or father, shall pry a fine; but mendicants, culogists, Biáhmans prepaied for a sacrifice, and ritisans are not prohibited from speaking to married women."17

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" Should a wife actually violate the duty which she owes Punishment of to her husband, let the Raja condemn her to be devoured by unfaithful wives and their paradogs in a public place, and let the adulterer be burned to death upon an non-bed. A Súdia who has committed adulters with a woman of a twice-born caste, who has been guarded by her husband at home, shall suffer death, but if the woman has not been guarded, he shall be mutilated and deprived of all his substance A Vaisya who commits adultery with a guarded Brahmaní woman shall be imprisoned for a year and forfert all his wealth, and if a Kshatriya commit the same crime, he shall be fined a thousand panas, and be shaved with impure water; but if the Brahmani woman has not been guarded by her husband, the Vaisya shall be fined five hundred panas, and the Kshatriva one thousand panas."18

" A Bráhman who has criminal intercourse with a Punishment of Bráhmans guarded woman with her free consent shall be fined five hundred panas, but if against her will, he shall be fined a thousand panas When a Biáhman commits adultery, for which one of the other castes would be put to death, he must be shaved ignominiously, for a Raja must never slay a Bráhman, even though he be guilty of all possible crimes Indeed no greater crime is known on earth than that of slaying a Biáhman the Raja may banish him, but even then he must retain his property and be sent unhurt out of the realm "10

"These laws," continues Manu, "do not relate to the Public women wives of public singers and dancers, or of such base men as and female live by the intrigues of their wives, men who either carry

¹⁸ Manu, viu 374-376 17 Manu, viii 352-360 19 Manu, viii 378-381

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HISTORY OF Women to others, or who live concealed at home and permit their wives to carry on a criminal intercourse. Let that man who carries on a private intercourse with such women, or with servant girls kept by one master, or with female anchorites, shall be compelled to pay a small fine If a man has intercourse with a damsel without her consent, he shall immediately suffer corporal punishment but if the damsel was willing, and belonged to his own caste, he shall not suffer such punishment ""

Question of guarded water.

Pupilshment for visitu g publio

Wittern.

It will be unnecessary to comment upon the foregoing laws which refer to the relations of the sexes, as they will fully speak for themselves It may, however, be observed that great stress is laid upon the question of whether the wife was guarded or otherwise, thus implying an obligation on the part of the husband to place his wife under certain restrictions Again, it will be seen that whilst the existence of public women was recognized by the code yet men who visited them were punishable by a small fine It is doubtful, however, whether this fine was regarded as a punishment, or simply as a tax, for if the former, it would seem to imply a higher standard of morality than that which actually prevailed At the very commencement of the Bud dhist period, and for centuries later, public women were living in great splendour and luxury, whilst the presence of a mistress in the same house with a legitimate wife, was not opposed to the moral sense

Position of pub-he women and privat mb-

of the general community At the same time this laxity of morals was brought so far under the cognizance of the common law, that a dancing girl

could be punished by the civil authorites, if, without 20 See Bigundat's Lafe of Buddha, Wilson's Hireles Theatrs, and Halbed's Gentes Laws. This subject, however will be fully treated hereafter in dealing with the later history of the Hindus.

reasonable excuse, she broke any engagement she history of might have made.21

There is, however, one strange and significant remale anchorfeature in the laws of Manu as regards public ites placed in the same ente-gory with public women, which demands special notice. It will be women seen that female anchorites are placed in the same eategory with singing and dancing girls. This law is so widely different from the old stern Roman rule as regards the chastity of Vestals, that it can only be regarded as a sareasm levelled at those Buddhist sareasm levelled at those Buddhist nuns who devoted themselves to a convent life nuns The existence of female devotees seems to have been unknown to the old Brahmanical system, although such women are to be found in the present

women, and enacts that those who violated their chastity should be punished by a small fine.

day at Benares and other sacred places. Hence it is easy to apprehend the full bitterness of the law of Manu, which classifies female anchorites with public

The law as regards the conduct to be observed by Gonduct of a Hundu towards a Hindú towards the wives of his several brothers brethren is sufficiently indicated in the code by the simple statement, that the wife of an elder brother was to be considered as a mother-in-law, and the wife of a younger brother as a daughter-in-law 22 There was, Law for raising however, one important exception to this rule, which censed brother originated in an old Vedic custom, and is partially recognized by Manu. In ancient times, when women were regarded as property, the widow or widows of a deceased husband were inherited by his brother or nearest male kinsman. This custom seems to have been continued to a comparatively recent

²² Manu, ix 57, 58

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merony or period by the force of a religious obligation con neeted with the Sraddha, or feast of the dead was deemed essential that the offerings made to the soul after death, should be presented by a son of the deceased, and consequently it was necessary that overy man should by some process or other become the father of a son Accordingly the dogma seems to have been generally accepted, that if a man died childless, his nearest kinsman should beget a son upon the surviving widow, who should be regarded as the son of the deceased, and should present the necessary offering to his shade Manu was aware of this custom, which indeed has already been exemplified in the legend of Vyása, who raised up sons to his deceased brother Vichitra vírya, "but he can scarcely be said to telerate it. He directs that under any circumstances the kinsman should be free from all impure desire, and that after the birth of a son no further intercourse should be permitted under pain of loss of caste But he adds that no woman of a twice born caste is authorized to become a mother by any one but her husband, and that the practice is fit only for cattle and is reprehended by contour returned the learned Bráhmans He refers the custom itself to the refer of the custom itself

Custom recognized but not

to the reign of Vena, one of those mythical Rajas who may be referred to a very remote antiquity, and who are said to have governed the whole earth. It is also stated in Manu that Vena indulged in his fondness for women to such an extent as to weaken his intellect and cause a confusion of cestes according to such vague traditions of Raja Vena

as have been preserved in the Maha Bharata and " In auto Vol. I Part il. chan L.

mánas, he appears at some primitive period to history or ive displayed great hostility to the Bráhmans. is not, therefore, surprising that the compilers the Brahmanical code should have referred an il custom to so obnoxious a Raja, and should otherise have sought to blacken his name.21

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This degrading custom still largely prevails Modern custom of adoption nongst the lower orders of Hindús, but is no nger practised by men of the twice-born castes; nd with its decline another custom has ansen, imely, that of adoption. According to Manu, a an without a son might appoint his married uighter to raise up a son to perform the necessary eremonies at the Sráddha; but in this case the son the daughter would ultimately be required to fer two funeral cakes, namely, one to his natural ther, and one to his maternal grandfather who had dopted him A childless man might also adopt a on from another family; but in that case he could ffer no funeral cake to his natural father, but only his adopted father; and he could consequently ever claim the estate of his natural father, as that rould devolve on the son who offered the cake 25

²¹ Manu, 1x 59-69 Compare Vishnu Purana, Book 1 chap 13 25 Manu, 12 132, 142, 145-147, 162-164, 167

CHAPTER XIII

RINDU GOVERNMENT

DISTORY OF INDIA.

PART V

The theory of Hindu government which is set forth in the code of Manu, presents a marked con trast to the patriarchal and feudal types which ap pear in the Vedic traditions of the Maha Bharata and Ramayana The loyal attachment of kinsmen

Contrast between the theory f government in Mann, and the patriarchal and feedal types in Vedio tradi-

and retainers, and their obligations to render mili tary service to their suzerain, which characterize the great story of the war of Bharata, find no expression whatever in the code of Brahmanical law, and no precents are to be discovered, which recognize in any way that patriotic interest in the welfare of the Rai, which was respectively displayed by the general community during the gambling match of Nala, and during the movement in favour of installing Ráma as Yuvaraja To all appearance the old Ro

Absence of pa-troops in and public spirit.

man sentiment of devotion to the common weal. which is to be found amongst all Aryan nations, and which certainly appertained to the old Vedic Aryans, had passed away beneath the blighting influence of Brahmanical oppression, and the public spirit which had animated the body politic in the Vedic age, and which is essential to the permanence of states and

empires, seems to have been narrowed down to the history of easte, the village, or the family. The result has been that for ages the people of India have had but one Religion the political tie, one nationality, and one patriotism, and only political tie that is religion, and religion alone. Foreign rule may be introduced, a Raj may be annexed by a paramount power, and a once reigning family be condemned to obscurity or exile, but the masses have never exhibited a spark of that deep-scated loyalty, which led the old Barons of England to rally round the standard of King Charles, and which stirred up the Highland clans to fight lustily for the Chevalier, and to spurn the tempting rewards that were offered for his capture If, however, the religion be assailed, or only threatened by the temporal power, common superstitions and common fears seem to unite the people into a mysterious brotherhood, which will fight to the last with the high-souled daring of Crusaders, although it may be wanting in the stern discipline of Cromwell's Ironsides

The political system of the Bráhmans, like their Political system religious system, was based upon fear Under the mais based upon fear gloomy influence of a remoiseless priesthood, the Raja and his people ceased to glory in the worship of the old Vedic deities, and were kept in a state of abject submission by the diead of mysterious evil, either in this life, or in the life hereafter. isolation of a village, or a household, an independence might have been occasionally displayed; but all constitutional checks upon the conduct of a Raja seem to have disappeared; excepting such as were exercised by the Bráhmans alone. The Raja was regarded as a divine administrator of the law; but the law was to be interpreted by the Bráhmans. He

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mistory or was a despotic sovereign, but he was restrained in overy direction by religious obligations He held the country by a military occupation, but he was controlled by Brahmanical advisers If, like Saul, he sought to throw off the yoke of the priesthood, another Raia would be set up in his room, and he might expect poison in every dish, and a dagger in the dress of every female in his household

Mindá Govern ment treated under four

The system of Government which finds expression in the Institutes of Manu may now be consi dered under four several heads, namely -

1st, The Raja, his Court and Ministers 2nd, Government of the Provinces 3rd, Administration of Justice 4th, Lows of War

1 The Raja, his Court and Ministers.

The precepts which refer to the Raja, his Court and Ministers, comprise in the first instance a skotch of the Hindu ideal of a Raja as a divine being, fol lowed by the obligations which bind him to reward the good and to punish all evil doors. His daily duties are there laid down, the worship of the gods, the vices he is to avoid, his public appearance, his secret Councils, his noon day meal, the precautions he is to take against poison and assassination, his women, military reviews, reception of spies, evening meal, and music The whole winds up with full directions as regards his Metropolis, Fort, and Palace, his Rani and Priests, his Minister and officials, his Ambassador or Minister for Foreign Affairs, and the distribution of the chief offices The details connected with these several subjects may now be considered in regular order

The Hindú ideal of a Raja is in exact accordance Hi duideal of a Pare.

with the Oriental idea of sovereignty, which still history or prevails amongst the people of India.

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"Brahmá," says Manu, "created a Raja for the maintenance of the law, for without a Raja the world would quake with fear And Brahmá formed the Raja out of the essence of the eight deities who guard the universe, and thus the Raja surpasses all mortals in glory, and should exercise the attributes of the eight gods. As Indra, the god Divine attriof the firmament, sends plentiful showers during the four months of the ramy season; so let the Raja ram abundance upon his people As Súrya, the sun-god, draws up the water by his rays, so let the Raja by his sovereign power draw the legal revenue from his dominions Payana, the god of air, moves throughout the world, so let the Ram pervade all places by his spies As Yama, the judge of the dead, punishes friends and foes, so let the Raja punish all offending subjects As Varuna, the god of the waters, binds the guilty in fatal cords, so let the Raja keep evil-doers in rigid bonds. As Chandra, the moon-god, delights the world in the fulness of his glory, so let the Raja appear before his subjects in the splendour of his sovereignty. AsAgni, the god of fire, burns and consumes, so let the just wiath of the Raja destroy all evil ministers As Prithivi, the earth-goddess, supports all cleatures, so let the Raja protect all his subjects The Raja is a powerful deity in human form, and even as a child he must not be treated lightly. He is the firmament, the sun, the wind, the judge of all men, the deep ocean, the full moon, the fire, and He is the perfect essence of majesty, by whose power the goddess of abundance rises on her lotos, in whose valour dwells conquest, and in whose wiath dwells destruction"

The duty of a Raja as regards rewarding virtu
Just punishment of evildoers the special
duty of a Raja

¹ Manu, vii 1—13, ix 303—311 The goddess of abundance is Lakshmi

HISTORY OF OUR MON, and punishing cyll doors, is thus laid down INDLA in the code -

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"The Raja should reward the good and punish the Punushment is the perfection of justice, the true manager of public affairs the dispenser of all laws, the governor of all, and the protector of all. When it is inflicted with consideration and justice, it makes all the people happy, when it is inflicted hastily and unjustly, it wholly destroys them. If the Raja were not to punish the evil doers, the stronger would roast the weaker like fish on a spit, the crow would peck at the consecrated food, the dog would eat up the sacred shee the rich would be deprived of all their wealth, the twice born would be overcome by the Súdra. If punishment were withdrawn or inflicted unjustly, all castes would become corrupt, all barriers would be de stroved, and there would be an utter confusion among all But when punishment advances with a black countenance and red eyes to destroy sin, the people dwell undisturbed. That Raja is the fit dispenser of justice who speaks the truth on all occasions who understands the sacred books and such a Raja if he inflicts just punishment and knows the distinctions of virtue pleasure, and wealth, will increase the happiness which men derive from all three But punishment itself will destroy that Raja, who is crafty vo luptuous and wrathful. Punishment shall overtake his cas tles his territories and all that exist therein, and all his race whilst the gods and Rishis will be filled with affliction and return from earth to the sky Let the Raja act with justice in his own dominions, chastise his foes with vigour be honest and truthful to his friends, and lement to the Brahmans and his fame will spread over the whole world like a drop of oil on the surface of water But if he is un just untruthful and unkind to the Brahmans his reputation will be like a lump of ghee in a river "

A good Raja.

A bad Rais.

The daily duties of a Raja are thus indicated: - mstory or

" Every morning the Raje should rise at early dawn, and _ mole his oblitions to the gods, and respectfully attend to Daily duties of a Raja B showns who are versed in the Veda, and in the science of oblations to the morals. From the Bahmans he should learn to be modest Attendance on and composed for without humility many Rijas have Brihmans perished with all their possessions. In this manner Raja Yere was utter'v runed, and so was the great Raja Nalush Dev and might must the Rapi endeavour to control Control of the hacrons, and to than the eighteen vices, the ten vices of pley vie and the cight vices of wrath, all of which end in miser. The ten vices which are born of pleasure Tensions born of pleasure no heren's, combling, sleeping by day, censuring rivals, e cess with women, ratoxication, singing, music, dancing, and useles to tel. The eight vices which are born of right vices born with are the bearing, violence, insidious wounding, envy, detruction, unjust confiscation, reviling, and open assault Tree is more dreadful than death; since after death the vicious man sinks to the lower regions, whilst the virtuous man ascends to heaven 223

"Having paid due respect to the Brahmans, the Raja Public appearance of the Raja should enter the hall of his pilace, and gratify his subjects with kind looks and words. He should then dismiss them all and take secret counsel with his Ministers, either by secret councils ascending a mountain, or going privately to a terrace, a bower, a forest, or some other lonely place where he can consult with his Ministers unobserved and without listeners, for that Raja whose secrets are hidden shall attain dominion over the whole earth, although he may possess no treasure. He must exclude from his Councils all who are stupid, or diseased, as well as all hereties, women, and talking birds since those who are disgraced are apt to betray secret counsel, and so are talking birds, and above all so are women."

"At noon, after the Raja has consulted with his Ministers, Noon-day meel and taken exercise, and bathed, he should enter his private apartment for the purpose of taking food. His victuals

³ Manu, vn 35-53 4 Manu, vn 145-150

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Precantions against polson Hon.

should be prepared by servants who are attached to him and are incapable of perfidy, and when the food has been tosted and proved innocent, and when it has also been con secrated by mantras which repol poison, he may eat thereof, but he should always swallow such medical substances with his food as resist poison, and constantly wear such genis as are known to repel poison. The dress and ornaments of his females should be examined, lest some weapon should be concealed in them, after which the females should render him humble service with fans, water, and perfumes In like manner he should take diligent care when he goes out in a carriage or on horseback when he sits or when he lies down; when he takes his food, and when he bathes and anoints himself and puts on all his habiliments When he has finished his noon-day meal he may divert himself with his women in the recesses of his palace, and when he has idled a reasonable time, he should again think of the public affairs and review his armed men with their elephants, E course duties, horses, chariots, accourrements, and weapons. At sunset he should perform his religious duty. After this he should proceed to his inner apartments, and there in private and well armed, he should take the reports of his spies of whom he should take five kinds in his pay, namely -active and artful young men, degraded anchorites, distressed husband

Women.

Parades.

Recention of

mnes.

Evening meal.

Music.

Modern life in Hindu courts d-sambed in

Commentary upon the foregoing details is perhaps scarcely necessary The picture which they present of the life of a Hindú Raja is identical with that which may still be found in most native courts. Su perstition, secrecy, suspicion, idling with women,

men decayed merchants and false devotees. When he has heard all that they have to say he should dismiss them After this he should go to another secret chamber, and eat

his evening meal attended by his women and then having been recreated by music he should retire early to rest that

he may rise on the morrow refreshed from his slumbers.

Manu, vi. 154, 216, 225

espionage, and military display were and are the history of conditions of Oriental sovereignty. Meantime in-PART V trigues like those which agreated the zenana of Maharaja Dasaratha were doubtless as frequent in the past age, as they are in the courts of nativo princes of our own time.

The directions laid down in the Institutes of Manu respecting the Metropolis, Fort, and Palace of the Raja, and also his Rání, Priests, and Ministers, may be thus indicated:—

"A Raja should dwell in a district where the country is City of the Raja level and open, and abounds in grain The Raja should there surrounded by mountains dwell in a capital city, having round it a desert by way of a fortiess, or else a fortiess of earth, or one of water, or one of trees, or one of armed men, or one of mountains Of all these a fortiess of mountains is to be preferred, for wild beasts dwell in the desert fortress, vermin in the earth fortiess, aquatic animals in the water fortress, monkeys in the fortiess of tices, men in the fortress of aimed men, but gods in the fortress of mountains The Raja should dwell within a Fort, for one bowman placed upon a wall is a match in The Fort war for a hundred enemies, and a hundred bowmen on a wall is in like manner a match for ten thousand enemies. Fort should be supplied with weapons, money, grain, beasts, Biáhmans, aitificers, engines, grass, and water. In the centre of the Fort the Raja should raise his Palace, which The Palace. should be completely defended, bulliant with white stucco, and surrounded with water and tiees",7

"When a Raja has prepared a Fort and Palace he should A Rami choose a Rami of the same caste as himself, boin of an exalted race, captivating the heart, adorned with every beauty and every virtue. He must also appoint a domestic pomestic priest priest of Purchita, also a performer of sacrifices, or Ritwij, priest and these Brahmans may solemnize the religious rites of his

⁶ Ante, Book iv chap 7.

⁷ Manu, vii 69-76

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mistory or family, as well as those which are performed with the three soured fires ""

Facrifices and poles to Brith mana.

"A Raja should perform sacrifices accompanied with He should pay due respect to Bruhmans who have returned from the dwellings of their preceptors, for a present to such a Brahman is called a precious gem, which is doposited by Rajas with the Brahman casto, which never porishes, and which neither thioves nor foes can take away An oblation in the mouth of a Brahman is far better than offerings to holy fire, it never drops, it never dies, it is nover consumed ""

Ministers.

The Raja must appoint seven or eight Ministers, who must be sworn They should be men whose ancestors were the servants of Rajas, who are versed in the Sastras, who are personally brave, who are skilled in the use of weapons, and who are of noble lineage He should perpetually con sult with those Ministers on matters pertaming to peace and war on his army, on his revenues, on the protection of his people and on the proper expenditure of the wealth which he has acquired He should ascertain the opinions of his Counsellors, first of each one separately, and then of the whole collectively and then he should do that which is The Charleman most beneficial in public affairs To one learned Brahman man. distinguished among them all, the Raja should impart his momentous counsel and to this Brahman he should intrust all transactions with full confidence and when he has finally resolved how to act he should commence his measures in conjunction with this Chief Minister

'A Raja must in like manner appoint other Officers. who should be men of integrity well informed steady. habituated to gain wealth and tried by experience Those who are brave skilful well born and honest he should employ in his mines of gold and gems and in other similar works but those who are pusillanimous he should employ in

Officials

the recesses of his palace; in

Manu, vii 77 78. 1 Manu. vil. 54-59

Manu, vil. 79-84. 11 Manu, vii. 60-62.

"The Ran should blewise employ an Ambassador who history of is versed in all the Sistras, who under trads limts, external signs, and retions; whose abilities are great, and who is ofillustrious both He should be one who is generally be-dor The Ambassaloved; who is dexterous in business; who is endued with an excellent memory; who knows countries and times, and who is land-one, brave, and eloquent. In the transaction of affine, the Ambassador should be able to comprehend the plans of a foreign Ram, by the signs, hints, and acts of his confidential servants, and he should also be able to discover the meismes which a foreign Rapi desires to undertake, by studying the character and conduct of his Ministers Thus when a Rap has learned from his Ambassador all the designs of a foreign Rips, he may be able by vigilant care to gund himself against any evil," in

"The government of the country and regulation of the Distribution of treasury should be in the hands of the Raja, the administration of justice should be in the hands of the Raja's officers; the forces of the realm should be directed by the Commander-m-Chief, and the negotiations respecting peace and war should be conducted by Ambassadors." 13

The foregoing directions respecting the guarded Characteristics of Hindu sovesecurity in which a Raja should dwell, and the reignty Ministers and Officers by whom he should be surrounded, exhibit with sufficient clearness the timidity, distrust, and love of deception and artifice, which but too often characterize Native administration. The ideal of a city, a palace, and a fort, will be Illustrations to be found in the found strikingly illustrated in the description of the Rámayana and Mahá Bhárata. city of Ayodhyá, and the fort and palace of Maháraja Dasaratha; as well as in the description of Lanká, and the fort and palace of Rávana, which appear in the Rámáyana.14 The character of an

¹² Manu, vii 63, 64, 66, 68

¹³ Manu, vii 65 Elphinstone justly observes that the officer who is here styled an Ambassador bears a closer resemblance to a Minister for foreign affairs

¹¹ See ante, Part IV chap 1 and 20

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HISTORY OF Ambassador, aguin, is similar to that of Sanjaya, the Minister and charioteer of Maharaja Dhritarashtra, who was sent on an embassy to the Pandavas prior to the war of the Mahá Bhárata 15

2nd, Govern-Provinces.

pation based system.

The administration of the Provinces, which is prescribed by the compilers of the code, seems to A military occur have partaken largely of a military character, and mion cased agent is such as might have been expected after the conquest and occupation of Hindustan by the Aryan invaders A military force was cantoned in the several districts according to their extent, whilst a civil administration was introduced upon the basis of the ancient division of the country into villages or townships 16 The village system appears to have originated in remote antiquity, and still continues to prevail throughout India, excepting, perhaps, in Bengal proper A Hindu village, however, compre hends something more than an English village, and it will be necessary to glance at its constitution, before taking into consideration the administrative measures laid down in Manu

Hindu villes

The so-called Hindu village is in fact a township, district including an area of land, as well as a village or town, properly so called. It varies in ex tent, but is inhabited by a single community, and is separated from all other villages by boundaries, which are carefully defined, and rigidly guarded. The village lands may be of all descriptions, culti vated, culturable and uncultivated, pasture, and un culturable waste The lands are divided into fields

⁴ See ente, Vol. I Part ii, chap. 10 1 distinction, however must be laid down between the marks of resomblance which are to be found in the original Vedic tradition, and those which appear in the modern Brahmanical version. 14 Manu. vol. 114

by boundaries, which are as well understood as those history of of the village; and the name of each field, with its qualities, extent, and holders, are minutely entered in the village records - Each village thus consists of lands, or farms, from which the community draws its subsistence; and the assemblage of houses or huts, which constitute the village proper, and in which the community dwell more or less together for the sake of security "

These village communities are little republics, The village communities, or reeach having its head-man, and its little body of vilpublics. lare officials. But the officials themselves are controlled by the public opinion of the community, which is expressed by popular gatherings beneath shady trees, after the old-world fashion of our Saxon fore-tathers, and much in the same way that the elders and people of Israel assembled at the gates of then cities to settle disputes about heritance and lands According to the current idea there ought to be twelve village omeials. officials in every village; but the number varies, and there are officers in some villages, who are not to be found in others Each village has its head-man, who The Head man transacts all business with the ruling authority, apportions the payment of land revenue among the villagers, according to the extent of these lands and the nature of their tenures, lets out lands which have no fixed occupants, and partitions the water for irrigation He also settles disputes and apprehends offenders All points of public interest are, Village assemhowever, arranged in free consultation with the villagers, and all disputes are decided with the assistance of arbitrators or assessors. The head-man is

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¹⁷ Fighinstone's History of India, Book ii chapter 2

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The watchman.

The Brahman Astrologer and achoolmaster Jeweller

Mixellaneous villago servanta.

Emoluments of the village off and fire

Antiquity and permanence of the Hundu Village system.

mistory or assisted by an accountant and a watchman accountant keeps the village records, manages the accounts, draws up deeds, and writes private letters when required The watchman guards the bound aries of the villages, and those of the fields within the village, and he likewise watches the crops, and acts throughout the village as a constable, public guido, and messenger In addition to these there is generally a Bruhman priest, who is sometimes an astrologer, and schoolmaster, a jeweller, who is also a money-changer, a smith, carpenter, barber, potter, and worker in leather Sometimes, also, there is a tailor, washerman, physician, musician, and a poet, who is also a genealogist, and in the south of India there is generally a dancing-girl. The head man and the accountant generally hold pieces of land, and sometimes receive allowances from government, but all the officials receive fees from the villagers, consisting either of money, or of a handful or two out of each measure of grain 18

These village communities have outlived dynas ties, revolutions, invasions, and what appeared to be For years a village may have utter destruction been depopulated by pillage and massacre, but still when tranquil times return, and possession is again possible, the scattered villagors will return to their old homesteads A generation may pass away, but their sons will return, and re-establish the village on its ancient site, rebuild the houses which their fathers occupied, and again cultivate the fields which had been in the hands of their families from time im memorial 19

⁵ Elphinstone.

¹⁹ Sir Charles Motoalle's minute, quoted by Elphinatone. See also Elphin

The code of Manu does not expressly define the HISTORY OF constitution of the Hindú village, as it is laid down in the preceding paragraphs; but there seems every Village system reason to believe that the village, as it existed in the Manu time when the code was promulgated, corresponded in all essentials with the village of the present day. The object of the lawgiver was not so much to define existing institutions, as to lay down laws and precepts; and, consequently, the data to be derived from the Institutes of Manu must be chiefly gathered from the laws respecting pastures and landmarks.

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"A space for pasture," says Manu, "should be left 1 ound Law respecting the surrounding every village In breadth it should be three hundred cubits, pasture land or three throws of a large stick. In the case of cities, or large towns, the surrounding pasture should be three times as broad Every field bordering on the pasture land should be enclosed by a hedge, so high that a camel cannot look over it, and every gap through which a dog or a boar could thrust its head should be stopped. If the bordering fields are not enclosed in this manner, and cattle enter in and damage the rising crops, the herdsman of the cattle shall not be punished If, however, cattle in charge of a herdsman work mischief in a field near a highway, the herdsman must be fined a hundred panas, but the owner of such a field ought to secure it against cattle that have no heidsman. In other fields the owner of cattle working mischief should be fined one pana and a quarter, but in all cases the value of the damaged grain must be paid No fine should be levied for damage done by a cow within ten days of her calving, or by a bull which is kept for breeding purposes, or by cattle which have been consecrated to the deity "20

stone's History of India, Book u chapter 3, which must always be regarded as a high authority on Indian revenue matters Numerous other authorities have also been consulted, but specific references are unnecessary

²⁰ Manu, viu 237—242

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As regards boundaries and landmarks, the follow ing directions are laid down in the code -

Village boundaries and land marks.

"In cases of dispute between two villages, or two land holders, respecting a boundary, the Raja, or his Judge, should investigate the matter in the month of Jayaishtha [about October], when the landmarks can be seen more dis tinctly than at other times Some landmarks should be concealed under ground such as large pieces of stone, bones, tails of cows, bran, ashes, potsherds, bricks, tiles, charcoal, publies, sand, and other such substances, which are not corroded by the earth Trees should also be planted along the boundary, with clustering shrubs and creopers wells, pools, and streams should also be made on the common limits, and temples dedicated to the gods should also Investigation of be built there By these marks, or by the course of a stream, or by long-continued possession, the Judge may ascertain the limit between the lands of two parties in hti gation, but should there be still a doubt he must have re course to the declarations of witnesses These witnesses should be examined in the presence of all the townsmen or villagers or of both of the contending parties They should put earth on their heads, and wear red mantles, and chap lets of red flowers and they should be sworn by the reward of all their several good actions to give correct evidence concerning the boundaries and their evidence should be recorded in writing together with all their names. Those who give true evidence are absolved from all their sins but such as give unjust evidence shall be fined two hundred panas. If no witnesses are forthcoming four men who dwell on the four sides of the two villages should be called upon in the presence of the Raja to make a decision concerning the boundary If there be no such neighbours dwelling on the sides of the two villages, nor any men whose ancestors had lived there since the villages were built nor other in habitants who could give evidence respecting the boundaries, the Judge must examine those who dwell in the jungle such

as hunters fowlers herdsmen fishers diggers for roots

disputes re-specting land-marks.

snake-catchers, and gleaners, and fix the boundary between History or the two villages according to their evidence As regards the bounds of arable fields, wells, pools, gardens, and houses. the testimony of the nearest neighbours on every side must be regarded as the best means of decision. say anything untile, each of them must be made to pay five hundred panas If the boundary cannot be ascertained, the Raja should consult the future benefit of both parties, and make a boundary line between their lands"21

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)

The scheme laid down by the code of Manu Government of villages as laid for the government of villages may be thus indi-down by Manu cated:-

"A Raja should appoint a loid of one village, a loid of ten villages, a lord of twenty villages, a lord of a hundred villages, and a loid of a thousand villages The lord of one village should report any robbenies, tumults, or other evils which may arise within his district, to the loid of ten In like manner the lord of ten villages should report to the lord of twenty, the lord of twenty to the lord of a hundred, and the lord of a hundred to the lord of a thousand "22

Of all these officers, the head-man, or lord of a The head-man, village, seems to be the only one who has retained village his office intact to the present day, with this difference, however, that whereas in the time of the code the post was apparently in the gift of the Raja, it is now generally hereditary in a particular family The division known as a Purgunnah appears to The Purgunnah, correspond to the hundred villages, but the officers hundred villages employed in it are only known by their continuing to enjoy the hereditary lands or fees; or at the most by their being depositaries of the registers and

²² Manu, vn 115-117. ²¹ Manu, viii 245 265

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Modern traces of other divi

T-moluments of the Dutriet Officers in the time of Manu.

nistory of records connected with the purgunnah The other divisions may also be faintly traced, but the occupa tions of the respective officers appear to have altocother passed away

The emoluments of the several provincial officers are clearly specified in the code. The head of a village was to receive as his daily perquisite, the fees of food, drink, fuel, and other articles, which according to the law ought to be presented by the villagers to the Raja The fees from every village boing thus appropriated by its respective head man, a separate provision had to be made for the lords of many villages The lord of ten villages was to receive the produce of two ploughed lands, the lord of twenty villages was to receive the produce of ten ploughed lands, but why the one should receive five times as much as the other is somewhat unintelligible The lord of a hundred villages was to receive the entire produce of one village, and the lord of a thousand villages was to receive the produce of one large town 11

Covernoes of -

Besides these lords of villages, or districts, a Governor was to be appointed in every city or

²² Kiphinstone s History of India. The head man of a village is called Patel in the Dekhan, and in the centre and west of Hindustan Mandel in Bengal and Mokaddam in many other places, especially where there are, or have lately been, hereditary village landholders. The accountant is called Patwari in Hindu stan Kulkarni and Karpam in the Dekhan and south of India and Tellati in Guzerat. The watchman is called Pashan Gorayet, Peik, Douraha, etc., in Hindûtan Mhar in the Dakhan Tillari in the south of India; Puggi in Guzerat. The lord of ten or twenty villages was called Naikwarl, Tarref, etc. The lord of a hundred villages, or Purguunah, is called Desmuk or Desai in the Dekhan, and his regustrar is called Despandi in the north of India they are called Choudris and Canongos. The lords of a thousand villages were called Sirdemuke in the Dekhan, and their provinces are called Sirkars. Their hereditary registrars are still to be found under the name of Sir Despendis. See Elphinstone & Appendix. Manu, vil. 118, 119

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capital, with high rank and authority, for the HISTORY OF supervision of the provincial administration, and especially to watch the proceedings of the lords and villages This supervision appears to have been very necessary. According to the code, the servants of the Raja who were appointed to guard the villages, were generally knaves, who seized what belonged to other men; and it was suggested that the Raja should confiscate the property of such knaves, and banish them from the realm 25

The system of taxation is so clearly indicated System of taxation in return in the code, that it would appear to have been for protection universally understood and recognized by the entire community. The principle is laid down in the first instance, that the taxes should be so adjusted that whilst merchants and others should gain a fair profit, the Raja should receive a just compensation for the protection which he afforded to the whole community. Accordingly, in levying a tax upon Tax upon traders trades, the Raja was to consider not only the prime cost of the goods and the prices at which they are sold, but also the cost of conveyance and travelling, the expense of subsistence, the outlay necessary for insuring the security of goods, and the net profits which remained after all these charges had been defrayed. In this manner the Raja was to draw an annual revenue from his dominions by little and little, just as the leech, the bee, and the sucking calf take in their natural food Here a new idea is expressed, which is unknown to modern taxation. The assessment was made not on the incomes of the Assessment on yearly savings. people; but on what might be regarded as their

HISTORY OF Yearly Savings Thus the Raja was to take one LADIT fiftieth of all the cattle, gems, and gold and silver PART 1 which his subjects added every year to their capital stock, a law which not only furnished a conveni ent pretext for oppression and confiscation, but probably originated those habits of hoarding wealth in concealment, which have characterized the people for ages, but which are now fast disappearing from all parts of the country under British rule regards land revenue, the Raja was to take one-Land revenue sixth, one eighth, or one twelfth of the grain produce, according to the difference of soil. He was also to take one-sixth of the clear annual increase of Rain a share of products and trees, flesh meat, honey, ghee, perfumes, medicinal substances, liquids, flowers, roots, fruit, gathered leaves, potherbs, grass, earthen pots, articles made of leather and cane, and all things made of stone The meaner inhabitants of the Rai, who lived by petty traffic, were only to be required to pay a mere

Tax on petty truders and ort brane

Exemption of Br. hmans

give one day's labour every month to the Raja But even though the Raja might be dying of want, he was never to receive any tax from a Bruhman who was learned in the Veda.25

trifle to the Raja as an annual tax, whilst those who supported themselves by labour, such as low hand: craftsmen, artificers, and others, were required to

Paramount duty of a Raja to

But whilst the right of the Raja to levy taxes is duly maintained, the corresponding duty of protection on his part is asserted with a persistency which seems to intimate that it was frequently neglected

The Raja says Manu, ' who takes a sixth part of the

grain, together with the market duties and tolls, and the history or small daily presents for his household, and the fines for offenders, and yet fails to protect his subjects, the same will fall after death into a region of horror. By protecting his people a Raja obtains a sixth part of all their religious ments, but by failing to protect them he will be visited by a sixth part of all their miguities" 27

INDIA

The administration of justice, which finds ex- 3rd, Adminispression in the code of Manu, seems to be little justice more than a Brahmanizing of the old patriarchal system, in which the Raja dispensed justice according to his own rude and primitive notions of right and wrong. A scheme is laid down by which the Raja may administer justice, or employ a deputy who is a Bráhman; but in the former case he is to be guided by the interpretations of the Biáhmans The laws themselves refer to trust property, property which has no owner, lost property, treasure trove, and stolen goods; also to debts, money lending, sureties, deposits, false testimony, oaths, and ordeals; and finally, to damage to cattle, neglect of lands, and inheritance in the case of undivided and divided families. These may now be indicated in due order

The administration of justice by a Raja, assisted Brahmanizing of the old patriarchal system by Bráhmans, is thus laid down in the code —

"A Raja," says Manu, "should enter his Court of Justice with a grave and composed demeanour, and be accompanied by Biáhmans and Counsellors capable of advis-There he should take his seat in suitable attie, with his mind attentively fixed, and should decide cases according to the law Should he desire it, a Bráhman who

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Court of Brah-ma with four

HISTORY OF 18 not a sacrificial priest, may interpret the law to him . but if a Raja looks stupidly on whilst cases are being decided by a Súdra, his Raj will be troubled like a cow who is sinking in deep mire. When the Raja cannot preside in person, he should appoint a Bruhman of eminent learning to be Chief Judge, accompanied by three Brahmans to sit as Assessors, and this assembly is called the Court of Brohma with four faces "18

Conduct of the Raja or Chief Judge.

"The Raja, or the Chief Judge appointed by the Raja, should commence proceedings by doing reverence to the deities who guard the world, and then enter on the trial of He should understand what is expedient or in expedient, but he should consider only what is law or not law, and in this spirit he should examine all disputes between parties in the order of their several castes should see through the thoughts of men by their voice, colour, countenance, limbs, eyes, and action; for the in ternal workings of the mind are to be discovered from the limbs the look the motion of the body, the gesticulation, the speech, and the changes of the eve and face ""

L we respecting property

The more important precepts of Manu as regards property are as follows -

Troute.

"Property should be held in trust by the Raja, when it belongs to a Brahmachan or an infant, until the Brah machin has ceased his studentship, or until the infant has attained his sixteenth year. In like manner, property must be held in trust by the Raja when it belongs to a barren woman, or to a woman without sons, or to women without kindred or to women whose husbands are in distant places, or to widows who are true to their lords. or to women who are afflicted with sickness men as appropriate the property of women who are yet living should be punished by a just Raja with the severity due to thieves "

Property with-

' Property for which no owner appears may be detained

²⁵ Manu, vai. 1-11 20-22. 20 Manu, viii, 23-26. № Manu, viii. 2 —29

by the Raja for three years, if the owner appear within HISTORY OF that time he may take his property, but otherwise it may be confiscated by the Raja The Raja may take a sixth, or a tenth, or a twelfth of the property which has been so detained by him "31"

"Property which has been lost by one man and found Lost property by another should be secured by the Raja, who should commit it to the care of trustworthy men. If any should be convicted of stealing such property, the Raja should condemn the thief to be trampled upon by an elephant. If the right owner should claim the property, the Raja may restore it to him, after deducting a sixth or a twelfth part. But if a man set up a false claim, he may be fined either an eighth of his own property, or else a proportion of the value of the goods which he has falsely claimed" 32

"A learned Bráhman who finds a hidden treasure may Treasure trove take it without any deduction being made to the Raja, for he is lord of all—But if the treasure be discovered by the Raja, he may lay up half in his treasury, and give the other half to the Bráhmans—The Raja is entitled to the half of all treasure trove and precious minerals, in return for the general protection which he affords, and because he is the lord paramount of all the soil" 33

"All property seized by robbers must be restored by stolen property the Raja to the rightful owners, whatever may be their caste, for a Raja who keeps the stolen goods for himself incurs the guilt of a robber." ³⁴

The foregoing laws thus seem to refer to a period Patriarchal when the administration was more patriarchal in its character than it became in later years. The Raja appears as the guardian of all infants and unprotected women, and to hold their property in trust. He also detained all unclaimed property, and it is remarkable that any one stealing such property was to

³¹ Manu, viii 30—33

³³ Manu, viii 37-39

³² Manu, viii 34—36

³¹ Manu, viii 40

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Punishment of elephant train

be trampled to death by an elephant, the severity of the sentence being probably caused by the frequency of the crime " The privileges of Brah mans as regards treasure trove have already been treated elsewhere

Miscellaneous law

The laws as regards debts, money lending, sureties, and deposits, are as follows -

Debta.

plug.

"When a creditor sues a debtor before the Raja, the debtor should be required by the Raja to pay whatever is proved to be true together with a small fine Should a defendant deny the debt then the plaintiff must call a wit ness who was present when the loan was made, or produce When a defendant admits a debt he must other evidence pay a fine of five per cent but if he donies the debt, and it be afterwards proved against him, he must pay a fine of ten per cent

Money lending.

'A money lender may take an eightieth part of a hun dred or one and a quarter per cent. as interest per month for the money lent provided he has a pledge But if the money lender has no pledge he may take two per cent as a month's interest. He may also take interest per month according to the caste of the borrower, that is two por cent from the Brahman, three per cent from a Kalistriya, four per cent. from a Vaisya and five per cent. from a Súdra. Stipulated interest beyond the legal rate is invalid, and is called usury ' #

Bottomry

'A lender of interest on safe carriage who has agreed on the place and time shall not receive such interest if the goods are not carried to the place or within the time amount of interest should be settled by men well acquainted with sea voyages and journeys by land. '"

^{*} A sepoy convicted of consparacy was subjected by the Guicowar of Baroda to this demoralizing pumshment as late as 1866 but since then, at the metigation of the paramount power the punishment of elephant trampling has been abelished by the Guicowar

Manu. viti. 47-59 Manu. vifi. 152. Menu. vnl. 156, 157

"The man who becomes surety for the appearance of a history of debtor, and does not produce him, shall be liable for the debt, but the son of such a surety shall not be hable, nor shall a son be hable for money which his father has idly promised to musicians and actresses, or lost at play, or owes for spirituous liquors, or for the balance of a fine or toll If, however, the father shall have been surety for the payment of the money, and not for the mere appearance of the debtor. then his heirs may be compelled to discharge the debt Again, if a debtor borrows money and expends it for the use of his family, and afterwards dies, the money must be paid by that family, whether it be divided or undivided, out of the estate "39

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"If a defendant refuses to restore a deposit, and there Deposits are no witnesses, the judge should employ artful spies to deposit gold with the same man, then if the defendant iestore the deposit given to him by the spies, there is nothing against him, but if he refuse to restore it, he shall be compelled to pay the value of both deposits "40

The foregoing details call for very brief observ-Exordinant rates on Those which refer to debts and interest are india perfectly simple, and the interest chargeable per month is quite in accordance with modern custom, although it may appear exorbitant in European The law which relates to the lender of in-Seavoyages of the Hindus terest on the safe carriage of goods despatched by law of Bottomry land or sea, seems to approximate as regards sea voyages to the English law of bottomry, in which the owner of the ship borrows money on the security of his ship, and is not called upon to repay the advance unless the vessel neturns in safety The text is valuable as it indicates that sea voyages are not unknown to the Hindús in the time of Manu,

³⁹ Manu, vm 158—160, 166

⁴⁰ Manu, viii 182-184

HISTORY OF although later Pundits have declared that voyages

Moral significance of the laws respecting sureties.

by sea were only permissible in the yugas which preceded the age of Kali. The law as regards suretics was invested with a moral significance in connection with musicians and actresses, gaming and drinking, which is eminently Brahmanical, but its efficacy in restraining men from such amusements may well be doubted. The law as regards deposits betray a that talent for artifice which still character is the Hindu.

Artifice in the law respecting deposits.

The laws respecting fulse testimony, eaths, and ordeals, are as follows —

"A witness who I nowingly says anything different from that which he had seen or heard, will fall headlong after death into a region of horror and be debarred from heaven In some cases, however the witness who gives false evidence from a pions motive shall not lose a seat in heaven such evidence is called by wise men the speech of the gods. Whenever the death of a man whether a Brahman, Ksha triya, Vaisya or Sudra would be occasioned by true evidence, falsehood may be spoken, and is even preferable to truth. Such witnesses must offer cakes and milk as obla tions to the goddess Saruswati and thus they will fally explate the venial sin of benevolent falsehood."

Oaths

No man should take an eath in vain on a trifing occasion or he will be punished both in this life and in the next, but it is not a deadly sin to take a light eath to women at a time of dalhance, or on a proposal of marriage or in the case of grass or fruit eaten by a cow, or of wood taken for a sacrifice or of a promise made for the preservation of a Britiman."

Ordesia

The want of veracity displayed in the foregoing laws unfortunately continues to be a characteristic of

⁴¹ Manu, vm. 5 103-105

the Hindús; and may possibly have originated the HISTORY OF trial by ordeal, which is applied by the code to witnesses alone. Manu says —

"Sometimes a witness may be required to hold fire, or to dive under water, or to touch the heads of his children and wife, and if the fire does not burn him, or if the water does not speedily force him to the surface, or if he does not speedily meet with misfortune, his testimony must be held to be true."

The law respecting damages to cattle is chiefly specting damage remarkable for its pastoral simplicity. Manu says — to cattle

"If any damage or huit as regards cattle takes place in the day-time, the blame falls on the heidsman, but if it takes place in the night-time, the blame falls on the owner, if the cattle be kept in his own house. The wages of heidsmen are paid in milk, and they may with the assent of the master milk the best cow out of ten, the wages, however, may be paid in a different mode If a beast has strayed through want of care on the part of the herdsman, and has been destroyed by reptiles, or killed by dogs, or has died by falling into a pit, the herdsman should make good the loss, but he should not be required to do so if the beast has been carried off by robbers, and if, after proclamation and pursuit, he gives notice to his master When cattle die, the herdsman should carry their ears, hides, tails, and other portions to his master, and also point out their limbs When a flock of sheep or goats is attacked by wolves, and the herdsman does not go out to repel the attack, he shall make good every sheep or goat that is slain, but if, whilst they are grazing together near a wood, a wolf suddenly springs out and kills one, the heidsman shall not be iesponsible "44

The law respecting neglect of land is of real sig- Neglect of land is of real sig- Neglect of land

⁴¹ Manu, vm 230—236

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The question of whether land in India nustory or milicance was originally the property of the sovereign or the cultivator, has long been a subject of controversy It has been ruled that the Raja was not the actual owner of the soil, but only the owner of a share of the crop According, however, to Manu, the culti vator is not only bound to pay the established share of the crop to the Raja, but is under an obligation to keep the land in good cultivation, so that the Raja should be no loser by any negligence Manusays -

> 'If land be injured by the fault or neglect of the farmer he shall be called upon to pay ten times as much as the Raja's share of the crop but if the injury has been caused by the fault of his servants without his knowledge, he shall only be called upon to pay five times the Ruja s share ""

> The question of land tenures in India can, however, only be decided in dealing with the later periods of Hindu history

Underland and divided families.

The law as regards undivided and divided families involves a change in the national usage which is of some significance Manu says -

'After the death of the father and mother the brothers may assemble and divide among themselves the paternal estate but they have no power over it while their parents hve [unless the father choose to distribute it] brother may take entire possession of the patrimony and the others may hve under him, as they hved under their father [unless they choose to be separated] '"

Here it should be remarked that the passages within brackets are not to be found in the original texts, but are the glosses of Kullúka, the comment-

[&]quot; Manu, viii. 243

PART V

The inference therefore seems to follow that history of ator in ancient times the general custom was for families to live undivided; but that as society progressed, the practice of dividing the family property among the several members came gradually into vogue. very large proportion of Hındú families are still undivided.

Criminal law amongst the Hindús presents but Criminal law few points of significance. Those relating to breaches of caste, and mjury to women, have already been treated in foregoing chapters.⁴⁷ The laws 19- Severe punish ment of thiever specting theft are, however, worthy of special notice and cheats. from their extreme severity Manu says:-

"Burglars who break a wall or partition, and commit theft in the night, should have their hands lopped off, and be impaled over a sharp stake Cutpurses should be deprived of two fingers for a first offence, of a hand and foot for a second, and suffer death for a thud Those who furnish a thief with fire, food, aims, or apartments, or who receive a thing stolen, should receive the same punishment The seller of bad grain for good, and the deas the thief stroyer of landmarks, should suffer such corporal punishment as will disfigure them But the worst of all cheats is a goldsmith, and if such a man commits fraud, the Raja should order him to be cut to pieces with razors "48

The laws of war, as laid down in the code of 4th, Laws of Manu, present the same strange intermingling of conflicting ideas, which have already been referred Four conflicting to the opposition between the Kshatriya and the Bráhman, between the Vedic period and the Brahmanic period Moreover, they exhibit that two-fold opposition, which has already been noticed as existing in each period, namely —

⁴⁷ See ante, chaps v and vn

⁴⁸ Manu, 1x 276—278, 291, 292

HISTORY OF INDIA. PART V First, the opposition which existed in the Vedic age between a warlike community and a peaceful community, the worshippers of Indra and the wor shippers of the Maruts

Secondly, the opposition which prevailed in the Brahmanic period between the soldier and the priest, the Kshatriya and the Brahman

Difficulty of tracing each clement to an individual com munity priest, the Kshatriya and the Bruhman Each of these four elements may be traced in the laws respecting war, but the reference of each element to one of the four communities in question as only apparent and probable, and cannot be proved Thus it is easy to refer all precepts im plying praise of valour and contempt of cowardice to a warliko community, but it is difficult to classify such sentiments into Vedic and Brahmanic, although Brahmanic precepts may be occasionally detected by their association with the dogma of merits and demerits which especially belongs to the Brahmanic So, in like manner, the references to the value of alliances and diplomacy, and the benevolent laws respecting quarter and fair fighting, may be reforred to a peaceful community of priests, but it is difficult to say decisively whether they originated in Vedic times or in Brahmanic times, although, as already seen in the war of the Maha Bharata, such precepts were but little regarded by the Kshatriyas of the Vedic period

Division of the laws of war under four The laws of war laid down in the code of Manu may now be treated under four several heads, of duties of Rajas in defensive warfare, duties of Rajas in offensive warfare, rules as regards quarter and fair fighting, and treatment of a conquered country. These may now be considered in order

The duty of a Raja when placed upon the de- nistory or fensive was very simple. Manu says:-

Dutles of a Rain

"Whenever a Raja is threatened by an enemy of equal in detensive or superior force, he must never turn his face from battle, nor forget the duties of the Kshatriya caste to which he belongs, namely, to accept every challenge, to protect the general community, and to honour the Brahmans Raja who fights briskly to the last will ascend to heaven immediately after death."49 "The soldier who turns his back to the enemy out of fear, and happens to be slain by his foes, shall take upon his own soul all the sins of his Commander, and shall give to his Commander all the merits of his own vii tuous acts "50

Here the incongruity of Brahmanic and Vedic Incongruity of Brahmanic and ideas seems abundantly manifest The Brahmanic Vedic ideas dogma of merits and demerits, has been superadded to the old Kshatriya notion, which finds even fuller expression in the Scandinavian belief, that the soul of the valiant soldier who fell in battle would ascend to the heaven of Odin, whilst the coward, or man who died a natural death, descended to the hell of Niflheim The duties of a Raja after the com-Duties during netural operamencement of the war are of a somewhat hesitating tions character

"When a Raja," says Manu, "perceives that his subjects are firm in their allegiance, and feels that he is powerful against the enemy, he should stand on the defensive When a Raja knows that his own troops are in good spirits advance and and well supplied, and that his enemy is disheartened and retreat ıll provided, he should eagerly march against him other hand, when a Raja is expecting reinforcements, and

⁴⁹ Manu, vii 87—89

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Alliance.

HISTORY OF suffering but little injury meanwhile, he should temporize, When he finds himself weak in troops and beasts of burden, he should remain quietly in camp, and ondervour to make terms. When he perceives that his enemy is in every way stronger than himself, he should detach a portion of his army to amuse the fee, and meantime secure his own safety in some maccessible locality. When he finds himself open to attack on all sides he should seek the protection of a just and powerful Raja, and propitate him with all the honours which should be paid to a father But should a Raja find that the alliance is a source of evil, he should wage war In a word a Raja should so conduct his affairs, that neither an ally nor a neutral nor an enemy should over gain an advantage over him and this is the sum of politi cal wasdom ""

Daties of a Rais in offenerse and

The duty of a Raja in offensive warfare is of a decided character

Invading an memy terra-tary

The march

Secret friends and enumerous

Tactics.

Blockedes

'When a Raja," says Manu, "invades the territory of an onemy he should advance towards the enemy's metropolis He should commence his march either in the spring or in the autumn so that he may find either the vernal or the autumnal crops on the ground, but if he has a clear prospect of victory, or if his enemy is weakened by dis asters, he may commence his march at any season must always, however be upon his guard against secret friends who are in the service of a hostile Raja, and against all those who bring messages from the enemy's camp a plain he should fight with chariots and cavalry in a region where there is water he should fight on boats and elephants in a woody country he should fight with bows and arrows and where the ground is clear he should fight with swords and targets and other weapons adapted to those quarters In blockading an enemy a Raja should sit encamped and lay waste the surrounding country, spoiling the grass, wells fuel and trenches of the enemy and harass-

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ing him night and day A Raja should secretly gain over inistory of all such leading men from the side of his enemy as can be brought in with safety. He should keep himself thoroughly informed of all that his enemies are doing, and then when a fortunate moment is offered by heaven, he should give battle without hesitation At the same time, however, he should be more desirous of reducing his enemy by negotiation, or by suitable bribes, or by creating dissension, than by risking all upon a battle "52

The rules as regard fair fighting and quarter are Rules of fair fighting and identical with those which are laid down in the quarter Mahá Bhárata.⁵³ Manu says:—

"Men should not fight with concealed weapons, nor Prohibited weawith arrows mischievously barbed, nor with poisoned arrows, nor with darts blazing with fire Again, a horseman, or a soldier in a chariot, should not fight a man who is on foot Quarter should be given to the following individuals, Individuals who namely -one who sues for life with joined hand, one quarter whose hair is loose and obstructs his sight, one who is sitting down fatigued, one who surrenders himself a prisoner; one who is asleep, one who has lost his coat of mail, one who is disarmed, one who is only looking on, or fighting another man, one who is grievously wounded, or terrified, and one who is running away "54

The course to be followed by a Raja after a con- Policy to be quest is worthy of notice, as it may possibly throw conquered country light upon the policy by which the Aryan conquerors established their empire over Hındústan. Manu says —

"When a Raja has conquered a country, he should respect the derties which are worshipped in that country, as well as the virtuous priests of those deities He should also

⁵¹ Manu, vii 151—199 53 See ante, Vol I Part 11 chap 11 54 Manu, vii 90-93

LYDIA PART T

mistory or distribute largesses, and reassure the people by loud proclamation He should respect the laws of the country, and place it under a Prince of the royal race, and gratify him with presents of lowels. Or he may form an alliance with the Raja whom he has conquered, and act in unison with him He should also pay due attention to any Raja who has supported his cause, and to any Raja who has been hostile to his ally, so that both from an ally and an enemy he may secure the fruit of his expedition By securing a firm ally a Raja obtains greater strength than by gaining wealth and territory "

> These precepts are curious masmuch as they exhibit the Oriental custom of conciliating a people and consolidating a conquest No change of rulers was carried out, and no change of laws, and an alliance was merely formed for the purpose of increasing the military strength of the conqueror, without any reference whatever to the moral or material welfare of the people The utter failure of this policy to maintain order and law, and to provide for the defence of the country at large, will form hereafter one of the most important political lessons, which are to be gathered from the history of India under native rule

Its afture

CHAPTER XIV.

HISTORICAL RESUMÉ.

THE two earliest ages in Hindú history, namely, history or the Vedic and Brahmanic periods, have now been investigated; and the results have been classified Absence of into chapters, and reduced to an available form. perspective in the ancient his-But still the labour of the historian is incomplete The utter want of perspective, which has hitherto characterized the early legends of India, as it characterizes those of ancient Greece, has only been partially filled up It is true that the ideas and institutions of the Vedic Aryans have been distinguished from those of the Bráhmans; and so far the task may be regarded as satisfactory, inasmuch as the two periods have for ages been blended into one in the belief of the people of India. But with this exception, the ordinary requirements of history appear to be altogether wanting. Imagination may fill the ear with the roar of distant ages, and please the eye with visions of primeval men, but there is no vista of the past carrying the mind back by successive stages to the earliest glimmer of legend Two pictures are certainly presented, one of the Vedic times, and the other of Brahmanic times, and it appears to be established that the two differed widely from each other But in each case there is a

history

The annals of the

HISTORY OF Want of chronological sequence INDIA. PART V

No chronologi cal sequence be-ond the duc nochs.

Possibility of discounting a ed to a sequence

Vedic Arvans, and the annals of the Bruhmans, are alike unknown, and no record whatever has been preserved of the circumstances under which the two tinction be the blave been blended together, although the process and lithmania by which the ideas and institutions of the Vedic age have been Brahmanized in the Hindu literature has been partially explained The question, therefore, romains to be solved of whother it is possible, by comparing the different phases of civilizations which appear to belong to different Epic traditions, to dis cover the clue to a chronological sequence, which shall in any degree correspond to the notion of annals that is implied in the modern

Before, however, attempting this task, it will be

Limits of the inquiry

necessary to define clearly the limits of the inquiry Many questions have been passed over in the present work, which have been largely and profitably dis cussed by emment Sanskrit scholars, and especially by the great school of German philology of which Professors Lassen and Weber may be regarded as Among these questions may be representatives mentioned the origin of the Vedic people, and their apparent line of march before they entered the Pun jab, the interpretation of Vedic myths by reference to natural phenomena, the reduction of traditions of individual heroes into allegorical histories of tribes or clans, and the classification of Vedic and Brah manic literature into epochs, like that which has been attempted with so much success by Professor The importance of these inquiries, as contributions to the history of human development,

cannot be denied, but they can scarcely be regarded

Questions pass-ed ove in the present history

as having a direct bearing upon a history of the history or Hindús, which has been mainly undertaken for the purpose of illustrating the civilization and institutions of the people, with especial reference to their present condition and future prospects, and to the political relations of the British Government with the great Indian feudatories of the crown over, an exhaustive investigation of these points would necessitate a preliminary training of many years in purely philological studies; and such a training would tend to wean away the mind from such historical criticism as is based upon the lives of men, rather than upon their languages. Finally, with all respect for the eminent scholars whose Unsatisfactory character of monames have been mentioned, grave doubts may per- deri modes of interpretation haps be expressed as regards the reduction of many of the Epic traditions into descriptions of natural phenomena, or allegorical histories of tribes or clans. That the hymns of the Rig-Veda abound with myth-References to natural pheical allusions of the former character cannot be nomena in the vedic hymns doubted, and Professor Max Muller's forthcoming translation of the hymns will in all probability open up a new field of thought in this direction. But, as regards the Hindú legends in the Epics, another objections to the interpreta-question has to be taken into consideration; namely, traditions by rewhether natural phenomena has not often been de-natural phenomena scribed in language and illustrated by incidents, which have been borrowed from authentic tradition Again, it is a comparatively easy task to select certain incidents in the Mahá Bhárata and Rámáyana, and point out the striking resemblance which they bear to astronomical phenomena, but it would be as easy to select certain incidents from modern history and biography, in which the resemblance would

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HISTORY OF be equally startling Unless, therefore, the uphold ers of the so-called mythological theory are prepared to show that the whole of the Epics are amenable to a mythological interpretation, their method may possibly prove an ignis fatuus, tending in many cases to lead the student astray from the beaten track of authentic tradition into the field of conjectural allegory The attempts which have been made to transmute the Tale of Troy, and indeed the whole mass of Greek legends, into similar myths, can by no means be regarded as satisfactory, and other at tempts which have been made to reduce the sacred tra ditions of the Hebrews to the same category are still more open to criticism The same remarks would in some measure apply to the theory which would reduce some of the traditions of individual heroes into allegorical histories of tribes or clans however, a distinction must be laid down between mythological legends of the gods, and what appear to be historical traditions of heroes Legends of Indra and other gods, and the wars between gods and demons, appears to be generally capable of al legorical interpretation But the case seems somewhat different as regards the Epic traditions of individual heroes, who have never been admitted into the Hindú Pantheon, or who have only been destied at a comparatively recent period. As regards this latter class of traditions, the simple method has been preferred of stripping the authentic tradition

as far as possible of what appeared to be the Brah manical accumulations of a later period, and thus attempting to restore the original story as far as may be to its pristine form, referring the Brahmanical additions to the later age in which they seem to have

Reduction of tradition of heroes into alle-

originated, and proposing to consider them here- HISTORY OF after in connection with the history of the period to which they appear to belong, namely, the age of Biahmanical revival. This method is left to stand upon its merits. Indeed, controversy would be out, of place in the present work, and is, perhaps, best avoided; and the allegorical modes of interpretation are thus left to rest upon the authority of the eminent scholars by whom they have been suggested.1

The first scene in the history of India opens First scene in Indian history upon the Aryan occupation of the Punjab. A teem- Aryans in the ing population had apparently been settled for generations, and perhaps for centuries, in the land of the five or seven rivers. That the people had attained a certain civilization is evident from the allusions to houses, chariots, mailed armour, ships, and merchandise, which are to be found in the Vedic hymns as well as in the Epics Their means of subsistence appear to have been generally drawn from lands and cattle, and doubtless their civilization varied, not only according to the affluence or otherwise of different families, but according to the fact of whether they dwelt in long established and well protected villages, or in new and outlying settlements recently cleared from the jungle, and bordering on an alien population In that remote period the liver Saraswatí flowed into the Indus; and it is easy to infer from hymns already quoted, that a line of Aryan settlements was to be found on the banks of both rivers In the subsequent age of

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¹ It is much to be regretted that the works of the leading continental Orientalists have not been reproduced in an English form. In India there are many scholars, both Native and European, who would be glad of such a republication of the works of Lassen, Weber, and some others, who are at present only known at second hand or by reputation

INDIA. PART V

Becomd scene in Industry —the Aryan conquest of Hindustan

interval between the two.

HISTORY OF Brahmanism, the Aryans had conquered Hindustan, and the geography of the region bordering on the Saraswati had almost faded away from the national memory, and but little was known beyond the fact that the river itself disappeared in the sand long Yest unrecorded before it reached the Indus The period between the establishment of Vedic settlements on the Sams watí, and the Aryan conquest of Hindustan, probably covers an interval of thousands of years, and yet the only positive facts which have been preserved in connection with this period are the disappearance of the Saraswatt and the rise of Brahmanism tain inferences, however, may be drawn from the Epic legends and traditions which have been reproduced in the present work, as well as from obscure and isolated allusions in other sacred books. It should, however, be added that whatever may have been the date in which the Epics and Institutes of Manu received their present form, the old Vedie and Brahmanic ages preceded the advent of Buddhism , and, consequently, they preceded the invasion of Alexander, and cannot be illustrated by the coins and inscriptions which have been hitherto discovered, and which appear to belong to a later era bly, however, it will be seen hereafter that the his tory of the Buddhist period furnishes further illus trations of the Brahmanic era, in the same way that Brahmanic literature has been found to furnish allog trations of the Vedic period.

Charalfloation of different phases of cavilization in Epic traditions the petrurch herour and monarchical.

Under such circumstances it may perhaps be as well to compare the different phases of civilization which appear to characterize different legends, and then to attempt a classification of the results in a form corresponding to annals In the history of every people of which a record has been preserved HISTORY OF there appear to have been three political stages, namely —

1st, The Patriarchal

2nd, The Heroic

3rd, The Monarchical.

Each of these stages, however, may be more or Modification of the three stages less modified by three different and powerful ele-of civilization by human ments, which have their origin in human nature, and are more or less common to all classes of the community, namely -

1st, The instinctive desires which develope into Instincts passions.

2nd, The yearning after individual freedom and Democratic yearnings power, which finds expression in democracy.

3rd, The higher aspirations after temporal and Religious aspirations spiritual good, which are involved in the conception of religion 2

A critical narrative of the modifications produced Action of human nature upon the upon the three stages of political development by three stages of political development the instincts, the yearnings of democracy, and the sence of history aspirations of religion, would form the very essence of history; and would prove infinitely more valuable than the narratives of migrations, wars, and court intrigues, to which the name of history has been often improperly applied. Accordingly, it may be advisable to arrange the historical conclusions to be gathered from the Hindú traditions as far as possible under the three heads of patriarchal, heroic, and monarchical; and at the same time to inquire

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² This classification is not strictly logical, as democratic and religious yearnings might with certain reservations be reckoned amongst the instincts But the classification is practical and intelligible, and controversy is avoided by its adoption

HISTORY OF INDIA.

step by step how far each stage in Hindu history has been modified by the three influences indicated PART V

1st Patriarchal are of Hindu history illus-trated by the war of Bharata and adventures of the Pandayas at I mate.

The most valuable illustrations of the patriarch al age of Hindu history are perhaps to be gathered from the tradition of the great war of Bhurata, and the episode, which describes the adventures of the Pandavas in the court of Raja Viruta two stories present important differences as regards religious belief, and must, therefore, be considered separately The tradition of the war of Bharata involves

The cultivation of land is im

Tamily witte-ment at Hastinapor invol ed in the tradition of the war of Itharete.

in the first instance the settlement of a family at Hastinapur on the banks of the upper Ganges, which had been conquered and cleared by a remote The pursuits of this family were emiancestor

nently patriarchal

Pursuits of the settlers. Astriculture.

Keeping cuitle.

cause according to the caste system, which was fully in force when the tradition was reduced to its present form, the cultivation of land was left to the Vaisvas and Súdras The keeping of cattle, however, 18 sufficiently indicated by the fact that the younger members of the family were accustomed to go out into the pastures at regular intervals for the purpose of marking all the calves, and re-marking all the older cattle There were two branches in the family, namely, the sons of a reigning Chieftain who were named Kauravas, and those of a deceased Chieftain who were named Pándavas All were brought up together and trained to defend their crops and cattle

against enemies and robbers, and thus they were all more or less proficient in pugilism wrestling, archery, throwing stones, casting nooses, and hurl ing chakras As regards enemies there appears to

plied, though not directly expressed, probably be

Training in the tree of hims.

have been a feud with a neighbouring Raja named HISTORY OF Drupada; whilst the Bhfls in the neighbourhood were kept in strict subordination.

Tends

Subsequently a breach arose between the Kau-Breach between ravas and Pándavas; and the Kauravas remained brunches of the family behind at Hastinapur, whilst the five Pandavas went out with their mother, and founded a new Migration of the settlement at Indra-prastha on the banks of the dra-prastha Jumná.

An episode occurs in connection with this new Laxity as regards marriage settlement, which illustrates the prevailing idea as in the family traditions regards marriage. Monogamy and polygamy seem to have been recognized institutions in the family history of the settlement at Hastinapur; but otherwise there appears to have been little sentiment in the marriage unions. A young damsel was induced to become the wife of an aged Chieftain, by the promise that any sons she might bear him should inherit the estate to the exclusion of the heirapparent. In another case three young sisters were carried away by force to be the wives of a young Raja. Again, the widows of a deceased Kshatriya were made over on his death to his nearest kinsmen, in order that sons might be begotten to inherit the family estate. Lastly, before the Pandavas com-Polyandry of the Pandavas menced clearing a new settlement at Indra-prastha, they married one woman amongst them, according to a depraved custom which finds expression in the Vedic hymns, the eldest brother being regarded as the real husband of the lady, whilst the younger brothers were permitted to share his privileges.3

³ The idea which prevails amongst the Bhooteas, who still practise polyandry, is that a younger brother is entitled to a share of the wife of the eldest brother until he procured a wife of his own, and that in return for this privilege he is

THATORY OF INDIA. PART V

Colonial I fe at Indra prasths.

Glimpses of the old colonial life of the five brothers and their joint wife at Indra prastha, frequently appear beneath the dense overgrowth of

Clearing the nuncio.

later myths The daily meals were apparently cooked and distributed amongst the brothers, first by the mother and afterwards by the joint wife The Pundavas cleared their land by burning down the jungle, and in so doing they appear to have come into collision with a Seythian tribe of Nagas or snake After the Pándavas had established worshippers

Posservion asserted by a great

Pándarsa lose their wife at a gambling match.

themselves at Indra prastha, they gave a great ban quet called a Rajasuya, which appears to have been an assertion of possession or sovereignty, but which is represented in the Maha Bharata as a great sacrifice to Indra and the other Vedic deities quently the Kaurayas challenged the Pandayas to a gambling match, and the Pandavas lost both their estate or Raj, and their wife Draupadi, but were subsequently permitted to depart with Draupadi, on the condition that they should absent themselves for thirteen years The residence in the jungle is chiefly valuable from an illustration which it furn ishes of an ancient law, that a wife should never be captured until her husband or husbands had been first conquered

Fend between the Pandavas and Katravas settled by a war to the kinds.

The feud between the Kaurayas and Pandayas was subsequently settled by a terrible war, and the narrative becomes more fruitful of illustrations of patriarchal times The negotiations which preceded the war appear to have been carried on in an age when writing was unknown, for messages were sent between the rival parties by word of mouth. The war

bound to render personal service to the household and is expected to make some presents to the wife. The question of parentage is settled by the mother

which ensued between the Kauravas and Pándavas history of was almost like a savage contest between wild beasts. The warriors fought with their fists, feet, and teeth; and cut and hewed and mangled and maimed each other with knives and clubs. Sometimes they threw an enemy down, and knelt upon his breast, and cut off his head; and in one case a warrior drank the blood of his slaughtered enemy with wild exultations of joy. The victory was ultimately gained by the Horrible revenge. Pándavas, but on the night of their final triumph, their camp was broken open by an ally of the Kauravas who had survived the fray, and their five sons were slaughtered, and the bleeding heads carried off as trophies of the revenge which had been achieved. The Pándavas resigned themselves as they best could to this fearful blow, and ultimately effected a reconciliation with their uncle, whose sons had fallen in the war They performed the funeral Absence of Sati rites of the slain, which are remarkable as showing the absence of all idea of burning the living widow with the dead husband Finally, the Pándavas Return of the Pándavas to returned in triumph to the old family inheritance, and celebration and inaugurated their eldest brother Yudhishthira of an Aswamedha as Raja, and eventually asserted his supremacy as lord paramount of all the neighbouring Rajas, by the celebration of an Aswamedha. In this significant ceremony a horse was let loose by the Pándavas to wander where it pleased, a proceeding which was regarded as a challenge to all the neighbouring Rajas either to acknowledge their submission by letting the horse alone, or to hazard a battle by leading it away After the lapse of a certain time, said to be a year, during which the Pándavas had asserted and maintained their suzerainty by conquering all who

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HISTORY OF Interfered with the horse, a great feast was held, in which the horse was killed and reasted as a sacrifice to Indra, and then served up to the conquered Rajas who attended as guests

Allegorical myths referring t wars against the Seythlan

The story of the great war is followed by some myths, which throw a curious light upon the subsequent fortunes of the reigning house at Hastinapur These myths seem to refer to some ancient wars between the Aryans and Scythian Nagas, or snakeworshippers Parikshit, who succeeded Yudhish thira in the Rai, is said to have been killed by a snake, which seems to indicate that he was slain by a Nága In revenge his son Janamejaya is said to have performed a sacrifice of snakes, in which the snakes were arresistably ampelled by the dayine power of the sacrificing Brahman to enter the sacred flame, a myth which seems to cover a tradition of some treacherous massacre of Scythic Nagas at a great banquet In later legends these Nágas are identified with the Buddhists, and it is not im probable that these legends denote the subsequent overthrow of the reigning dynasty in the neigh bourhood of Delhi by a Buddhist conqueror

The illustrations of the patriarchal period, which Pre-play of the litustrations of the pre-play of the instincts in the partial are are furnished by the tradition of the great war of Bhárata, may be further amplified by a consideration of the modifications of the patriarchal stage of human development, which were produced by the instincts, the yearnings of democracy and the aspirations of religion At such an early period the instancts appear to have had full play, and the passions became the dominant powers The Pandavas sacrificed all sentiment to instinct by taking one wife amongst them They were driven by sheer

want to clear out lands and keep cattle in a distant HISTORY OF jungle, where they appear to have been surrounded by enemies and robbers. Finally, after they had lost their cleared lands at a gambling match, they were impelled partly by want, and partly by a passion for revenge, to enter upon a bloody fratrlcidal war, which terminated in the destruction of their rival kinsmen. In like manner the rude democratic yearnings and uncultured religious aspirations partook of the nature of instincts. The young men simply struggled against the authority Democratic struggles of of the elders, and plunged into a war to the knife young men against the elders contrary to the sober counsel of experienced age. The religious idea consisted in offering to their rude Sacrifices asso-national or tribal gods such savoury meat as pleased land and asthemselves, for the sake of imparting a superstitious sertion of sovereignty significance to the possession of cultivated land, and to the assertion of superiority over their neighbours. A few sentiments, chiefly in reference to war, seem sentiments in to have been more or less recognized by the warrior caste of the patriarchal period. The precept that a wife should not be carried away as prize until her husband had been conquered, has already been noticed. To this may be added the notion that a challenge should always be accepted; that a third party should never interfere whilst two combatants are fighting, that death is to be preferred to dishonour, and that revenge is more or less a virtue. Indeed, the Oriental passion for revenge can only be Force of the Oriental passion kept within bounds by a system of order and law, for revenge like that which prevails under British administration; and it has always attained a fearful growth both in the patriarchal age, and in the heroic time which follows it, when each man does what seems right in

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mistory or his own eyes The terrible massacre perpetrated by the sons of Jacob, in revenge for the seduction of their sister Dinah by the Prince of Shechem, is a striking illustration of the force of this sentiment So too is the episode in the life of Samson, whose Philistine wife had been given away by her father to one of his companions, and who thereupon set on fire the standing corn of the Philistines by attaching firebrands to the tails of three hundred foxes return for this outrage the Philistines burnt both the faithless wife and her offending father, and again in rovenge for this atrocity the Hebrew slew a thousand Philistines with the jaw bone of an ass The history of Native rule has for ages been characterized by the story of such bloody feuds, excepting when order has been maintained and justice administered by a para The tribes beyond the pale of the mount power North West frontier, who are also more or less be yond the pale of British administration, are probably the relies of the time when the sons of Pandu fought the sons of Dhritaráshtra, and to this day a Sepoy in the pay of the British Government, who has been enlisted from these frontier tribes, will occasionally take a furlough for the definite purpose

of settling some old family fend by the slaughter of an enemy, and it is often the case that the enemy will be slaughtered, together with every member of his family down to the babe in arms, so that no one may remain to perpetuate the feud As, however, the tide of European civilization spreads over Asia,

Native rule in Indescharacter ed by bloody

> such atrocities will cease to be The second tradition which appears to illustrate the patriarchal age, is to be found in the episode in the Mahá Bhárata, which narrates the adventures of

the Pándavas and their wife at the court of Raja HISTORY OF Viráta 4 This tradition is presented in an artificial form corresponding to later Hındú fiction; but it certainly has a patriarchal basis The Raja kept cattle which were carried away by an enemy. Upon this the ryots and herdsmen were required to bring all the remaining cattle into the so-called city, which was probably only a fortified village, whilst the Raja or Chieftain marched out with his servants to pursue the cattle-lifters and recover what had been The details of this story have perhaps been sufficiently discussed in the previous volume. The main point, however, demands a further consideration, namely, the belief that ghosts can be comforted by the society of a favourite female, a belief which subsequently found a modified expression in the rite of Satí It should here be remarked, that Absence of the rite of Satí from whilst a belief in ghosts is fully intimated in the the Veduc hymns hymns of the Rig-Veda, there is apparently no reference in those hymns to the burning of a living widow with a dead husband; nor, indeed, is there any trustworthy reference to such a rite in the Vedic traditions which have been preserved in the Epics. On the contrary, the widows of those who were slain in the great war of Bhárata were not burnt with their dead husbands, but lived many years afterwards, whilst neither a wife nor a concubine of Maharaja Dasaratha, the father of Ráma, was put to death at his decease. But the story of the adven- Idea of the rite involved in the tures of the Pándavas at the court of Raja Viráta tradition of Viráta throws considerable light upon the origin of Satí,

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⁴ All the Hindú legends here quoted will be found either in the present or previous volume

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HISTORY OF before it was associated with Brahmanical doctrines, or even involved the idea of a voluntary sacrifice on the part of the widow The downright realism of the story has already been commented upon, and furnishes curious illustrations of the primitive cus toms of patriarchal times. The Commander of the forces falls in love with the waiting maid of the Rani who is his sister He asks his sister to send the maid to his house, which is accordingly done, but the maid refuses to listen to his proposals, being in fact the wife of the Pandavas in disguise quently the maid feigns consent, and agrees to give him a meeting, but sends one of her husbands in her room Accordingly, instead of meeting a mistress, the lover finds himself at the mercy of the husband, who eventually pommels him to death The brothers of the dead man then determine to burn the living maid with the corpse, partly to avenge his death, and partly to solace the ghost of the deceased with her society in the world of spirits

This idea is perhaps not Aryan but Scythian, Serthian castions of the state of the service of th Scythian is to be recognized According to Herod otus the Scythians were accustomed on the death of a King to strangle one of his concubines, and bury her with him, without apparently any regard to her willingness or otherwise. The custom might also have been adopted as a safeguard from all attempts at assassination on the part of a wife or concubine. It may be therefore inferred from these data that Raja Viráta was the Chieftain of a Scythian tribe which had encamped in the neighbourhood of an

Virtin Sey than settle-

Aryan settlement It does not, however, appear history of that the Scythians of Vıráta were Nágas, or snakeworshippers, like those whom the Pándavas fought in the jungle; although the identity is not impossible, inasmuch as the peculiar habits of snakes, in disappearing in holes beneath the surface of the earth, led to their being worshipped in primitive times as deities of the under-world, and that worship still lingers in every quarter of India.

The difference between the Aryan and the Scy-Difference between the Aryan thian custom may now be indicated. Amongst the treatment of Aryans, a widow was made over to a kinsman of widows the deceased husband; amongst the Scythians, a favourite widow or concubine was sent to accompany the dead man. That the Aryan custom ultimately fell into disuse amongst the twice-born castes, and was superseded by the later Satí, subsequently to the promulgation of the Institutes of Manu, has already been shown. Still the fact, that traces of the rite are to be found in a tribe dwelling in India during the Vedic period, seems to justify an investigation of those instinctive passions under which it eventually merged into Brahmanical law

Two ideas are involved in the later Brahmanical Difference between the later rite which find no expression in the early Scythic Brahmanical rite of Sati and form, namely, that the act was voluntary on the part the early Scythic form of the widow, and that it was associated with a wellgrounded belief in the immortality of the soul. The widow, indeed, entered the fire with a profound conviction that she would thereby rejoin her husband in abodes of bliss. The Thracians had a similar custom, except that the widow was not burnt, but slaughtered at the grave of her dead husband by her next of kin; and it is curious to

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INDIA. PART V Connection of the later rate with a belief in

of the soul.

HISTORY OF note that the doctrine of the immortality of the soul had been promulgated amongst the Thracians at an early period by a religious teacher named Zalmovis 6 A further reference to the working of the human

heart will indicate, that wherever the belief in a the importality future state has superseded the old crude idea of wandering ghosts, and become the unquestioned faith of the people, a latent desire exists in every wedded pair who have truly lived and loved to gether, to accompany each other to the tomb, and this desire is stronger in the wife, to whom by common consent a larger measure of delicacy and sentiment is awarded ' In India this desire appears to have been brought into play during that phase of civilization when sentiment begins to triumph over materialism, when the husband shuddered at the knowledge that after his death his widow would be

Phase in the civilization o Inda in which Sati originated

Exceptional cir-COMPANICES. tending to the extension of Ritt.

There were also exceptional circumstances which would lead to an extension of the rite of Sati The precautions to be taken by a Raja against being poisoned or assassinated by a female, were rendered unnecessary when the female was con demned to enter the fire after the death of her deceased master, and when the prolonged existence of a Raja was a point of paramount importance to every wife and concubine in his zenana

transferred to a kinsman, and the loving wife revolted at the idea of being made over to the same individual, who might already have had a wife of

Herodotus, iv 94, 95 v 5

A story has been preserved in the Arabian Nights, in which a man, who has been thrown upon a distant island, and has married the daughter of the king finds that it is the custom of the country for the husband to follow a deceased wife to the tomb, and accordingly expresses the greatest possible slarm at the discovery

the unprotected state in which widows were left in a history or lawless age, and the harsh treatment they would receive as mere dependants in the family, must have driven many a distracted woman to enter the fire and follow the soul of a loving husband. In a still Glorification of the Saii by the later age, when the Satí became associated with the Brahmans Brahmanical religion, and was glorified as an act which conferred lasting fame upon the wife, and immortal happiness upon herself and her deceased, it is not surprising that the rite should have become general throughout India. In that terrible hour which succeeds the death of a beloved husband, when the reason is crazed with grief, and the zenana is filled with weeping and wailing, it is easy to understand that a widow would prefer a glorious death before a thousand spectators, and immediate re-union with a deceased husband, to a life of degradation, in which every pleasure would be denied her, and her very presence would be regarded as an evil omen

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Turning now from the patriarchal age, during 2nd, Heroic age of Hinda history which the Vedic Aryans were probably restricted to identified with the Aryan continuous of Meerut and Delhi, it becomes stan. necessary to glance at the period during which they descended the valleys of the Ganges and Jumná, and achieved the conquest of Hindústan. of Aryan conquest may be regarded as the heroic age of Hindú history, but it is almost a blank to the historical student. In Hebrew history the corresponding period of conquest is depicted with a fulness and truthfulness, which would alone suffice to perpetuate the story to the end of time. Indeed the Pictures of the books of Joshua and Judges comprise the only heroic age furheroic age fu authentic annals of heroic times, when a patriarchal

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HISTORY OF form of government was modified by the rise of individual warriors, who conquered new territories, and ruled them with a strong arm, by the common consent of the people at large In Greece the heroic age is obscured by legends, which have yet to be subjected to a tedious critical process before they can be expected to yield historical results But in India

Meagre relies of the case is even worse. The age of Aryan conquest in India. may have been one of convulsion and upheaval The valleys of the Ganges and Jumna may have rung with victories as memorable as those of Joshua, Barak, Gideon, Jophtha, and Samson Old land marks may have been destroyed, and a new reli gious faith superadded to the grosser superstitions of the aborigines But scarcely a vestige or record of the conquest remains, beyond what philologists may elicit from a study and comparison of languages Even the names of the men who fought the battles and subjugated the country from the Himálayas to the Vindhya mountains have passed away like the memory of the Shepherd Kings There may have been old Kshatriya ballads which celebrated the establishment of Aryan empires at Delhi, Agra, Numer action. Oude, and Bahar If so, however, they have long been converted into nursery fictions, like the stories

of the wars of Bhima against the Usuras, or the stories of the wars of the four younger Pandavas in connection with the Aswamedha of Yudhishthira. Perhaps also they have been transmuted into obscure myths of wars between the Devatas and Daityas,

the gods and demons, which may possibly be identi fied with the conflict between the fair complexioned Aryans and the black skinned aborigines, although in their present form they certainly seem to refer

Mythological

more frequently to the later antagonism between history of the Bráhmans and the Buddhists. Here and there in the Epics and Puránas glimpses may perhaps be Glimpses of Ra-obtained of Rajas who had conquered the surround-lordy para-mount ing Rajas, and had thereby attained a certain supremacy as local suzerains. In this manner mention is made of Indra as a temporal sovereign; of Nahusha, Vena, Prithu, Manu, and others; and of a succession of lords paramount who were known as Indras these lists, as will be shown hereafter, are utterly untrustworthy. Some of the sovereigns are represented, in the inflated language of Oriental exaggerations, as conquerors of the earth, and rulers over all its continents and seas. Others are said to have conquered the three worlds, namely, earth, heaven, and the under-world Meantime the reigns of the several rulers are extended over many thousands of years. It will, however, suffice to state here, that with the dubious exceptions noted, not a single relic has hitherto, been recovered, which can be regarded as a veritable illustration of the old Aryan conquest of Hindústan.

Two inferences, however, may be drawn from Two inferences existing data, which throw some light upon the heroic period heroic period, namely -

1st, That the Aryan conquest of Hindústan was mainly carried out whilst the Bráhmans were employed as mere animal sacrificers, and before they had attained political power as a hierarchy

2nd, That during the rise of Hindú suzerainties, the Bráhmans may have occasionally struggled to assert their supremacy; but in so doing they met with considerable opposition from the Maharajas

The rise of the Bráhmans as an ecclesiastical Aryan conquest of Hindustan

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completed be-fore the rise of the Brahman-ical hierarchy

Extended em ployment of the Britimans as

mistory or hierarchy was certainly subsequent to the Arjan When Nishadha, Ayodhya, and Mithila were already in existence as independent empires, the Bráhmans are merely introduced as messengers and sacrificers, and every attempt to represent them as holding important posts in the government is palpably mythical The early Rajas were their own priests, and marriage rites were performed not by a Bruhman, but by the father of the bride deed it would appear that the heroic age of Hindu lustory was eminently an age of sacrifice During the patriarchal period the assertion of proprietorship over cleared land was celebrated by a Rajasuya sacrifice, and the assertion of local suzerainty by an Aswamedha, or sacrifice of a horse, and it is easy to infer that the acquisition of large territories, and the establishment of substantive empires, would be accompanied by vast holocausts, at which cattle would be slain by hundreds and thousands, and the banquet would be truly national and imperial. It is probable that under such circumstances the mystic sacrificial ritual laid down in the Aitareya Brahmanam was gradually moulded into formal shape, whilst the extensive employment of Brah mans at such sacrifices may have originated the caste idea, with which it was undoubtedly associated, that no food was so pure as that which was cooked by a Bráhman

Early antagon-ism of the Brahmans to the Maharatas

During the rise of Hindú suzerainties the Bráh mans seem to have been occasionally in antagonism to the Mahárajas In the myths of successive Indras and other lords paramount, to which refer ence has already been made, one single idea predomi nates throughout, which indicates either their Brah

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manical origin, or the extent to which they have history or been manipulated by the Brahmanical compilers If a Maháraja treated Bráhmans with respect, and adhered strictly to Brahmanical law, his empire was described as prosperous, and his reign as glorious If, on the contrary, a Maháraja was disrespectful to the Bráhmans, and gratified his passions without regard to Brahmanical law, which appears to have been the case with Raja Vena, then, according to the myth, he was deprived of his Raj, and condemned to exile or destruction The same idea finds full expression in the Institutes of Manu, where certain Rajas are specified as having been utterly ruined because they had not learned virtuous humility from the Bráhmans, in other words, who had not shown that deference to an arrogant priesthood, which was claimed by the Brahmanical hierarchy

The worthless character of these myths, beyond worthless character of the perhaps indicating an early opposition between the mythological myths shown by Bráhmans and the Mahárajas, may be further myth of Indra, and Nahusha proved by a reference to the myths respecting Indra Here it should be remarked that the name of Indra is sometimes applied to deity, sometimes to sovereignty, sometimes to a mortal hero, and possibly on some occasions it may be the eponym of the In the myths, however, his deity is Aryan race recognized, but serious charges of impiety are brought against him In a legend already quoted he is said to have seduced the wife of a pious sage, and in the Vishnu Purána he is represented as having treated with disrespect a flower which had been

HISTORY OF INDIA. PART V given to him by a sage named Durvásas, and on both occasions he was severely punished by the loss of power At another time, having offended the Brillmans, a rival named Nahusha was permitted to conquer him, and to exercise his sovereignty Indra is then said to have concealed himself in a lotos, whilst Nahusha required Indra's wife to accept him as her husband. The lady made no attempt to deny the right of Nahusha, under the old Kshatriya law by which the wife became the property of the conqueror of the husband, but she simply endeavoured to put off Nahusha with excuses and promises At length Nahusha refused to grant her any further delay, and the lady agreed to yield to his wishes if he would fetch her away in a palanquin borne by Bráhmans Nahuslia ac quiesced, the palanquin was prepared with Brah man bearers, and the amorous conqueror set off to bring away his bride But the bearers were slow, and Nahusha was in a hurry, and he accordingly abused the Brahmans, and finally put out his foot and pushed one of them, on which the Brahman turned round and cursed him into becoming a snake. The result was that Nahusha lost both the lady and the sovereignty, whilst Indra recovered both, on the implied understanding that he would be more respectful to the Brihmans in future myth is one of many which may be referred either to the earlier wars between the Aryans and the Nágas, or to the later opposition between the Bráh mans and Buddhists, but the question will be con sidered hereafter in dealing with the history of the Buddhist period.

Possibly some further light might be thrown upon

the heroic period of Hindú history, by reference to HISTORY OF the same period in Hebrew history; and perhaps the wars carried on by the so-called Judges against the heroic age of the Canaanites and the surrounding tribes, were of a licbrews similar character to those which were carried on by the unknown heroes of the age of Aryan conquest against the aboriginal tribes in the valley of the Ganges and Jumná. But there the analogy ceases Government in Hindústan never appears to Absence of a have been a theocracy, such as prevailed under Eli india the priest and Samuel the prophet, nor are there any traces of a Maháraja being selected from amongst the people, and anointed King, in the same manner that Saul and David were successively selected and anointed by the prophet Samuel. Consequently no analogy is furnished which will serve to clear away the deep obscurity which at present veils the rise and progress of Aryan conquest in Hındústan.

The third and last period in early Hindú history, 3rd, Monarchinnamely, the monarchical age, may now be brought du history under consideration Here at the very outset will vast interval between the between the patriarchal period which is depicted in the traditions riods of the war of Bhárata, and the monarchical period which is depicted in those of the Rámáyana. The primitive habits and simplicity of patriarchal households had passed entirely away; and beneath all the exaggerations of Oriental fancy it is easy to perceive that wealth, civilization, and luxury were really to be found in the palaces and courts of Mahárajas. Polyandry had entirely disappeared, and nothing remained of it but the Swayamvara; and married life, when not depressed by polygamy, appears in its

HISTORY OF most pleasing form, as the loving and devoted union of one woman to one man

Distinction beconst tuturel

Before, however, entering upon the listory of the monarchical period, a distinction must be drawn between the constitutional form of government which finds expression in the Vedic traditions in the Epics, and the system of despotism checked only by an occlesiastical hierarchy, which is laid down in the Institutes of Manu In the constitutional form of monarchy, the Hindu Maharajas appear to have reigned in tolerably peaceful possession of their respective territories, and the interest in the tradi tions does not turn so much upon wars and blood fends, as upon incidents of a domestic character, and the evils produced by polygamy and gainbling In deed, but for these ovils, it is difficult to understand why the independence of Hindu sovereignties should not have been maintained down to the present generation A glance, however, at the later period of Hindu despotism, during which a Brahmanical hier archy exercised supreme power, will help to solve the whole problem

Corlesiastical merarchies fatal

The domination of an ecclesiastical hierarchy in alliance with monarchy invariably proves fatal to the liberties of a people and destructive to all con stitutional forms It seems to have swept away the popular element from the Arvan monarchies in Hin dústan, in the same way that it has swept away the same element from the continental monarchies of Europe, and if England has been preserved from a similar fate, it is because during that half-century which formed the most critical period of her history, the Episcopal hierarchy found itself in the first in stance in antagonism to the people, and subsequently

in antagonism to the Crown. Had it proved other- HISTORY OF wise Great Britain might have been in the present day of no more account in Europe than Portugal or Spain, and might have even succumbed to the impenal yoke of a Louis or a Napoleon

The first and most important tradition, which has illustrations of the only months been preserved of the early monarchical period, is that furnished by of Ráma, but the nairative, as it appears in the Rá-Ráma máyana, has been so intensely Brahmanized throughout, that its full significance cannot be apprehended until the age of Brahmanical revival has been brought under review The main object kept in view throughout the Rámáyana is to represent Ráma as an incarnation of Vishnu, and a deified protector of the Bráhmans against the Buddhists. But the moial aim Moral nim of the of the old Kshatriya tradition was to point out the story, the mischief of setting aside the son of the first wife for especially to show the mischief which would be oc-younger favourite casioned by any attempt on the part of a Maháraja to set aside the son of the first wife in order to give the succession to the son of a younger and favourite partner This matter was apparently a favourite A favourite theme with the old Kshatriya bards, and no doubt old Kshatriya bards the evils in question might have been exemplified at one time or another in the history of most reigning It finds expression in the old families in India legend of Raja Sántanu and his son Bhíshma; it appears in a still grosser and exaggerated form in later Puránic legends, whilst the fratricidal wars which have been convulsing Afghanistan since 1863 are to be attributed to the fact that the late Ameer Dost Mahomed Khan passed over his eldest son Mahomed Afzul Khan, in order to appoint his favourite son Shere Alı Khan to succeed him as Ameer

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HISTORY OF CASO of Ruma it led to the exile of the rightful heir and the succession of a younger son, and with that event the original tradition appears to close subsequent life of Rama in the jungle, and his wars against the Rakshasas, appear to refer to a later phase in Hindu history, and accordingly must be reserved for consideration hereafter in connection with the age of Buddhism and Brahmanical revival

Points in the oruginal Kabatriya tradi

Family of Does

The main points in what appears to be the ori ginal tradition of Rama may be very briefly indicated Mahuraja Dasaratha was sovereign over the great Raj of Ayodhya, or Oude He had three wives and four sons Rama was the son of the first and prin cipal wife, and Bharata was the son of the youngest and favourite wife The middle wife had two sons, who play subordinate parts in the story, one appear me as the friend of Rama, and the other as the friend of Bharata

Ráma's DATTINE.

When Ráma was grown, he proceeded on a visit to the neighbouring Raj of Mithila, where he mar ried Sita, the daughter of the Raja, and his brothers were likewise married to royal maidens of the same family

Senara intrigue respecting the promiment of

After the marriages the question arose as to the appointment of a Yuvaraja, or little Raja. This appointment is in accordance with an Oriental custom, which also existed under the Hebrew monarchy. of nominating an eldest son to the throne during the life-time of the reigning sovereign, in order that the young Prince might be trained in the duties of the administration, and relieve his father from the cares of state, and above all, that the question of succession might be fully settled during the life-time of the Maháraja Ráma, the son of Kausalyá, the first

wife, seems to have had the best claim; but the beau- history or tiful Kaikeyi, the youngest and favourite wife of the Maháraja, seems to have long determined that her son Bharata should be appointed Yuvaraja. The Maháraja himself, like many a sovereign advancing in years, was not inclined to make the appointment; but the Chieftains and people probably found that Interference of the Chieftains he was getting old and uxorious, and they were and people anxious for the installation of a young Prince and a settlement of the question of succession. Accordingly a deputation of Ministers, Chieftains, and people proceeded to the palace, and prayed the Maháraja to appoint Ráma. The Maháraja, still hesitating summoned a great Council; and again the popular feeling seems to have been in favour of Ráma. The Maháraja now yielded, and announced pecision that to the Council that Ráma should be installed next installed morning. He had, however, anticipated the result, and had already sent Bharata to the city of his maternal grandfather to be out of the way; and in the evening he hinted to Ráma that he had better be on the watch against Bharata, as Bharata might have had an inkling of the contemplated installation, and taken steps to prevent it by force of arms. The news that Ráma was to be installed naturally Maháraja per-ran through the city like wildfire, and of course aside Ráma in favour of Bhareached the royal zenana. In the evening the rata Maháraja proceeded to the apartments of Kaikeyí, probably with the view of reconciling her to the disappointment, but he found her in a fit of sullen rage, in which by the force of angry tears and youthful beauty she managed to wheedle him into promising that Ráma should be sent into exile, and that Bharata should be installed as successor to the Raj.

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ILLGTORY OF INDIA LART V

The denoue-

Meantime and throughout the might the city is said to have been in a force of expectation At early dawn the rural population were pouring in to be hold the ceremony of installation, whilst the citi zons watered the streets, and decorated their houses with flags and garlands, and singers, musicians, and dancing girls began to perform before the joyous multitudes. At the same time Rama and his wife Situ were wholly ignorant of the intrigue that had been transpiring in the royal zenana, and when Rama was summoned by the Maharaja, he proceeded in his chariot to the palace in the full expectation of boing installed with the customary ceremonies Instead of a throne, that moment the blow fell Ráma learned from his weeping father and relentless mother in law that he was to be sent into exile broke the sad news to his own mother, and beheld her dashed down from the height of felicity and triumph to the lowest depths of wretchedness and despair Rebellion was suggested, but Rama duti fully set his face against disobedience to his father Ruma then proceeded to his own house and broke the sad news to his wife, but Sith at once declared her intention of braving all the dancers and privations of the jungle, and accompanying him in his exile The hapless pair then walked bare-footed to the palace, as a token of submission, and having taken leave of the Maháraja and Ránis, they were driven by the charioteer of the Maharaja to the dominions of a Bhil Raja, who appears to have owed some allegiance to the Raj of Ayodhya.

Hari of Rama and Sata

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Denth of the

On the night after the departure of Rama, the Maharaja is said to have died with grief at the loss of his son, but the fact of his death was not made known, as the women who were with him at the HISTORY OF time swooned away in horror and sorrow Accordingly at early morning the palace life commenced as usual The bards and eulogists sounded the praises Picture of palace life of the Maháraja, and the men-servants and maidservants were busy with their respective duties. were expecting the appearance of the Maháraja, when suddenly a cry ran through the palace that he was dead, and the an was filled with weeping and wailing But amidst all the commotion arising from Constitutional torms the suddenness of the catastrophe, there was a strict attention to constitutional forms. The Ministers assembled together, and decided that the remains of the deceased Maháraja should not be burned in the absence of all his sons, but should be preserved in a bath of oil Next a great Council was convened, and the question of the succession was debated, and it was determined that the decision of the Maháraja in favour of Bharata should be considered as binding and final The exile of Ráma was accepted as a disqualification, and swift messengers were despatched to bring Bharata to Ayodhyá spatched to bring Bharata to Ayodhyá On the Picture of the arrival of Bharata, the funeral rites of the Maháraja the Maháraja were celebrated without a Satí, but with a pomp and circumstance which forms a striking picture of the times The bards and eulogists appeared in front, chanting the praises of the deceased sovereign Next followed the widows and other women of the Maháraja, with their long black hair dishevelled over their faces, piercing every ear with their shricks and screams Next the royal corpse was carried in state upon a litter covered with flowers and garlands, whilst the ensigns of royalty surrounded it The rest of the procession was com-

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posed of chariots filled with the royal servants, who scattered gifts amongst the people In this manner, the procession moved out of the city towards a lonely place on the bank of the river, where the funeral pile was erected, and the royal corpse was laid upon the pile, and speedily enveloped and con sumed in a tower of flames. Here the tradition seems to end, so far as it refers to Vedic times How Sitá was subsequently carried away by the Raja of the Rukshasas, and was recovered after some severe fighting, but separated from her husband and aban

doned in the jungle on the bare suspicion of her purity, are incidents which may have had some foundation in truth, but which scarcely seem to call for notice in a sketch of the Vedic period the alleged return of Ráma to Ayodhya and his subsequent reign as Maliaraja, form a very interest ing climax to the story, but are otherwise associated with traditions which seem to belong to a later age

Close of the original tradi-

Play f the instructs.

Grownal use of firsh mean.

The main features of the incidents connected with the exile may now be considered by the light of the three influences already specified In the first instance it may be remarked that throughout the story flesh meat appears as the ordinary diet, although, as already seen, such food is scarcely tolerated in the code of Manu, and was declared by later commentators to be improper and impure in the present Yuga. Rama and his wife and brother appear to have lived chiefly on venison, and to have dried the meet in the sun after the manner of the

American Indians. In connection with this subject question might be raised as to the superior physique of flesh eaters over vegetarians, and as to whether the change of diet, which was beginning to

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take place in the time of Manu, ultimately led to HISTORY OF the subjugation It is the common belief of the people of India that the European is stronger than the Hindú because he eats meat and drinks beer; and it was the senseless fear of the sepoys, that the, British Government wished to break their caste for the purpose of inducing them to use the same diet, and to strengthen them for the conquest-of Asia, that led in a great measure to the unhappy mutiny of 1857.

The pictures of married life in the same story Pictures of married life in the same story Pictures of married life polypresent a remarkable contrast between the intrigues gamy contrasted with monogawhich prevailed in a polygamous household, and my the domestic felicity which was to be found even in the jungle, when the hero was married only to one wife. Indeed the pictures of zenana life furnish powerful illustrations of the working of the human heart under circumstances which are altogether foreign to European experiences. It will be seen that in the seclusion of the zenana the passions of jealousy and ambition will convert the woman into a tigress, as in the case of Kaikeyí; and will impel a woman to suggest a rebellion against her husband, which might eventuate in his assassination, as in the case of Kausalyá. As to the uxorious old Maháraja, who was induced by a young wife to commit an act of injustice which might have imperilled the wellbeing of the realm, abundant instances of a like nature might be found in almost every family history. It is in fact the story of every-day life, the same in India as elsewhere, aggravated only by the conditions of polygamy The domestic felicity of Ráma and Sítá is by no means perfect, but it is infinitely more pleasing than that which prevailed

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Character of

mistorn or in the palace of Maharaja Dasaratha Up to the period of exile, and for some time after it, Sita appears as the true ideal of a wife, animated by a loving and self sacrificing devotion towards her husband, excepting of course in those portions of the Rumuyana which have been extracted from the modern version, in which the character more re sembles the Hindu princess of the present day The subsequent story of the exile is altogether dubious, and Sita displays a way ward disposition, which is wholly at variance with what might have been expected from her previous behaviour One peculiarity in the wedded life of Rama and Sita is worthy of

> notice namely, the absence of all mention of children, for it was not until after the triumphant return to Ayodhya, and the abandonment of Sita in the jungle, that she appears in the character of a This circumstance may have had something to do with the sequel of the story, in which the conduct of Rama appears to have been harsh in the extreme, and is usually regarded with dis

Rims nd Sita w thout chil-dren.

Probable cuttes

approval even by native commentators who believe in his divinity. The fact that Sith was childless f the bundon until after her deliverance from Rayana, and the subsequent discovery that she was about to become a mother, may have suggested to the mind of Rama

> and induced him to abandon his wife under the cruel circumstances mentioned in the Rámayana

Domocratic ele mont manifest ed in the popular Councils.

The democratic element in the Rai of Avodhya appears to have been much stronger than could have been anticipated under an Oriental despotism involved not only the existence of Councils of Ministers and Chieftains but also assemblies of the

that he was not the father of the coming progeny,

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people, and it would appear that even such ques- history or tions as the appointment of a Yuvaraja, and the nomination of a successor in a case of the sudden demise of a Maháraja, were brought under the consideration of the whole body of the citizens, although efforts have certainly been made by the Brahmanical compilers to represent Vasishtha the Bráhman as the superior power who directed all and counselled all

The religious ideas which find expression in the Religious ideas in the tradition original tradition are altogether of the old Kshatriya. type Flesh-meat is not only offered to the Vedic Flesh sacrifices gods, but meat and wine are promised by Sítá to vows of flesh the river goddesses, provided only that Ráma re-river goddesses turns in safety to the city of his fathers The old Vedic idea of gratifying the gods with good things in return for favours received or expected, is thus fully expressed, and vows of gifts to Gangá and Jumná are made much after the fashion in which vows are said to be made to the Viigin and Saints in many Roman Catholic countries

A second tradition, namely, that of Nala and Furtherillustrations of the Damayantí, furnishes a far more pleasing picture of monarchical period furnished by the story of the constitutional phase of early Hindú monarchy Nala and Damayantí than is displayed in the tradition of Ráma The story seems to have originated in an age not very Absence of polynemote from that of Ráma, but it is devoid of all ence to gambling reference to polygamy, and seems more especially to point to the evils which are likely to arise from an undue indulgence in gambling It is evidently Apparent age of much later than the patriaichal story of the war of Bhárata, for whilst the existence of such a Raj as Nishadha implies an advanced stage in Aryan conquest, the tradition is free from all allusions to

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polyandry, or to any of the lawless forms of marriage which appear to have accompanied the earlier conquests of the Kshatriyas Moreover the gambling match of Nala presents a more civilized picture than the gambling match of Yudhishthira, for the losing gambler altogether refuses to stake his wife upon a throw At the same time the tradition is evidently Vedic The institution known as the Swavaniyara finds full expression in its happiest form, and the marriage rites of Nala and Dama vanti are performed by the father of the bride Moreover the tradition is prior to the rise of Brah manism, for the proposition of a second Swayam vara in the case of Damayanti, implies the case of re-marriage of a widow, which is altogether opposed to Brahmanical law

Ptuy of the in stincts.

Pure conmibial

The play of the instincts in this charming story is more delicate and refined than in the traditions of a patriarchal type. The expression of mutual affection is exquisitely true to human nature in a higher development. So true is the picture of the agony of the wife and mother during the progress of the gambling match, and her subsequent devotion to her husband, even after he had described her, and her love for the children subordinate to the love for her husband, and the final re-union of the pair after so many trials and sorrows. Above all, the passion for revenge is beautifully modified by a higher tone of moral sentiment than is displayed in patriarchal story. In the sequel Nala not only forgives his enemy, but dismisses him with many gifts.

Mofified reverge.

Manifestations of the democratic element.

The democratic element in the tradition is of a peculiar type Whilst the Chieftains and people dis play great anxiety during the gambling match, lest the Raja should lose his Raj, the Rání freely con- HISTORY OF sults with them as to the best means of avoiding the threatening catastrophe. Meantime no authentic traces are to be found of any interference on the part of a Brahmanical hierarchy; nor is the authority of religion brought into play for the purpose of restraining the Raja in his career of ruin.

The religious ideas in the story are all Vedic, Religious ideas but apparently of a comparatively late period. The personification of the gods of the elements is Appearance of the gods in the leaven of heaven of Indra. complete; and they appear in the heaven Indra in much the same fashion as the Olympic deities appear in the Homeric poems. Moreover the Vedic deities, like the Olympic deities, are amenable to moral passions; and appear at the Swayamvara as candidates for the hand of the beautiful Damayantí. The signs by which the blushing Signs of deity damsel knew that her admirers were divinities, and not mortal men, are very poetically expressed; their feet would not touch the earth, their eyes winked not, their garlands were as fresh as if newly gathered, and not a stain of dust lay upon their raiment, nor drop of perspiration upon their brows. Damayantí, however, whilst paying all homage to the gods, would choose only Nala for her lord; whilst Nala in return publicly declared that he would be ever faithful to the maiden with the eye serene, since she had chosen him to be her husband in the presence of the gods.

Such then, step by step, the current of Indian stages in Hinder history appears to have run from the earliest glim-the spiritual download of the spi mer of patriarchal legend down to the monarchical the Brahmans age when the Brahmanical system, which is defined and explained in the code of Manu, began to exercise

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Pro mble menne by which the Brihman at-

HISTORY or a dominant sway over the people of Hindustan The earlier process by which the Vedic religion was gradually set aside by Brahmanical law must for the present be left to conjecture In all probability the Brahmans rose from the condition of mere mercenary sacrificers to that of an ecclesiastical hierarchy, by the ordinary means which accompany the rise of a priesthood to political power. In the first instance the Bruhmans appeared in their sacerdotal character as a medium between the worshippers and the deity Norshipped, and in that capacity they probably first pretended to explain such religious omens as might be gathered from the manifestations and motions of the sacrificial flame, or from the marks which appeared on the animal that was sa crificed In connection with this pretended know ledge of the will of the deities, the Brahmans seem to have practised astrology, and to have assumed the possession of supernatural power, such as the production of rain or drought, health or disease, prosperity or calamity Finally they asserted for themselves a divine origin from Brahma, whom they exalted very far above all the Vedic deities Con sequently they arrogated for themselves a superiority over the popular gods, under which they promul gated new religious dogmas, and introduced a mul tiplicity of rites of purification and consecration Subsequently at every birth, marria_e, or death, there was the inevitable Brahman who thus became associated in the minds of the people with every household event that gladdened their hearts or moved them to tears Moreover the prayers and incantations of the Bráhmans were supposed to be always necessary to insure the long life and pros

perity of all individuals and families; to procure a history of favourable seed-time and an abundant harvest; to increase the profits of every bargain and promote the success of every undertaking; to purify the water of wells and strengthen the foundation of dwellinghouses, to consecrate and impart new powers to weapons, armour, ensigns, implements, books, and tools, and to ward off every danger and every calamity which can befall a human being and his belongings. In this manner every Hindú has moved Evil results of Brahmanical asfor centuries in the fetters of religious superstrtion ecidanes from his ciadle to his grave; and the result has been that the national life has ebbed away, and the country has only been saved from the most hopeless of anarchies by the introduction of European ınle

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The evils which have resulted from the estab- Aggregated by lishment of a Brahmanical hierarchy have indeed system far exceeded those which have followed the establishment of any other ecclesiastical ascendancy. Other priesthoods, like the Jesuits in Spain, have dominated over the minds of men, and crushed out the national aspirations and deadened the intellectual energies, but then such priests have generally sprung from the people, and have occasionally appeared as the protectors of the oppressed, and have stayed the hand of the tyrant and marauder by the threat of anathemas and excommunications The Bráhmans, however, whilst occasionally exercising similar powers for the furtherance of their own ends, have been themselves the victims of a caste system which has necessarily shut them out from all sympathies with the masses. In other words, they formed an hereditary caste of priests,

metory of which had laboured to degrade the Sudra instead of

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fluences eser

supporting him, and fattened upon the credulity of a people whom they had neither the power nor will to serve But still it must not be inferred that the rise of the Brahmanical literarchy was productive There were Brahmans who passed ofily of ovil their lives in divine contemplation, and who ana lyzed the thoughts, the language, the intellect, and the affections, until they obtained from the depths of their consciousness a deeper knowledge of divine things, and a more enlightened appreciation of the attributes of the Supreme Spirit It was such Seges who succeeded in weaning away the minds of many from the grosser superstitions of polytheism to the higher faith in One God, and who taught after their own mystic fashion how man might obtain the absorption of his soul into the Divine Essence, or dwell hereafter as a purified spirit with the Supreme It may be that the aspirations after mone

Brahmanical aspirations after monotheum.

theism, which find expression in the Institutes of Manu, are couched in the pantheistic language of the Vedantists, but even amidst the aberrations of religious thought, the throcs of the soul to escape from the trammels of polytheism, are to be found flashes of that eternal truth which is as old as the stars, and finds a response in every human bosom "All gods," says Manu, ' are in the Divine Spirit, all worlds are in the Divine Spirit, and the Divine Spirit produces the connected series of acts which are performed by embodied souls. Him some adore as present in the element of fire, others as present in Manu, lord of creatures, some as present in Indra, others as present in pure Ether, and others as the most High Eternal Spirit. It is He, who,

pervading all beings in five elementary forms, causes HISTORY OF them by the gradations of birth, growth, and dissolution, to revolve in this world like the wheels of a car. Thus the man, who perceives in his own soul the Supreme Soul present in all creatures, regards them all with equal benevolence, and will be absorbed at last in the highest Essence, even that of the Almighty himself."9 It was left for one greater than the Hindú legislator to teach the simpler and purer doctrine: -- "God is a Spirit, and they that worship Him must worship Him in spirit and in truth, "10

Here it may be again remarked that in the time Political condition of Hindurent when the code of Manu was compiled, the area of Brahmanic age - Aryan conquest had spread far beyond the limits of Brahmanism, and probably included both Buddhism and Brahmanism within its frontiers. The Bráhmans as a body had not advanced beyond Kanouj on the banks of the Ganges, whilst the Aryans had conquered the whole of Hındústan from sea to sea. Again, the Aryans are directed to select their Brahmanical preceptors from Brahmárshí-desa, or the country of the Bráhman Rishis; whilst bitter denunciations are pronounced against atheists and heretics, in other words, against the followers of Buddha. From these data it is easy to infer that Growing opposition between whilst the Bráhman missionaries were spreading the Bráhmans and the Budfrom Brahmárshí-desa, on the west of Kanouj, Buddhism was really dominant in eastern Hindústan At the same time it is difficult to say how far the ideas of the Buddhists passed into Brahmanism; or how far the ideas of the Bráhmans passed into Bud-

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⁹ Manu, xu 119, 123-126

HISTORY OF dhism

Originally the two currents of religious thought may have flowed on side by side, without exciting much antagonism Subsequently, however, the practical atheism of the Buddhists in denying or ridiculing the gods of the Brahmans, and the opposition of the Bruhmans towards the conventual system of the Buddhists, brought about those deadly hostili ties which eventuated in the expulsion of the Buddhists and triumph of the Brithmans Meantime the Swayamyara, the Rajusuya, and the Aswamedha passed away The rites of marriage were brought into conformity with Brahmanical law The uso of flesh meat at meals and sacrifices began to disappear, and vegetable food was substituted Finally, the great Aryan empires, which had long been estab lished in Hindustan, began to be swayed to and fro

Kabsequent relumu contubsoms,

by those religious convulsions which belong to the subsequent eras of Hindu history Indeed the in quiries which have yet to be carried out in the religious history of India, will be found to be the most important of all The origin of polytheism amongst the Aryan people, and its development into mono thousm, or the worship of the Supreme Spirit, have been in some measure indicated, but before the European reader can comprehend the Hindu people as they think and act, it will be necessary to review the rise and decline of that form of atheism in asso ciation with asceticism, which is known as Buddhism to point out the method by which the Brahmanical compilers of the Epics spiritualized Kshatriya heroes, such as Rama and Krishna, into incarnations of Vishnu as the Supreme Being, to investigate that defication of the passions, which was superadded to the fetish worship of the aboriginal races in primi

tive times; to unfold the process by which the new HISTORY OF and strange gods were admitted into the Brahmanical pantheon; and to explore those forms of religrous thought and philosophical inquiry, which were promulgated by teachers and sages, whilst a dense cloud of superstition and ignorance overspread the land. Moreover there seems reason to hope that such inquiries will not only lead to a better knowledge of the progress of religious thought amongst the Hindús, but will help to solve the vexed problem of why Christianity has failed to achieve that conquest over the national faith which it has effected elsewhere. Hitherto the non acceptation of the Christian religion by the people of India has been referred to inscrutable causes, such as the mysterious dispensation of Providence, or the exceptional depravity of the heart of the Hindú. But it will appear hereafter that it should be rather ascribed to the current of religious ideas, which has flowed in channels unknown and unappreciated by the western world, and which has rendered Christianity less acceptable to the civilized Hindús of the plains than to the barbarous aborigines who inhabit the hills.

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